

***AUDIENCES***

***MATHURA***

***November 1963***

***Professor & Mrs. Brown***

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

## Friday 29 November

### Prepared Questions

*Mrs. Brown. I would like to ask Your Holiness a question relating to certain lodgers in my house and you have referred to these particular manifestations of personality as lodgers and this we find a very helpful idea, and those two kinds of lodgers in particular who are noisy during my meditation and the more noisy of these two I call my poets. I like to write poetry and these particular lodgers in my house interrupt all the time trying to describe everything happening in as beautiful way as they can. The second group are mainly seeking and asking questions about the true essence of women, what truly women might offer up to God or back to the world? I would like to know whether these lodgers must be swept out without any ceremony or any indulgence, although one likes to think that if united they would become a good servant!*

H.H. In our system these two types of lodgers are called Daivee (Divine) and Asuree (Devilish) possessions. In the early stages of discipline the divine powers are necessary and they deserve importance to dispel the devilish forces. The divine wealth is not for relinquishing but for remembering because these are the natural qualities of the Atman. When one remembers these natural qualities of the Atman, then the devilish influences which tempt men off the Way get lost by themselves. One should rather have intimacy with the divine wealth instead of forgetting it. These influences which are sympathetic have to be acquired in the early stages; but once well on the way one doesn't have to make effort; but they become a natural part in life of a disciple and with that one can still go further and love Atman only. At that stage devilish influences don't prevail. Since the divine powers naturally emanate from the Self, they can't be removed. They serve to remove the devilish influences. But, when a high stage is acquired, the Atman becomes detached from either of them and experiences bliss by itself. One re-acquires the state one has lost.

**Note:** The word used throughout this answer is Sampatti which can mean "wealth, property, not limited to money but related to the value of anything such as Wealth of knowledge; Wealth of beauty; Wealth of guilt, of envy; Wealth of experience; the real wealth which man possesses just by himself, not man-made, not arbitrary, rather natural. Power seems very powerful, forceful and charged with energy.

"If the three Gunas are the forces or influences, then all that lead to Sattva will be Daivee (Divine) and all that lead to Tamas will be Asuree (Devilish).

*Mrs. Brown. I would like to ask him then, is it profitable that in all the time that we can spare following our householder's life, apart from our studying the tradition and practising the meditation, we should devote our hearts to all the highest and lofty things, and would this be the best that we could do? Is there no more we could do?*

H.H. No, one can pursue the way happily also as a householder and there should be no difficulty. The difficulty lies in ignorance. Lack of spiritual knowledge and guidance makes one feel that the only way is the way of the recluse. That is not true in fact. The fact is that one has to learn this as an art. People learn only the arts of the material world. When one acquires this art of the spiritual world together with the arts of the material world, then one fulfils the obligations of the worldly stage and also prepares for the high stage without difficulty; like a person who learns to swim, but can walk on the ground and yet swim in water also.

*Prof. Brown. Your Holiness, I would like to ask further about the extent to which one should follow the householder path in the way you have described. In professional life a considerable problem lies in reducing the amount of time which one gives to one's profession in order to leave sufficient time for spiritual activities. I find that in some ways the further I get on with the meditation, the more it helps me in my profession, but the more my profession asks from me as a result and takes the time away. I would like to know how to deal with this situation!*

H.H. Lack of enough experience in meditation is the cause of this demand on your time. When proficiency increases in meditation one wouldn't feel the need for extra time. Everything would become natural. For example, an expert car driver can freely talk while driving his car safely. It has become natural to him and he feels no difficulty. But a learner driver, for whom the driving and gadgets haven't become familiar, feels nervous. Who would dare talk to him when he gets frightened about little obstacles, sweats and sometimes bangs against them, and every moment seems difficult for him? This is only because of lack of enough experience. When things become natural, then conversation while driving or finding one's way in traffic becomes easy. The difficulty is felt only during the process of the discipline of learning. Once the discipline becomes natural the difficulties vanish. One has to make efforts to naturalise the discipline and for that one must find time. Give as much time as you can for meditation and acquire enough experience.

*Mrs. Brown. I would like to ask His Holiness a further question. It seems to me that within a very short time I receive such physical benefit that I would wish to be able to meditate very often, as often as I could, even if I knew that I might have only a few minutes. Does he think of this as profitable? So far my personal instructions have not included such a dispensation.*

H.H. Devote as much time as you possibly can find, apart from your daily duties at home. A thing which is essentially good can never be over-used; use it as often as you can and as much as you can in meditation. Because after all it is a good thing, and the results are bound to be good.

Dr. Roles has been supplied with enough material with which he should be able to go a long way. Last year during one month's programme he was given extensive information about meditation and discipline, and occasionally further questions arrive which are answered in due course. This meeting in Mathura is arranged for you since I was able to come here after my visit to Agra. I would like you to ask what you wish during two to three hours. After you finish with your questions I will speak concluding words regarding meditation.

### ***Unprepared Questions***

*Mrs. Brown. I would like to ask him about prayer. It seems a natural thing before sleeping for one's heart to be turned towards God and sleep seems very peaceful if this is done. It has until recently in the West been such a strong tradition that we all learnt it and made it a regular habit. I would like to ask him whether if we follow the tradition and meditation in the way he has indicated, will these other desirable expressions of love, such as we are capable of towards God and his wonderful universe, will these develop naturally or are those of us who have not been very well disciplined be at some disadvantage?*

H.H. (In English from interpreter). He says that there is no necessity for any other form of discipline. If you make such efforts to discipline your mind, they wouldn't have the effect which you really want to have. You turn your mind inside; and just as a person climbs down a well with the aid of the rope, we have to climb down inside with the aid of the Mantra. We have to turn inward all our activities; the mental activity has to be turned inside rather than outside; and when we turn inside, there is no action and therefore there is no good or bad result. He has given the example of our taking a morsel of food. We know that we have to put it in our mouth and when we have chewed it and swallowed it, we don't know what happens later. Automatically that food is turned into blood, into bones, into marrow and all other things; but we do not know. Similarly when we are lying down before sleep we have to turn our activities inwards with the aid of the mantra and it is natural that the sleep you get is the sleep of bliss and when you get up early in the morning, immediately turn your mind again towards that great soul for a few minutes; so that there is light behind and there is light in front and if there is any darkness in between, that is sandwiched between the two and vanishes.

*Prof. Brown. May I ask a question which is not directly connected with the tradition but in fact with the impact of the tradition on the outside world. I work in science and I think most people who work in science are now conscious of the fact that they have a responsibility to help the standard of living of the people throughout the world as a whole. I wonder if H.H. can suggest how we can use the ideas of the tradition to best achieve this object.*

H.H. (In English from interpreter). Complete success by taking the aid of this tradition and in fact the evolution of science depends mainly on the working of this Sadhana (discipline to achieve success in the spiritual world). The success in your spiritual world will automatically help you in helping science; and he says you are particularly in a position to benefit science. It is not that science benefits you, but you benefit science with the aid of tradition and meditation. Present day scientists, he says, are mainly locked up, so to say, by the limitations of the physical world and if some help is taken from the spiritual side, science can make further and greater strides. He has given the example of Raja Janak, an ancient king of India. His was the true knowledge, true science, Vigyan, and even Ram whose name has been associated with Ram Rajya, the kingdom of God, he also learnt science from his guru Vashishtha and he applied that science in the administration of his whole country. That is why people still mention Ram Rajya, the kingdom of God, because science was made proper use of, and it was based on a spiritual foundation. So, if even now science has to take shelter under spiritual wisdom, then the condition of the individual can rise still higher, and in all branches of knowledge there will be progress; and science will become a perfect science only when both these two are combined. The physical side of science and the spiritual side of man both should be combined in order to get the maximum benefit for humanity.

*Mrs. Brown. Can we say whether Mankind this moment is showing signs of getting altogether separated and far away, or has it been particularly faulty as a whole? I mean the whole of Mankind. It seems a very bad age. Have other ages been just as destructive?*

H.H. Time is important here. (It is a matter of season). Over vast ages the universe has seen ups and downs again and again. Just as seasons change, human nature also rises and falls. When good thoughts and good emotions arise then man develops, and when bad thoughts and bad emotions prevail then mankind fails and sinks low. It applies individually and communally both. They move with the same law. In an individual many thoughts and emotions rise and fall. Those which prevail decide his state. There are people in this creation in whom very few bad thoughts find shelter, and again there are those who would never give them shelter at all. Just as there are different levels of individuals, so there are different high and low stages of Mankind.

*Mrs. Brown thanks him.*

H.H. I am pleased that these two people are on the Way. Indian wisdom has caught hold of them and it seems they now have the desire to walk on the Way. It is a pleasure to see that you collect this wealth so easily which many get only after great hardship.

### ***Concluding Discourse***

H.H. You mentioned that you come from the West and find things a lot different in this land. There are outward differences between the two which do prevail. Here in Spiritual side of life people take to meditation, recite Gayatri shloka<sup>1</sup>, listen to spiritual discourses and through these discharging their household obligations cleanse their inner self and gain Truth about the Self. This has been the Indian way. Since the outside world does not hold to this way of life, the difference is natural. Going deep one would find that the System of Meditation finds unity between East and West. Beneath the outward and multifarious cultural differences there is no dif-

ference. The processes of thought, action and feeling conducive to meditation apply exactly equally to Western or Eastern man. The inner unity of Self accounts for inner unity of Meditation. Manas is the Active Principle, co-efficient to Atman, (i.e. Manas responds to Atman for whom it works through the senses. Atman must use Manas when dealing with manifest world—translator's note) the consciousness which is one for all. Although the physical, cultural and difference in ways of life prevail, there is no difference within. There is inner unity. This System of Meditation is to give rise to the inner unity of East and West and all. This simple device for development can equally be used by Eastern and Western man. In certain respects it works out more easily for the Occidental compared to the Oriental; the reason being that there is no excess of spiritual knowledge in the West. Here in India the common man has a bit too much theoretical knowledge about the spiritual world and thus finds it difficult to concentrate. The Western man finds that easy, for whatever line of action is given to him he simply sticks to that. Here, when asked to meditate with a particular mantra, people would equally resort to other mantras. If you ask a man to study the Bhagavad Gita, he feels he might as well go for Vishnu sahasranama, Ramayana and Bhagavad all together! One individual can't manage to do everything, yet he doesn't have faith in one. He gives importance to all and everything at once. If one attends to one thing and gives due attention, one can achieve it; but by attending to everything one can't achieve anything. That's why it works out easier for Western man and rather difficult for Indians. Usually people don't give importance to what belongs to them, whereas other things which they don't possess attract their attention more. Seasonal commodities sell cheaper for they don't attract; but unseasonal products fetch more money by their sheer attraction!

The Meditation system was evolved in India and this is the early and initial wealth of Indian civilization. People here play with it because the theory of it has become habitual to them. Others who hold it with attention get along the Way easily. From this point of view it looks as if this System is being very helpful to you.

The necessity of doing meditation arises for the following reason: people see the physical world and it attracts their attention. This seems important to their mind. They cherish the idea that accumulation of its wealth, material and resources would blot out all difficulties or discomfort in life. Stimulated as they are by this single idea, they keep running fast and using every bit of their physical and spiritual selves to achieve that end. They run amok after prosperity and comfort. But when one thinks of it one finds all this temporary, very momentary. There is that inner world which extends for aeons of time and remains far more stable. It would last hundreds of years by comparison if one takes the sensory world to last for a second. The most miraculous state of all is the state when all wealth, all comfort and everything seem to belong to one's own self.

There are three worlds: the third is our physical world, the second belongs to Divine beings which is far more extensive than ours; and the first is the world of Truth. From this world of Truth emanates the world of Consciousness and Bliss. Diffusion in consciousness and bliss results in the creation of this world. In this obvious physical world one can try his utmost and perhaps achieve whatever he wants, but how long does it retain its value for him? He might stretch his time up to 100 years, but that's his limit. After that, every possession must be left behind, and he has to face a different world. If he has desired and worked for this, then he can enjoy the higher pleasures of the Divine world. If one cherishes the greatest desire of all, he passes over to the world of Truth and enjoys Truth, Consciousness, Bliss. Let us look at this example:

Once a King announced his intention to abdicate in favour of a person who would reach him on the seventh day at 4 o'clock to demand the authority and seal of office. Practically everyone decided to go in for this adventure. The King himself stayed beyond seven gates. He arranged to provide after the first gate a beautiful garden with clean-scented swimming pools and fountains for bath and change of clothes. After the second gate every type of tasty, appetising and attractive food and drink was provided free of charge. Crossing the third gate one could have as many beautiful costumes as one wanted for himself or others. Beyond the fourth was opened the treasury and one could take limitless wealth in gold, silver or



diamonds. Next to the fifth door were the artful entertainers with their music, dance and song. After the sixth gate were provided all luxurious modes of siesta in the greatest comfort, where no sooner do you stretch your legs than you are asleep. And then beyond the seventh gate was the King himself to hand over the entire Kingdom. People would come and ask the gate-keepers to let them in. They were then told to avail themselves of any and every luxury and gift provided after each gate, that of course it will all be free. People would rush in gladly to have the most fascinating bath of their life, eat every sort of food they could and keep some (for the) children; load themselves with gold, silver and diamonds, and so on. Some felt satisfied after the first or second gates and settled down with clean body and full stomach. Some would walk off with their accumulated wealth and overload themselves with enough costumes for themselves and family to last a long time. Very few special people would go to enjoy the arts, and after seeing the beautiful dancing girls and listening to the melodious songs would lose control of their mind and thus would bother no more. The rare one would go ahead to find himself a cosy corner to enjoy the perfect sleep. But there was one man who cared for none of these things. He didn't stop to bathe, didn't change clothes, took no food, looked for no money, ignored the music, the dance and every pleasure of the earth. At every gate he was lured to stay and make himself at home but he didn't even glance at anything! One after the other he walked through the seven gates and at the appointed time reported himself to the King and demanded the authority of the Kingdom. Once he got hold of the authority he ordered the arrest of all those people who were running away with things without paying for them!

This is an illustration. There is the Kingdom of Self (Atman). On the way to this Kingdom even Divine beings would lure one to stop for the pleasure of heaven but the Shastra<sup>2</sup> says, "Rest prunes progress". Once you stop for a rest your progress is slowed and you may well run back down the Way. You can't stay anywhere for long. It is all like a guest-house. Pay for the rest and go away. One gets such stop-gaps more often in the Way. Once they succeed in stopping you, they hate you and remove you from the Way. If you reach the Kingdom of the Self and get the authority of the Self then you get the Universe in your hold. Then you don't have to hanker or run after anything, but everything belongs to you and you become the master to use as you wish. Such is the domain of Atman. Whoever would walk on the Way and keep on without fear or temptation will inherit the Kingdom, and those who wouldn't will remain poor. This is the gift of India which works through meditation.

The essence of this talk is that the aspirant supported with meditation reaches the goal and inherits the Kingdom; whereas all those robbers and thieves who relish pleasures and comforts without paying for them will move in vain throughout Eternity.

<sup>1</sup> Gayatri Shloka. A verse for invoking the Absolute, based on a Vedic metre of 24 syllables.

<sup>2</sup> Shastra. Scripture, rule, law seen by sages, that which regulates, that which defends.

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