

***AUDIENCES***

***ALLAHABAD***

***October 1962***

***Dr. Roles***

***Translator S. M. Jaiswal***

## *Tuesday 2 October*

### *Private Talk with H.H.*

At the first talk he explained that he would need a period of observation so as to observe by my questions, the situation, my state, and my needs. So he would like me to ask general questions first.

Some questions about the meditation from beginners in London which we had translated were then read. His Holiness discussed a few of them but said he would give considered answers if we left them with him.

He had decided that it would be better for me to remain where I was at the Hotel, as it would be inconvenient for me at the Ashram. He promised that a car would be sent to fetch us and that he would give us a daily audience at 4 p.m.

I asked him for instructions: what I should eat, how many hours I should sleep and what his instructions were about the Meditation. To the last question he replied:

“Meditate as much as you want to, but don’t put a strain on yourself. But whenever you meditate you must keep a straight back; you may meditate sitting on a chair or on the floor, lying flat on your bed or standing, but it should always be with a straight back.”

## *Thursday 4 October*

### *Answers to Beginners’ Questions*

*Q.1. What is the Tradition behind the Meditation: where did it come from?*

H.H. The Creator is the basis of the Tradition of Meditation. He meditated and created the Universe manifested in Creation. He evolves, supports and dissolves the Creation; only He is the beginning and the end of it. He does all this by meditation and also exists without it; He also inspires human beings to meditate in order to rise to higher consciousness; to be able to enjoy activities of the world, and at the same time to exist within themselves (i.e. to retreat from it all).

*Q.2. Why has the Meditation not been available before?*

H.H. The system of Meditation has existed in the past, is existing and will exist; but ways of access differ from time to time according to the stature, ways and means of human beings. Ordinary men derive profit only when they are told of it and given it.

*Q.3. What is the significance of the ceremony?*

H.H. Ceremony is symbolic of reverence. The man who initiates gives away his own powers. That is the reason he deserves respect and it is the duty of the disciple (? initiate) to respect and serve him with best things.

*Q.4. Is there special significance behind the particular word given to an individual?*

H.H. Special mantra words have great potential powers in them which other words do not have. A man can realize Himself and be of use to others only through such words, not with other words.

*Q.5. Is the word different for different people?*

H.H. There are different Mantras for different types of people and also a particular Mantra can be useful to all; but one individual should never have different Mantras at the same time. One should start with a given Mantra and keep it to the last and should never change it. This is the significance of the Mantra system. Only in this way can one gain.

*Q.6. Where will the meditation lead?*

H.H. Meditation leads men to discharge their pains and realize full bliss. This is what is the zenith of human endeavour and in it is hidden the secret of human progress.

*Q.7. Are other forms of meditation to be given in the future?*

H.H. No other meditation system will be given at any further stage, but instruction at progressive stages will be given to enable the man to go from coarse to subtle and then to complete Self-realisation. What comes next is nobody's business; one could experience that for himself.

*Q.8. What is the basis of the action of the Mantra—is it linked with vibrations in the body?*

H.H. Mantra can affect in different ways. Everyone couldn't have the same experience. Vibration is initial basis only.

### ***Verbatim Translation of H.H.'s Answer to Question 1***

H.H. Meditation is meant for the Realization of the chief aim of human life. The coarse material world of our sense organs and the pleasure it gives, does not fulfil this aim, so we need something else besides. The reason for discontent is that the world of pleasure is small and temporary compared with the Divine Self or Nature (Atman). It is a law that the small cannot satisfy the large; the large needs satisfaction comparable with its own magnitude and permanence. Atman is eternal and complete, but the visible tangible world is not. But when in their ignorance people call their body "I" (mistaking the body for the Real "I" or Atman) they find it difficult to derive full satisfaction, peace, and lasting happiness. And then they turn their minds to look for things which could lead to such a result. There are many ways to achieve this, but this system of meditation is simple and easy, and can be practised while remaining in the world of normal life. That is why the ordinary man needs this meditation.

Where did the meditation come from? The Creator begins the act of creation with meditation. The meditation is from the beginning of creation and will only end with creation. Although history is very long, yet at least one should know that meditation only was the means of creation. The Creator meditates to create, and also meditates to bring about modifications. This is the means of creative activity. If men meditate they switch on, or tune in to the creative force, and find enough power to do their daily activities, and prepare for union with Higher Mind (Atman) as well".

**Note.** H.H. nodded assent when I said that part of his answer reminded me of the first words of the Gospel of St. John: "In the beginning was the Word, and the Word was with God and the Word was God.... All things were made by Him."

## *Additional Answers to Beginners' Questions*

On Q1. H.H. added: Meditation is like light vibrations which are everywhere at all times. Those few people with Cosmic Consciousness catch it by inspiration and pass it on to others for their use in establishing relation with the Creative force.

On Q.3. For every deed to be performed, it is essential to create a spirit of the deed. One must get into the spirit of the work to finish it properly. Even in daily life when we meet some important person we always prepare an atmosphere according to the nature of our business. This atmosphere initiates a smooth way to achieve the objective. The ceremony is designed to help to create an atmosphere which should make it possible for the new initiate to get ready in body and spirit for this important moment in his life. Ceremony is not the way, it only creates momentum for the action to get on the way. There could be different forms of ceremony, but the one which you and we use is the traditional ceremony.

On Q 4. Yes. The words have full significance in meaning, sound and inherent nature. Words are selected so as to complement the nature of initiates. Words have different Gunas and people also have different prominent Gunas. The quality, Guna, of the initiate is first observed and then a suitable word is given to balance the Gunas. This of course is observed in India but perhaps one cannot at this stage work out the system in the West. The same word is at present advisable. That word being most suitable in these circumstances. Perhaps in future you will have to evolve a system to look into the nature and Guna of initiate and then decide the word. Although the sounds in themselves have qualities of their own, we don't consider that point for the reason that we soon switch on to meditation inwardly without sound. Even the meaning does not matter much at later stage so it is the substance of the word which is important and when the mind is submerged in this substance then only we have the best out of it.

Q.5. Is dealt with in Q.4.

On Q.6. There is more to follow.

*On Q.8. R. asked a question like this: Beginners often say, "Is it only this simple thing to do? Are there not other later disciplines, big and important, that will lead to Nirvana?"*

H.H. The rigorous disciplines of the Past, which people often expect, have been done away with. This meditation system has now been created to relieve people of hard labour. This is made simple because ordinary men in this age cannot undergo strict discipline because of their own nature. So this simple technique of meditation is created to suit the calibre of ordinary men of this age. There is no need to frighten people that they will have hard work later on. *The difficulty is right at the beginning.* Once one has got properly started one should find further progress easy.

Later differences lie more in frequency and duration of meditation than in any change of technique.

It all depends on the Initiator. If he is efficient he can lead the initiate to improvement. But as far as the simplicity of the method is concerned, it is the result of a conscious experiment which has come to this stage. For example, when someone invented the printing system, it was very cumbersome at the beginning, but now it has developed to such a state that we take it for granted, we just never question it. Perhaps this simple meditation system will be taken for granted at a later stage.

Its simplicity is of course the result of previous hard work. Just as when a photograph is taken, when it has been processed and made into a block, it can be printed in thousands without any difficulty. The difficulty

experienced in the first stage—that of making the block—is not again met with in the reproductive process. Like that, a few Realized men who penetrated the subject with their foresight encompassing “three times together”, observed and experimented on this method, and when it was found useful to suit this generation, they passed the method on. A few people took it to the stage where it could be given to the multitude.

Results reached by this method can also be achieved by other methods like Yoga, Prayer, etc., but those don't suit the ordinary man's life and they can't get far on those lines. Those methods are not meant for them. Some people, however, do try those rigorous disciplines and reach the higher stages, but ordinary folk with no hard fibre could only do something like this simple technique: yet they can get all by this that others would by hard discipline.

## *Saturday 6 October*

### *In Connection with Authorization to Initiate*

*After a full account of the School of Meditation had been given by us, the following questions were asked:*

*His Holiness says that it is possible that the authority to initiate can be given to responsible people, but such a person will have to be prepared by undergoing certain discipline and he will have to do much more meditation to rise to the required level. This work can only be done by special people otherwise it will become fruitless action.*

*Question: Does H.H. agree that one Initiator should not try to give the meditation to too many people in a given week? Thirty or forty seems about the limit, otherwise he becomes tired and inefficient?*

H.H. This is important; he should not do more than thirty so that he will give full attention to each one and have time to do his own extra meditation as well.

*Question. Because of the great numbers of people in London and other cities who want the meditation and the need which Maharshi stressed to give it them without delay as soon as they come to want it, more than one man is needed immediately to Initiate. Would His Holiness consent to empower one or more besides myself? There are at least two men who are of the required standard—at least one in London, one in New Zealand, one in Mexico. Can they be empowered?*

H.H. Yes, if they are in the category of Realized Men able to be a teacher or a Master; then only are they to be authorised. But as far as he is concerned he would welcome men suggested by you. He would leave it to you to decide if they have achieved enough to be trusted with this important work.

## *Sunday 7 October*

### *A Sunday Afternoon Talk*

Talks between men on two very different levels always demand an effort of the questioner to sound the right note, to express what he genuinely wants very much to know, but on a scale likely to receive an answer. When this has to be done entirely through an interpreter with no single word of a common language between the two participants one would expect the difficulties to be greatly increased. One would not usually know beforehand whether there would be a number of other people from the community also present, in which case the tape recorder would be very useful, or whether it would be a rather private conversation on more intimate or secret matters when the instrument seemed to get in the way. Much depended on whether the questioner had per-

formed the discipline with success during the previous night and day and so was comparatively free of small personal view and more sensitive to the person he was addressing.

One such talk took place yesterday and it could be of such interest to us all that this reconstruction is being sent. The Shankaracharya having taken his seat on the throne to the sound of chanting, and there being only three of four people present, the interpreter read this prepared statement in Hindi:

### **Preface**

*Doctor had a profound lesson from the way your Holiness spoke yesterday about complicated matters with such purity and love for all and yet with detachment.*

*He saw by contrast two sides of his own nature—one utterly selfish and full of suspicion, but another capable of love and devotion. He looked on his small ego with loathing but then tried not to remain attached to it.*

H.H.'s expression, always remote and impenetrable at the beginning, had changed to one of such warmth and pleasure that it was already clear that this was a welcome start.

*Before going to bed he thought of your Holiness's words: 'The Creator is the basis of the Tradition of Meditation,' so like the beginning of the Christian Gospel of St. John: 'In the beginning was the Word and the Word was with God, and the Word was God.' (H.H. nodded assent)*

*The first part of the night was stormy but about three in the morning great happiness and gratitude came which made the meditation quite different, and suddenly there was this question: "Is not the Mantra like an arrow? An arrow dipped in poison kills, but an arrow dipped in balm can heal. So the Mantra dipped in selfishness and suspicion brings well-deserved punishment, but dipped in selfless love it brings a healing peace.*

H.H. (smiling) But love has two reflections of which one is suspicion; so to have a little suspicion in love is natural, though indeed it proves the love is not complete.

In this case your suspicion was not wrong; it was directed towards the clearing up of past mistakes and preventing further confusion. But if suspicion is carried into talk, argument and starting warfare, then it is wrong.

*R. It is the same with fear; I'm not much afraid of myself, but I suffer agonies lest something should harm the Work.*

H.H. That is right also. A lion when he goes hunting in the jungle is full of suspicion; he looks in front of him, behind him and on either side; his safety depends on his suspicion of the presence of an enemy.

*R. But the lion is not afraid! And how is it possible to be wary but, like your Holiness, to be serene and unperturbed?*

H.H. That is just related to different stages on the way to consciousness.

*R. The jackal has to become a lion?*

H.H. Jackals remain jackals. You are a lion living among jackals, therefore you think of yourself as a jackal. If you would think of yourself as a lion, recognize that you are a lion by nature, you will realize your possibilities sooner.

Talking with the interpreter, afterwards, we recalled that H.H. uses the word jackal in the sense of 'common man', or as we might say, 'men without magnetic centre', and lions refers to men who are 'on the Way'. He regards the people in our organization as 'on the Way'—not jackals. He uses the word owl for a man who flies from the light, with whom it is useless to talk. But these words are not words of abuse, they are said with a gentle understanding. So all you have to remember is that you are lions by nature but at different stages, and live up to that!

*R. To return to the metaphor of the arrow, is it not Sattva Guna which is the balm? Will your Holiness speak of how to increase the concentration of Sattva in the body? Is the company and example of a Saint important or essential?*

H.H. There are two ways of increasing Sattva Guna. One is, as you say, the company of a Saint; and this is as important as the other, which lies in right conduct during the day in respect of actions, feelings and thoughts.

If these are good one day, one may achieve the balance of Sattva, Rajas and Tamas, and Sattva will prevail over the others. If they or one of them is bad, then the Gunas are unbalanced with either Rajas or Tamas prevailing. But the effect of these good actions, feelings and thoughts would be to create more Sattva and help to restore the balance. If either actions, feelings or thoughts remain bad, the balance will be further upset and will lead to bad effects on oneself and other people.

The criterion of the “good” as used here is whether the effect is increase of happiness merging into eternal happiness. The actions, feelings and thoughts are bad if the effect is only temporary happiness—leading to unhappiness later.

Turn negative, as we would say: and the “happiness” or “bliss” referred to in the first case means positive emotion that cannot turn negative.

*R. Does the night reveal what the day’s actions, feeling and thoughts have been?*

H.H. Yes, for ordinary people. People come into different categories in this respect. The Realized Man, having during the day performed good actions and enjoyed good feelings and thoughts, collects them all to one point in himself and goes to sleep without bothering with anything but sleep. When the time comes he just goes to sleep, and nothing more. He doesn’t know his dreams.

But the ordinary man might during the day have good actions, feelings and thoughts just because of certain outside influences, at night his own inward nature comes out and brings about bad thoughts and bad dreams. And in yet another category are the partly unrealized men who do good during the day, and have good thoughts and dreams at night, noticing these, and are not completely refreshed by dreamless sleep. Each one can see from this in which category he stands.

*R. Then it is not advised to give an account to yourself at the end of the day of actions good or bad?*

H.H. It becomes unnecessary once you are on the Way. Then, you are not troubled by such things. You do what you have to do, but you do not cling to it.

*R. Since you have said that the first action of the meditation is to bind together the inner and outer divisions of the mind (the reasoning part and the feeling part), does it mean that a man who has good days and bad nights is not meditating happily or fully?*

H.H. In ordinary man, actions, feeling and thoughts are produced from without. Meditation brings about a situation where these functions arise and are governed from within. [See P. D.O. *Psychological Lectures*]

*R. Besides meditating, is it not useful or even necessary also to think regularly about fine ideas and great words in order ‘to leave the little house of the small ego and come into the big house of Universal Self’? (H.H. smiled as he recognized his own words to us on the Ganges bank at Ram Nagar fifteen months ago.)*

H.H. Fine ideas are necessary to prepare the man, and different systems do that. (He gave as examples the Vedanta and various other systems.) Your own system of thought quite evidently gives good results and there is nothing incompatible between it and meditation. All these ways of studying and thinking of such large ideas

help one to store and retain things in the mind by means of reason. Meditation takes you along the same road from within. Even if you don't think of those ideas or Holy words or systems you could still achieve everything by meditation; but your system is complementary to meditation.

R. *It is your stories that are most vivid and stay in the mind.*

H.H. Yes, that is why I try to use them to clarify all answers.

R. *After I returned from India [See p.2. et seq.] people were so delighted with them that many people begged for more. Then you sent the one about the parrot. But we have not had any at all this year!*

H.H. I will try to give some more. There are thousands of stories in books; but remember, the powerful effect of a story is derived from its aptness to the question. So if your people want the stories, they must ask the questions!

R. *(Arising from Q.8, p.31.): Mantra can affect in different ways, everybody couldn't have the same experiences: Is it not true that, beside the inherent power of the Mantras, a Mantra acquires added powers by use? Isn't it like a traveller who, staying in different houses, gains experiences and knowledge and warmth of making new friends; so Mantra going to different places in the mind gains new properties? But because men's minds, though made the same, have different contents, so effects of Mantra will be different?*

H.H. The real cause of the different effects of the meditation in different people is the distribution and proportion of the three Gunas in their own nature; in no two men are they alike. It depends on the former life.

The word used was Samskar, the "essence of the individual life", into which is collected the joint effects of all these thoughts, feelings and actions; so Jaiswal understood this answer to signify that "Self-knowledge means to know the particular proportion of the three Gunas in one's own essence."

**Note:** More questions are going to be asked about this answer as it sheds light on the vexed question of the relation of the three forces to the three-storeyed house.

*Seeing that people (including the women) were collecting for the Sunday music, I got Jaiswal to read something rather light hearted and topical—his translation of part of a newspaper account I had read of the big festival to Durga with which all the people were occupied just then. It was read like this:*

J. *Doctor was reading (as follows) this morning about the Goddess Durga who is now being celebrated with the new moon:*

*"In Harivamsa of the 4th century she is 'both wisdom and pleasure, both darkness and light—at times her glance is horrible, at others it is all sweetness ... She is the night and the twilight. She walks with dishevelled hair. She is death, which delights to rend and devour the bleeding flesh, and she is also the resplendence of the stars, the beauty of young girls and the happiness of wives.'"*

*I said, "It seems that even a foreigner was experiencing Durga during these last nights and I had sent this quotation to my own lonely wife in England".*

He was pleased with the quotation and said it expressed very well the dual aspect of the powerful force of attraction between men and women. What he had just been saying about "good and bad actions, feelings and thoughts" had a bearing on this also, because if these were good then Durga gives only good things. He added that he was glad I had thought to send it to my wife, it is right that she should know about Durga, and would I tell her he is including her with me in his prayers.



***Recorded Answer***

H.H. Goddess Durga is the personification of the force between men and women, the creative power that is in every person. This power is threefold, made up of the three Gunas. The different manifestations of the Goddess, Kali, Parvati, Durga, refer to these three. Durga personifies the dark side, Parvati is the light. When the power is unbalanced among human beings, Kali puts it right; Durga expresses the blind forces of nature.