

AUDIENCES

ALLAHABAD

August - September 1979

*Lady Allan & Miss Jane Allan
Professor & Mrs. Guyatt
Dr. & Mrs. Fenwick*

Translator S.M. Jaiswal

Monday 27 August

We arrived at the Ashram a party of eight—Guyatts, Fenwicks, Allans, and Jaiswals. We were shown into H.H.'s room (not the large audience hall) where enough seats had been put for all of us. Two other women attended the audience.

We began with meditation. Then H.H. began by saying he would first like to express his concern for and remembrance of the soul of Lord Allan who is not amongst us, and he hopes that he will keep company all along with the work which the School has undertaken and which is important, and we pray that his soul rests in peace.

J. Then read the following message sent by Dr. Roles:

“This visit is much more a thankful offering of our Society (its present and its future) at your lotus feet, rather than a request for further information! It is their Being that will benefit most from your presence with meditation.

In this changing world perhaps there are some new directions you wish to give? No need to repeat past answers! All the questions and answers and many of your addresses to Melas and Ashram have been preserved and are a continuous joy. They have to be fed to hungry people little by little and we are arranging for a staff devoted to this task, to ensure that more of your words reach meditators in all countries who are under your guidance. That should last for years!

At one time (1972) I asked His Holiness in a letter (through Sri Dixit) ‘Which of all that you have taught me would you consider most important now?’ An impossible question! Yet you gave this miraculous answer—

1. ‘Physically, be everybody’s servant—devote yourself to Universal service.

2. Emotionally, give importance to the Supreme Being, always remembering His never ceasing good will, (Benevolence).

3. Intellectually, identify yourself as one with Param-Atman who witnesses everything impartially and reveals Himself in all that you perceive.’

What could be more beautifully complete than that? As this doctor gets his subtle body ready for its next journey, he spends his days and nights with that answer before him. All he wants now is to repay any of the vast debt he owes to Param-Atman’s right hand (the Realised Man) and hold it firmly!

With gratitude and love,

Dr. and Mrs. Roles.”

H.H. The desire expressed by Dr. Roles to clear the debt of the Realised Man and the Param Atman—all his efforts settle that account and, if there is anything still left, H.H. would like to assure Dr. Roles he will be forgiven! The debt forgotten! In fact, there is no debt at all, His Holiness appreciates his feelings and offers his blessings to Dr. Roles.

J. Introduced the newcomers to H.H. then gave a message from Lady Allan:

M.A. I am grateful for His Holiness’ invitation to me and Jane at this changing time in our family life and for the messages of sympathy and support he has sent. In fact, the support was felt instantaneously in Sydney, brought a great peace and acceptance which has been with me so much since. H.H.’s saying on the last visit that, “the present moment is always lit” has been experienced often and brought “happiness in spite of circumstances.” The lightness and joy experienced in returning to Allahabad yesterday brought a feeling of all is well.

Dr. Roles has asked me to introduce to you Professor and Mrs Guyatt and Dr. and Mrs. Fenwick, and to help them, though I think they all feel the introduction was made along time ago, the visit is to confirm this and ensure that we carry out H.H.’s and Dr. Roles’s wishes in the future.

H.H. Welcomes everyone here, he appreciates the enthusiasm which he finds of the search for the Self, the devotion to Param Atman and he hopes that whatever you want to enquire, whatever help you need he will try to offer the necessary knowledge and hopes that all that will be used for your own development and the Society which you have been destined to serve in your country, that you will look after your people and try to help them so that they can also improve their being and knowledge.

R.G. My wife and I feel very honoured to have this chance of meeting His Holiness and deem it a particular favour. Our dearest wish is to help in perpetuating the work of Mr. Ouspensky (our first teacher) and Dr. Roles, to help in developing and spreading its influence in the future.

This is the aim behind most of the questions we have prepared before coming on this trip, as we know His Holiness can help us greatly with this ambition.

We hope it is not a presumption to ask for his advice but are encouraged to do so by the tremendous help he has already showered on us all in London through Dr. Roles.

We feel it is of the utmost importance that the Doctor's work should continue to flourish and that we should begin to prepare for the time when he will no longer be able to continue it himself.

H.H. Showed appreciation and indicated Professor Guyatt should put his question.

R.G. There is a tendency amongst new people who join our groups to want to follow several 'ways' at once. They see the parallels between various teachings and see no need to remain exclusively tied to one. How can one talk to them about staying with one teacher and one school?

H.H. It is true that there are two types of tendency—one is the general, which is universal, and the other is particular. When one has general appreciation of many things, which is the usual content of universal approach, then the appreciation is also very general but general can never materialise faith. If people only have general appreciation, or appreciation in a universal way of several teachings, then they can never get hold of any teaching, it remains general and universal, it hates nothing but it holds nothing either. If anyone wants to improve his or her lot they will have to come to a particular system. All development follows a particular system—general appreciation is not conducive to the development of anybody's being or knowledge.

R.G. Mr. Ouspensky stressed the need for keeping 'school knowledge' separate from ordinary knowledge. New people coming to our groups query this, wanting to use School Knowledge to clear up misunderstandings they see in ordinary knowledge. They would like to see 'the System' play a more active part in influencing the world at the ordinary level.

H.H. Although knowledge is One, yet it seems very necessary that a System is created—the Systems are created to evolve responsibility in people. Unless people take some responsibility neither can they improve themselves, nor can they be effective outside. Keeping this in mind, there has always been this tendency to separate the System from the general knowledge. Although all of us are free to distribute our knowledge as freely as we can, the question arises, will it be useful, will it create or bring some development in the common man? Experience shows that this does not work—keeping everything open—one has to regulate the System knowledge in such a way that those who are seeking, if they take up responsibility—responsibility in the sense that they accept the knowledge, the tradition and the discipline involved with this knowledge and put it into practice—only then can we presume that they in turn make use of this knowledge for development on the common level. Unless responsibility is taken it is not advisable just to distribute the System freely and expect improvement. It will be futile.

R.G. There seems to be a tremendous gap between those who seek the social or material betterment of mankind and those who seek spiritual enlightenment. I am surrounded by the former in my ordinary life and work. How can one speak to them to be of use?

H.H. What we call material and social is only a manifestation of the spiritual world. The whole creation is a unit. There is a certain order between the spiritual and the material but in the course of time there has come a gap—certain links between the spiritual and the material have been either forgotten or not been activated. That is why we see these two factors. If there was no change or power (Shakti) in the spiritual knowledge to give social or material advancement to people no-one would be interested in it because that would be quite an unproductive field and many would not follow that spiritual field which does not bring any advancement in the material and social life today. So those who are looking for the spiritual have certainly had their social and material advancement. Social and material advancement is a pre-condition to spiritual advancement. In fact, there is no difference between these two. Considering that we do see a difference between these two factors—take the example of a child who is suffering from some ailment and he has to be given some bitter medicine which he may not like, so he is given it as a sugar coated pill. The social condition of those people who are looking for social and material betterment is very similar to the child who thinks that the spiritual power or the medicine is not suitable, bitter, and unnecessary for them. What we need is to coat it with some sort of sugar which may induce them to come towards spiritual advancement. There comes a time in every individual's life when they feel inclined to go towards the spiritual, the reason is that this social and material world is very transitory, everybody has to leave it one day whether they like it or not, when the time of leaving comes nearer then the desire for the superior or the spiritual knowledge grows, but if the opportunity to acquire the spiritual knowledge and make it strong in themselves to improve their inner being is lost, and people leave it for too long or too late for spiritual growth, then it becomes difficult to advance. Thus, it is necessary that people should be given both, the link which has been lost—the gap between the spiritual and material which has been created should be filled in so that people know that there is no difference between the two. In fact all power, all force, belongs to the spiritual. Those who have material and social advancement at some time had some spiritual power which has resulted in their social and material advancement but may need spiritual advancement again to fulfil their life.

P.F. Both my wife and I would like to thank His Holiness sincerely for all the help and support, and for his wisdom that he has given to us over the last ten years. We would like to thank His Holiness for allowing us the privilege of coming to Allahabad to see him and the chance to draw closer still to him. I work as a doctor in London and I am particularly interested in mental health and in the brain and its functions. I have for some time been studying the effects of meditation on the electrical activity of the brain, this has given rise to many questions for some of which I would like to seek a further understanding from His Holiness. I am also involved in the treatment of mentally ill patients and I would appreciate any guidance His Holiness can give concerning the interaction of mental illness and meditation. I am very much aware that science is unable to provide the explanation of how meditation works and that this can only be gained with the help of His Holiness's teaching by discovering the Atman within.

H.H. As an introductory observation on what Dr. Fenwick has said, there are two aspects involved in any activity; whenever an activity has to be initiated, it can only be initiated from a point of rest. If one has rest, only then can one initiate activity. If one is not at rest, there must be activity already there, there won't be any question of being able to initiate an activity. The second point is that the progress of the activity depends on the forces available at the point of rest—one can go on only as long as the forces within last. These forces form the capital of the individual and govern the amount of activity he will be able to carry on. This is the pre-condition of all mental activity as well as physical activity, so when one is trying to find out how the mind of human beings works, whether free, or under certain disease or deformity, one has to see the two points. The question of rest is such that there are three types of rest available for the individual—according to the guna system there is Sattvic, Rajasic and Tamasic rest. In Tamasic rest not much is gained—apart from physical charge of energy one

cannot gain any supplementation of intellectual power—it is not possible in Tamasic rest as far as the mind is concerned. The same goes for the Rajasic rest, except loss of speed. Unless Sattvic rest is made available for those people who are deficient in mental activity, it would be difficult to change the course of their mind. So we shall have to look into this matter of rest and the power of the mind on these three levels, then later on we will consider this in relation to further questions which you may want to put.

J. I think we have come to the end of our time today—should we take a stop?

M.A. If you could tell His Holiness that we have brought many questions, the things he has said this morning raise questions I'm sure for all of us—for instance, the sugar on the pill—is this related to example?—and also questions about the transitoriness of physical level, which relate to a question Dr. Roles gave me and on which I also have a question, it would be very nice if we could return and put all these!

We also asked J. to convey to H.H. thanks for all the help Sri Narayan had given us in corresponding and conveying H.H.'s wishes and messages, this was done and we understand Sri Narayan will be present tomorrow.

Tuesday 28 August

Dr. Fenwick's question toward the end of the 1st Audience was:

P.F. I would appreciate any guidance His Holiness can give concerning the interaction of mental illness and meditation. I am very much aware that science is unable to provide the explanation of how meditation works and that this can only be gained with the help of H.H.'s teaching by discovering the Atman within.

This produced an answer which gave the starting point of Audience 2:

R.G. We start with a question arising from yesterday's discussion. H.H. mentioned the forces available at the point of rest—in a previous answer he had spoken of Samadhi being available in the moment between activities—is this connected and could he say more?

His reply, which is based on an intricate description of the Law of Three Forces as applied to rest and stillness, contains much that is quite new to us and something of great practical importance but is difficult to understand unless one takes into account his previous approaches to the same subject by different and more elementary routes. One would like you to hear those as well and then return to a second reading of this present answer.

H.H. We were talking about Samadhi being available between two desires¹—not necessarily activities. When a desire has been fulfilled by the activity then a new desire can arise in consciousness. There lies, say for a minute or two, a little gap. If this gap can be increased, even slightly, then this will give so much power to the individual that he can face the next event or activity and fulfil the desire which is yet to follow, from a vantage point. This period, this moment, which is available between two desires, allows one to have Nirvikalpa Samadhi—*[Nirvikalpa: Yoga Vedanta Dictionary = "Without the modification of the mind."]*—where there is no desire, there is no thought. All thought processes come to rest and in this moment of rest, which is taken as Samadhi, there is great depth that the individual can gain. What was said about the point of rest yesterday was about the general activity which any individual performs in everyday affairs. This sort of rest can be Tamasic or Sattvic. If it is Sattvic, (meditation that is), then it gives enough power again to the individual to carry on further activity. In the usual course of an activity and the rest that we want on the physical level, for a very healthy person only

two hours of sleep are enough and after two hours of good sound sleep he should be able to take up any mental or physical activity without any deficiency being felt by him.² During this Samadhi, if we can extend this period of rest between two desires, what we can save is more powerful than what we can get out of eight hours of rest in sleep.

¹The word is Vasana (explained in Audience of 1 September 1979)

²His reference to “two hours sleep being enough” refers only to one who experiences Samadhi and is taken as a statement of fact and not a recommendation. It is waste of time to discuss it. Either one has experienced this or it doesn't apply to one at all. He has previously said that the type of life, climate, etc. determine what, for the average person, is the best time and duration of sleep. It is established that in Britain and the West four hours of deep dreamless sleep should be accompanied by three or four hours of sleep with dreams, which also have value. (R.E.M. sleep is ‘Rapid Eye Movement’ sleep.

J. H.H. did not connect the two but he explained both the situations, one related to the desires and the rest between two desires, the rest between activities as expounded yesterday. Does this raise any further questions?

R.G. We have heard before from H.H. about rest on the three levels—physical, subtle and causal. Yesterday he spoke of Tamasic Rajasic and Sattvic rest—how do we understand Rajasic rest?

H.H. The Law of Three prevails at every stage and is involved in every event of life. There isn't anything which escapes the Law of Three. The same Law of Three was previously discussed as physical, subtle and causal in relation to the rest and also yesterday as Tamasic, Rajasic and Sattvic. Whatever event you like to see and visualise or analyse you will find the Law of Three works. In relation to the Ahankar, each individual who has a unified concept of himself and a picture evolving out of this unified concept of the world, as he sees it, the way he behaves is governed by this Law of Three. If the person is Tamasic then he sees himself within the Tamas and is seen to be composed mostly of Tamasic elements. He will see the world in a Tamasic way. Similarly, Rajasic or Sattvic, which we have discussed many times.

The same can be seen in Bhajana—[*Bhajana: Yoga Vedanta Dictionary* = “Worship and praise (of the Lord). Taking refuge (in the Lord).”] That is the devotional activity which disciples or householders take up. In Tamasic Bhajana sometimes people engage themselves in the peculiar discipline of controlling the evil forces, ghosts and the like, they perform certain rituals and keep on doing this for a long time so that they can acquire the possibility of dictating their desires to these evil forces who would respond so that their desires may be fulfilled. The Rajasic type of Bhajana, or devotion, is mostly related to different levels of gods. There is a variety of gods in a hierarchy under the Absolute and some people engage themselves in pleasing these gods by devotional acts and continued practices of rituals and when they have finally pleased them and they have acquired their favour everything favourable happens to them and their desires are fulfilled. The man who goes on the way of Sattvic Bhajana, he only attends to the Absolute, the Brahman. He does not have any particular desire to be fulfilled, he devotes himself simply without desire. Accordingly he will acquire great powers. He does not look at the result and he does not have any particular desires. These are the three ways showing the Law of Three working through the Bhajana or devotion.

We can see the same thing in relation to thought, action and sleep, which was previously mentioned. A really healthy man needs only two hours of sleep and after that he should be happy enough to perform all sorts of vigorous physical or intellectual work. There are people who keep on sleeping for hour after hour, eight or ten hours and even after that they are not very happy to get out of their beds. They keep on desiring more sleep. It never gives them any rest and never gives them any more power but this is the way they waste their lives in sloth. The Rajasic sleep is that you keep on having all sorts of worries in your mind and keep on dreaming or creating

dreams, or weaving desires and plans for achievements so that you waste the whole time that you intend to sleep and you never get any sleep and again engage yourself in further activity. The Sattvic sleep is one in which you would immediately go to sleep the moment you are in bed and after a couple of hours you are fully fresh and awake so that you can attend to everything that is necessary. There we have the Law of Three related to the Being, the attitude of an individual through which he activates himself in relation to the world. Again, in relation to Samadhi the Law of Three prevails.

There was a particular man who had trained himself in physical Samadhi. He went to a king and he wanted a black horse. He said to the king that he would demonstrate his Samadhi, lasting twelve years, as a reward for the exemplary Samadhi he would like to have the black horse from the king's stables. The king agreed and all the necessary arrangements for his Samadhi were made. A trench was dug and he was placed in it. It was covered with planks and soil. Then everybody forgot about him. Sometime during these twelve years the king died and so did the horse. The desire of the man in Samadhi was alive because he was neither asleep nor dead, he was in Samadhi. The whole situation in the kingdom had changed after twelve years. Some people in the kingdom were building a new palace at the Samadhi site. When they came across the man in Samadhi they dug him out. When he came to consciousness he asked for his black horse. "What black horse", they asked? He said, "Well, where is the king? Can you call him?" They said, "The king is dead". Then he explained that the old king had agreed to give him his black horse after twelve years of Samadhi, which he had now completed. Could he please now have the black horse? He was then told that the horse was also dead so that he could now have nothing.

Note. Retold—see 1968 record. (Reply to Allan's question about meditation and Arrow maker)

This was an example of Tamasic Samadhi, as there was something which he wanted to acquire after twelve years of non activity—non productive Samadhi.

There is Rajasic Samadhi, when you get peace after doing some activity. After a little peace you once again hurry up into activity and keep on with this cycle of activity and peace. It keeps you going but it does not improve the situation though, of course, there may not be any loss either.

As an example of Sattvic Samadhi there is the Rasaleela. The Lord Krishna as a youth used to dance with the Gopi girls in the jungles of Mathura, Vrindavan and one of the pictures that we have been given is that of the dance coming to the end; at the final stage all the Gopis stand in a circle and between every two Gopi girls there is one Krishna. This picturesque view of the Rasaleela shows that between two activities—the Gopi girls—is the restful Krishna, the Absolute. This is the symbol which has been adopted to form this Rasaleela.

This represents the rest that we ought to have after each activity so that we can initiate the next activity, with a better understanding and a better availability of the forces within us.

As far as thought process is concerned the sattvic person just listens and understands the content and form of what is said. The Rajasic does listen sometimes and gets some partial view, the Tamasic either falls asleep or into a trance and misses all or forgets very soon whatever he has heard. He holds nothing or misunderstands.

P.F. Could we hear what we really need to do between the rests so that we can extend this period of availability of Samadhi?

H.H. All desires arise in consciousness. Although this consciousness is not appreciated or not registered by the common man, one who knows, or who has taken to discipline does realise that there is a moment when a desire arises and, of course, everyone knows when the desire is fulfilled. With ordinary man the cycle of

desires and their fulfilment goes unnoticed—although it happens in consciousness, it is not registered. It can be registered if we want to register it, those who are following the discipline certainly would be able to do that. Because it is done in consciousness, when a desire is fulfilled, everyone can see for himself that there is a moment when he puts up a new desire. If you appreciate the moment of lack of all desires, then at that moment you will not have a desire, because only one thing can happen at a time—either there is a desire or there is no desire registered by you—you cannot register lack of desire and desire both at the same time. That is the moment to catch and by practice it is possible to extend this moment.

There is a quotation from the Vedas which describes the activity of the mind which can rise far and wide in all states of existence and which prays that all our desires should be concentrated—the fewer and steadier our desires, the more the power, and the facility to fulfil them.

Take the example of a canal—when it is constructed to irrigate the fields, hundreds of small openings are made into the canal to allow the water into the fields. But if you have hundreds of openings then the amount of water being put into the fields will be less than if you had only ten openings.

The application of meditation is just one such way to curtail our desires because you give some time to it and it takes you away from your lovely desires. The extension of this moment of Samadhi between two desires is another way. *Understand this central point: that consciousness is only consumed through desires*—the fewer the desires the better use of consciousness can be made. All the disciplines which we have been given are to lead in this direction—if we practise the extended moment of Samadhi between two desires we can, by practice, extend it and get the full benefit of this process.

R.G. There are different sorts of desires—long desires, short desires, worldly desires and spiritual desires—are these the openings out of the canal which have to be closed through meditation and made into one desire for consciousness?

H.H. The realm of desires and their fulfilment is the common realm. Some people have more desires than others and certainly through all the disciplines we can learn to minimise our desires, the more they are minimised the more force of consciousness we would be able to use through our desires.

There is a way whereby there is no cessation of activity and yet there is no desire—there is no concept of achievement—there is no entanglement, no attachment to any activity, yet there is a ready response to do whatever nature calls for, whatever the moment demands of you. This surrender to the activity generated by the nature itself is a state where there is no hankering by the individual—whatever is wanted he picks it up and puts it down instantly when the time to stop has come. He thinks no more about it and he may pick it up later on if he is called upon to do exactly the same thing again. Ordinarily it might seem very odd because in common life most of us like to complete the job because completion of the work is related to achievement—fulfilment of the desire.

There is an example to see the two in action, for instance when you go to the office to work you reach there by 9 or 9.30 and start work, the moment it is 5 o'clock you stop everything, pack up the papers and go home. On Saturdays and Sundays, when we are at home and not attending to office work, we do our work and never look at our watches because we want to complete the activity. Without attending to time we keep on doing the work and if we can we finish the work, if we can't, then the next day we rise again with the same desire to be implemented and we get activated. There are desires which are few, there are desires which are many and then routine desires like getting up early in the morning and performing certain acts very necessary for the health of the individual, or for daily work.

Common man does not know that there is a way where there is no desire and yet the day is full of activity.

Judges seem to have this capacity—when they go into Court they have no thought about the cases—

the case is put before them, they listen to it with great attention, give their ruling or sentence—whatever is necessary and, having done so, they leave the Court without having worries about the case with them, they can keep on doing this day after day without any involvement.

It is the involvement which we have to learn to give up—if our attachments are given up then we can reach a state where we should be able to be active and do all our work without any loss of consciousness, without any loss of energy—no sense of achievement and no fulfilment of desire.

R.G. We were very interested in the idea of activity only being able to be initiated in stillness. This is not common in everyday life where activities run one from the other. Could H.H. say more about the quality of the stillness?

H.H. There are two sorts, physical and mental. Yesterday's answer was not meant to give the impression that during our daily activity we have to make a physical stop and immediately stand up and stop, before starting another activity and then, when it's over, make another stop and start again. It was not the intention to give this impression at all. A day is a continuous period of activity during which everybody ought to keep working because a natural stop will come, you will go to sleep and that will be the usual stop of the day's activities. Let us keep it clear, that the moment of rest has nothing to do with the stopping of physical activity as such, there is a natural stop, the result of that stop, if you have done your day's activities correctly, will certainly be a good sleep; all your physical energy will be recovered next morning and you will be fresh and ready to start again.

The sort of rest we are discussing is mental rest and for that one doesn't have to stop work. The moment something has been completed we have to register that it has been completed and immediately extend that moment a little so that a clear demarcation in the mind is made and two activities are not inter-mingled. There are many examples of how these two different types of people behave. All those people who are efficient, who have learnt to attend to their work with attention and consciousness, they do their work much more quickly than others, they perform their tasks much more efficiently and they finish each in a shorter time. Those who are very much attached to their work cannot give this direct attention to it because they keep switching to their dreams, their attachments and desires which linger so long that they don't find time to attend to the work. Some people even during their sleep keep on thinking about it and worrying, they cut down their sleep and this in effect cuts down their energy for the next day. One of my cooks is an example, he always tried to make a complete plan for the whole day so he could make sure this was attended to first, then this, and so on, so that everything was done nicely and in the right order. In effect he went on planning the work for such a long time that he never started any work on time, nor did he finish any work on time, he was always organising things.

D.S. When His Holiness listens to questions he says that he is simply listening to the question, he is not thinking about the answer. When the question is complete then whatever there is, is in his memory, arises from the memory and from the store of memory, all the answers follow. Whatever is available at the time, in that moment, is offered to you; after that it is completely forgotten because if he keeps on wondering whether the answer was complete or not, then the next question will not be listened to. During that time he sits quietly, waiting for the question to arise, without having any desire of his own to foresee the events or think about what is going to happen next, he keeps himself clear.

Those people who have not learnt the art of living, they try to organise themselves and find themselves thoroughly disorganised, their organisation is the cause of their disorganisation. It can also be seen that, when we are asked to meditate and during the meditation, we have simply to attend to the Mantra and, do we not find in many cases, that it is our own desires which fill our mind and the Mantra escapes our attention? We have

to see that daily activity is continuous—one after the other—let it flow because rest during the night will follow and will take care of the energy but as far as mental activity is concerned—there we need to register the moment when something is completed and extend that moment a little so that extra energy is available for the next activity.

Wednesday 29 August

R.G. His Holiness said so many profound things to us yesterday that we would like more time for consideration and would like to return to some of them later. However, I would like to ask a question which perhaps links with yesterday's conversation before Dr. Fenwick asks some questions.

Mr. Ouspensky has written— "Fusion, inner unity, is obtained by means of friction, by the struggle between 'yes' and 'no' in a man." The need for such friction played a definite part in his teaching on self-development and speaking from experience, I have found great benefit in my life from facing up to difficulties and by trying to find the right way in which to deal with them. Can this be seen as the act of discrimination between conflicting desires, or does such a conflict rob one of the energy to experience consciousness?

H.H. The conflict can be tackled in two ways. When the application of consciousness is for the resolution of the conflict, then certainly there is discrimination. Conflict multiplies conflict and leads to destruction. Then certainly it is not discrimination, it is something not advisable. There is a Sanskrit saying, "By discussion, the understanding of the wisdom arises." This conflict is very similar to discussion within oneself. If it leads to unity, certainly it is discrimination but if it does not lead to unity then it is not advisable. It is a waste of energy and consciousness.

P.F. My understanding from the previous talks with His Holiness is that the Mantra purifies the Antahkarana. Could H.H. please let me know how the Mantra receives this power? Is it the sound of the Mantra, or the fact that it has been given from a tradition or is it the purity of heart of the meditator?

H.H. The sound of the Mantra has been given to us through the Vedic tradition and its roots are in the Brahman itself. All these pure sounds which are incorporated in the Mantra are full of qualities, each sound has a particular element or meaning, which combine to create a particular type of effect, when this Mantra is being repeated by the individual. Thus, the meaning of the Mantra and its proper pronunciation by the meditator internally will have the proper effect which is embodied in the sound of the Mantra itself. It does three types of work. First of all it eliminates all the impure, unnecessary and harmful traits in the individual, or in his Antahkarana, secondly it increases and develops whatever good he holds within himself. Thirdly, it makes the individual much more universal. There is a process of expansion which takes place in his Antahkarana so that he becomes much more universal and appreciates the universe more and becomes more united and in tune with the universe. These are the three factors which crystallise through the Mantra. As far as the individual is concerned, certainly the purity of heart is a good pre-condition for the Mantra to work much more than it would with an impure heart. So, although the Mantra is the same, when given to different types of people it produces an effect according to the capacity, based on the purity of heart, of the individual. Some people get the result much quicker, while others get it later and there may be cases where no result is seen and perhaps in frustration they may give up the meditation and the Mantra. The third factor concerns the tradition. The tradition makes a Mantra much more potent because it has been evolved through the centuries and millennia and been practised by great saints, the forces of these saints have been passed from one to the other, from teacher to disciple. There is this third type of force which comes through the tradition.

There are different types of Mantras. In our own Mantra, 'Ram', there are three elements. The first sound is the 'R' sound, which is the embodiment of the fire element, the sound 'A' is the universalising element which creates expansion. The 'M' sound is the crystallising factor, or the Tamas and cool factor, which binds all the qualities together. These are the three elements of our Mantra. Similarly we have the three elements of the Mantra 'Om', 'A', 'U', 'M'. As an example of the importance of the tradition there is the following story, four to five centuries old:

There was once a saint called Tulsi Das who wrote the Hindi Ramayana. He used to live in Benares and while he was sitting on the banks of the Ganges a small boy came crying to the river bank in the evening. He had come to the city to get medicine for his sick mother who was in the town across the river called Rag Naga. At that time there were no boats available as all the boatmen had gone home. The boy was crying because he was unable to cross to the other bank and didn't know what to do about his ailing mother and her medicine. The saint heard the boy crying and came down to ask what troubled him. The boy told his story. The saint then gave the little boy a leaf, on which was written the Mantra 'RAM', he told him to hold it in his palm and swim the river. He would have no difficulty in getting across. The boy was very curious and thought he would like to see what had been given to him. He opened his leaf and saw the word 'RAM' written on it. He thought, well, I know this myself and there is no difference between the word I have been given and my own, so I can do it myself. When he tried to swim he found himself swept away by the force of the water. When the saint saw what was happening he said, "But my dear boy, your 'Ram' is not going to help you. You ask for help from my 'Ram'. So take the leaf and hold on to it. The boy in trouble took his advice and crossed the river.

Although things may seem to be the same, when it comes from a tradition it has certain potent forces. In answer to the question, all three factors contribute to the efficacy or the force of the Mantra in creating the necessary growth for the development of the individual.

P.F. In other systems the Mantra given frequently consists of different numbers of words. Could H.H. say more on this? Could he also say why only one word in our tradition?

H.H. There are two traditions, the Vedic tradition and the Puranic tradition, there are different Mantras coming through these traditions. The Vedic ones are usually inclined to purely spiritual activity, while the Puranic Mantras are designed by sages to bring in some fortune, achievement or development of the individual in any field, physical, mental or spiritual. There are a number of divisions in Indian tradition and you find so many denominations. These denominations, according to their philosophy and tradition, have evolved their own Mantras. For instance, there may be a system which tries to work only on emotions so they apply the devotional techniques and disciplines and have devotional Mantras which would lend themselves to emotional development so that they can devote themselves to the deity or to the common man or to the Universe. There may be others which apply only to the common service. Or there are some for intellectual growth. There are others which work for the yogic development of the individual. So there are different denominations which have developed different types of Mantras and most of the Mantras are much longer in form. There is a book called Mantra Maharnava (?), which gives numerous ways and hundreds of Mantras designed for particular purposes. One can either go for spiritual growth, which means only unity with the Brahman or Atman, or one can work with the hierarchy of gods, different types of gods. There are others which work on the ghosts and evil forces. By using these Mantras miraculous things can be done. These Shabari Mantras can cause fires or generate poison or create violence or difficulties in the community, in a household or for the individual. All sorts of terrible things can be done through these Mantras. There are curative Mantras; if someone is bitten by a snake it can be cured just by the Mantra. Certain diseases can also be cured through different Mantras. Thus Mantras also have

curative powers. Miraculous Mantras also exist. Someone who has these Mantras can create anything to fulfil his desires, he can give you whatever he wants, from anywhere, without any help. These are the different ways Mantras can work.

Again, Mantras are very much like education. If there are many children in a class, not all of them will become first class. Although the same education is given to all of them they will not all have the same capacity to hold what is being given to them. If they have pure being they will certainly evolve more than those who haven't. Some pass first class, some second and some third class and some fail. Any result can happen. So by giving a Mantra one can never be sure that it is bound to work. It could or it may not. It depends on the state of the individual. There are five gods related to the Indian tradition. One can take to Shiva, or Vishnu or Ganesha or Kali or Durga and repeat their Mantra. Then all good effect from these gods can be achieved and improvement of the Antahkarana can be achieved.

P.F. While measuring changes in the body during meditation, by scientific methods, it has been suggested that a 'nonsense' syllable should be given to subjects who are not meditators to repeat in the same way that they would repeat the Mantra. Could His Holiness say whether there would be any dangers in this practice, or whether it would be inadvisable?

M.A. Shouldn't we make it clear that it is in connection with your medical work and has nothing to do with Colet House?

H.H. The Mantras are impregnated with a certain potency by the sages who have created them and by the tradition which has kept it going, the Mantras are certainly peculiar in their effect. When we talk of Mantras and the meditation and the effect of the meditation, we do not plead, we do not promise that anything extra will be offered to any individual, because there is nothing extra which can be offered, there is nothing else which the individual does not possess—it's all there, but this has been superimposed by something else, a cover has been laid over it, because of the style of an individual's life, this or the previous. This makes a shell around each individual. The Mantra is designed in such a way that this shell has to be removed, eliminated; if the shell is eliminated, all forces of the Param-Atman, which is in each Atman will be available without any asking, it is all there. We can see this from our practical experience; if there is a pond where a lot of moss has gathered, it has to be cleaned so one has to make some effort to clean it. After cleaning, we do not add anything else to the water, the water is already pure, all the impurities have simply to be removed, we do not create any clarity for the water. Another example was given about the moon. We see the moon in different phases. On the second day, the first phase which we see, the moon is very thin; gradually it increases but this increase is not any addition to the moon at all, it is the removal of the shadow which is on the moon, which goes little by little and on the fifteenth day full moon can be seen and the glory of the full moon is its own glory which has always been there. The Mantra simply removed what is unnecessary.

As far as the 'nonsense syllable' is concerned, since it has not been impregnated with any potency, it has not been created by the wisdom of the sages, it has not been nurtured by the tradition, it will not have any potency with it, nevertheless it won't do any harm either because all sounds have some potency, even if they have not been nurtured by the tradition, or designed by a sage. It will take a long time before any visible result or improvement in the individual is seen but it is not dangerous at all, it would not create any difficulty. (There may be harmful combinations of sounds, wrong pronunciations which can create unhealthy effects. It is advisable to go with the tradition to be safe).

Note: This last slightly contradicts the answer and was added by J. later—discuss before accepting. (M.A.)

J. This is a question from Jami Harp, who initiates for Mr. Rabeneck in New York.

J.H. When initiating, one has experienced on several occasions moments where special connection takes place with the individual being given the meditation. After giving the Mantra to the individual, one then meditates with them for a moment or two before checking them to see that all the manifested signs are as they should be according to H.H.'s instructions, as given to us by Dr. Roles. During these moments, with eyes closed, the individual's image arises in one's consciousness as Light. This appears to happen only with those where the Mantra has taken hold. Would H.H. comment on this? What action is taking place between the initiator and the individual receiving the meditation? The light appears in intensity according to the intensity with which the Mantra has taken hold.

H.H. There are two aspects, the one who is initiating, offering the Mantra and the other who is receiving the Mantra; it's like a teacher and a student, a teacher has already studied and because he has studied and put everything into practice then he is empowered to teach. Only because he has done it has he the facility and power to teach, if he hadn't done it he would not be able to impart education. The same applies to the meditation because somebody has meditated, has acquired the improvement in his own being, he is empowered to give the meditation and one who initiates is a sort of matrix for those who are being initiated. Whatever is the quality of the person who initiates it will be reflected; it's the power of the initiator which passes into the person being initiated and secondly, the power within the person receiving the initiation is also responsible. If the person is Sattvic, he will receive the whole thing much more easily and improve quickly. If he is Rajasic then he will take some time to digest it and make it natural, if he is Tamasic perhaps he may not be able to keep going, or even if he does keep going he will take a long time before anything can be realised in him. This is the situation; it is a relationship established by the initiator with the person being initiated; it is his or her consciousness which establishes the contact with the person being initiated.

P.F. Could H.H. say something about the laws governing the interface between activity in the physical brain and the experiencer?

H.H. The answer in relation to the brain is rather simple—simple in the sense that it is not really independent; we do not consider that independent which has the capacity to deal either with the experiencer or the experiences. It forms only one factor which will relate to the Antahkarana. Antahkarana is composed of four facets, the Chitta, Buddhi, Manas and Ahankar. When anything is related to the thought or thinking process, then certainly the brain comes into action but whenever we have a desire, the brain is not activated, it is somewhere near the heart that the desires arise, as a spark of the consciousness, whatever form it takes. That is truly Manas. When one feels one's own ego, as we know about these Ahankaras, there again the brain is partially linked to this feeling but it is not completely through the brain that we feel our ego. Whatever we call the thought process—Buddhi—reason, logic or thinking it is certainly the field in which the brain is activated. As far as Chitta is concerned, it is directly related to Chaitanya, which is the consciousness, the experience. This Chaitanya is also not directly related to the brain, it is somewhere in the area of the solar plexus. This is the division which we make—the four aspects within the Antahkarana and brain, is just one aspect of thought process.

Take an example of the material, practical experience—we see through the eyes but we never speak through them, we never taste through them. The only work which we can do through the eyes is to see the world. Even seeing implies many sorts of activities—if we have to look into the far distance we may have to use some magnifying lenses, so that we can see the scene which is a great distance away, which our natural eye cannot see. Sometimes when we have to read we need glasses to be able to read properly. If there is very bright sun then we may need dark glasses on our eyes so that they can see without damage by the sun. There are various ways the eye can do one particular thing. The design of the Antahkarana is very much like our eyes but on a larger scale.

It can be used in a great variety of ways although there are two seats through which this works—one seat is the brain, the other is the heart. As we said previously, the force which comes into experience is only singular, it is one, it is the force of consciousness which works through all these four agencies—four agencies working through the same consciousness and being activated at two different places the brain and the heart. When the consciousness wants to think, manipulate the thought process, it certainly goes to the brain—that is where all the necessary ingredients for thought process are available, it will do its activity in the brain and resolve whatever is necessary, this we call Buddhi. It would be presumptuous to say that Buddhi resolves, it is the consciousness which resolves through the Buddhi, which is one factor of the Antahkarana. The same applies to all the other three factors. When we feel our ego, Ahankar, this Ahankar could be of anything—of being a doctor, professor or being a lady—this certainly arises with the help of the brain; that is where all the knowledge and information about oneself and the world lies. The rise of the desire is through the Manas and it comes through the heart—so these four factors are very different and yet using the force of the consciousness.

There is a quotation from the Gita which says that there is not a moment when the Antahkarana, the inner part of our being is at rest. As long as it is awake it is doing one thing or the other and we have to keep it engaged on one or another work. The meditation and discipline have been given so that we can eliminate all unnecessary work, so that the power of the Self which is available to us can be channelled into positive actions for better results and improvement of the being.

M.A. Can I ask H.H. whether it is related to the physical heart, as we relate Buddhi to the physical brain?

H.H. The rise of a desire is related to the Samskara and it is the quality of the Samskara that gives form to a desire. If it is good and pure Samskara, the desires will be pure, if it is impure, the desires will be impure. Desire has nothing to do with the physical at all, it is the emanation of the consciousness which we feel as a desire. Whatever we desire is after all the consciousness itself.