

AUDIENCES

ALLAHABAD

October 1965

***Dr. Roles
Mr. Allan (from 18 October)***

Translator S.M. Jaiswal

Monday 11 October

First Conversation

While we were buying flowers and fruit near by, we could see many people from the Ashram coming out from the gate to welcome us and looking down from the terrace above. On entry our old friend the Bodyguard (who sang the song 'Disciple and Master') gave us a smart 'present arms' and seemed delighted to see us. We had scarcely slipped off our shoes and taken our places when the chanting accompanied H.H. to his throne with four of his disciples sitting near. Without fixing his eyes on us he was clearly observing how we were.

He began by saying with a smile that he had come to Allahabad on 13th September to keep his appointment with us. He realized that the war might have prevented us travelling and this was confirmed later by our cable; he himself had had to cancel some plans because of it. Now he had many duties at the Ashram and the Festival of Light was approaching. He had made arrangements, however, to see us daily till the end of October; not after that.

He explained about the letter he wrote in June and why it had only reached us in September. We said we had found his answer to Mr. Allan's question valuable. (Jaiswal told us the rest of the letter dealt with the questions of S.E.S John Allen, not Mr. MacLaren). He said it was a subject of great importance and he had only given an answer in a nutshell; but he hoped to explain more about how movement arises and how it merges again into the eternal stillness (Prof. Hoyle's announcement on this subject had appeared in this morning's paper revising his Steady State Theory in favour of the theory of successive expansion and contraction). Then he waited for us to speak; more people having arrived, we said, "First we wish to give you greetings and grateful thanks. There are probably 3,000 people in the West who know your title of Shankaracharya and have heard some of your words. Many of them ask, "How can we repay? How can we help in your work? How can we step up its intensity on a wider scale?"

He replied that whatever the way in which people wish to express their obligation toward the Holy Tradition, they should do it by themselves. As far as he is concerned, it is only the work which is important; if that is carried on everything is squared up. But he himself would never have any desire, and he must leave it to them. If they have a wish to do something he wouldn't object, but he will never express any desire.

R. It is good for us to think of you and of your situation as far as we can, because it is bigger than our own selfish thoughts.

H.H. He would allow that, but he refuses to say anything. Whatever you would like to do will be his desire.

Then Dr.R.'s own question was put:

I know now that if I devote myself entirely for, say, two days and nights, I can become for a short while the object of my search (Tat Tvam Asi). But how to weave that into my life so that only good words and actions result? I can't seem to do that in two minutes or even in only two half hours a day!

H.H. Reminds him that although he is thousands of miles away, he "emanates a stream of emotional content which binds you with him", and he says that this is constant. All that you say doesn't fully weave into your life can be likened to waves on the ocean which are only on the surface. Behind the movements of the waves there is a deep silence and stillness. One shouldn't be disturbed about the waves. If they happen they should just be allowed to happen.

He went on to speak in general terms about the two half-hours which vary slightly according to people and their requirements. If a person feels the necessity to increase the time of meditation he is free to do so; the prescription of two half-hours is based on general need. Usually people cannot do more than that, and if they force

themselves to it, their being wouldn't be able to take it, and there might be some sort of reaction, so that one day they might turn against it and have no love for it. So to keep the taste and the hunger for it, this quantity of two half-hours is just good enough for them to lead a positive life.

R. When one feels more than just the thought of H.H. as manifestation of Atman, then the feeling of love makes one want to meditate without consideration of time; and many seem to want to go longer with this feeling of love.

H.H. Says it is very encouraging that people have this feeling of love and wish to do a little more, but he puts a word of caution. If some people find a thing good, it is possible to have more of it and for some time to digest it, but not for long; for then comes the indigestion which can be extremely bad. The instructor must look into this and see that such situations do not arise. And even if somebody does enjoy the extra hours then he will be subject to some sort of self-satisfaction, congratulating himself that after all he has achieved it. This feeling of self-satisfaction is extremely dangerous.

R. Why is it that when immediately one congratulates oneself, one falls flat on one's back?

H.H. The satisfaction acquired by extra effort usually creates the feeling of achievement; and having achieved, it's possible that you would like to rest for a while. It was said "Rest prunes progress"; the fall is very near. He gives an illustration:

There is a story for children that a tortoise and a hare set out to win a race. The hare ran very fast and quickly covered a long distance; looking back he couldn't see the tortoise anywhere. Thinking the tortoise would take a long time to get as far as that, he sat down to rest, and slept so soundly that the tortoise managed to reach the destination before the hare woke up. The tortoise who does the two half-hours well and conscientiously will get there in the end, whereas the hare may not!

To sum up, the desire for meditation must be kept alive by the discipline of self-restraint. If you really feel that somebody is intensely demanding to do extra hours, he can take fifteen minutes extra but this fifteen minutes must be binding, and never reduced. If a person can be relied on to keep the extra time constantly, he should be allowed to, but not otherwise.

It was now after 6 p.m. and Dr.R. said : You have given us much to think about and we realise you have many other duties to perform. Can you afford to see us once a day; can we come to-morrow for instance? Some time could we meditate with you? There is also an Indian lady, a member of the group, who longs for an audience with you and has made a visit to her parents an excuse for this journey. May she come to-morrow?

H.H. Replied that for the next few days he could see us each afternoon at 5 o'clock and the lady can come. Later it may be arranged for us to come at 8 in the morning to meditate with him and come again in the afternoon.

R. said Mr Allan would be especially pleased with that and would be coming next Sunday for a week. Many expressed a wish for more recordings of Keertan music; would that be possible?

H.H. he would see about that.

Tuesday 12 October

Bernard White's questions about 'discipline', from a letter which he wrote to me the week before I left, were used to open our second conversation with H.H. It was first explained that he had been empowered to initiate by me in order to assist Mr. Whiting at the School of Meditation.

B.W. H.H., replying to Dr.R., said, "Those who come out for discipline and with their effort awake and find this confidence, eventually exercise their proper influence in uplifting the masses. They are the blessed." Can we be given some guidance as to the meaning and practice of this discipline? What forms of outward discipline should be used in the school to help the practice of meditation and help people to find the way?

H.H. has said that we have to come out of what we are not, and to come out of this illusion we have to come under another illusion, discipline. Like a man who uses a thorn to take out another thorn from his foot and then throws both away.

Is not true discipline aimed at harmony and love? As we find ourselves, is not an outward form of discipline, with respect to those in charge, necessary for each student to realize what he is not? Can anything useful be done in this direction so that he may awaken to find true confidence?"

H.H. The discipline has been created to lift men so that they can rise and go up the ladder. Discipline will take them up step by step towards higher state of being. The natural emanations of Atman have been practically lost in the hustle and bustle and the movement in the world today. In this movement peace and bliss have been lost and forgotten. The discipline is given so that we may be reminded and be put on the way to realise the natural aspects of the Atman. The discipline usually differs from people to people. According to their nature it differs in most people. Some people can't sit still even bodily; for them other types of discipline are evolved. Some people who can take the discipline and carry it through, stilling their mind so that the natural aspects of the Atman can be realised, are prescribed for according to their nature.

The two aspects of discipline, the meditation and 'discipline' [as used in our system is the way of knowledge] are supplementary to each other. If only one is adopted, it is quite possible that meditation in the long run will lose its hold and may be slowed down due to lack of knowledge of the whole system, of the working of the Atman. And if one goes only through the way of knowledge and the being has not been developed and stilled, then it becomes only outward chattering and doesn't work through the being. So both the ways are necessary for the realisation of the unity of the Atman.

R. There is one form of discipline of outward rules and regulations but it can often be overdone, and people could then be hindered in the discipline of the heart and meditation from going further. Could he say something on this?

H.H. The discipline is designed for development and in discipline rules are necessary but rules are not absolute. There is no rigidity as far as the rules are concerned. There are certain types of people who can accept the rules on trust and faith. With their faith in their heart they carry out the rules and reach the goal, but there are others who don't have that sort of faith and find rules torture. It is not necessary that they should go the same way. He should find other rules where he doesn't feel them as torture and bondage.

R. This question of discipline arose because it is a matter of argument in London. One branch of the School is considered to be very free of outward discipline and people are supposed to act from the heart. The other branch of the School is very full of discipline and people sometimes want to leave that branch and change to the other. I want clearly to understand to what His Holiness refers when he uses this word 'discipline'. As the word which is meant for liberation is often taken as meaning to be prison.

H.H. Most of the disciples meet two types of obstacles. One is the shortcomings in themselves, in their being, and the other is the movement of the mind [*fickleness of the mind*]. These are the two main things which have to be removed before one can enter the proper way. He quoted one of the similar examples which he gave some time ago.

Somebody wanted to have self-realization and went to a Guru. The teacher asked him what did he see on the way? He described that he saw a monkey who was sitting under the tree, and climbed up the tree as he came near. Then the monkey made some offensive gesticulations. The teacher asked him to get the monkey out of his mind, and to contemplate on anything but the monkey. The man couldn't do that at all.

The moral is that if one incident can take root in this fickle mind, it is a hard job removing these two types of obstacles which have gathered through the ages. It takes a long time. The best way [*the middle way*] is not to worry too much about these. But if somebody can keep on the way without being bothered about what is being done to him, and go to meditation without thinking about anything and enter that chamber of peace, H.H. says it would be easy to proceed further.

R. (*Question not recorded*)

H.H. In the practical field of world when a destination has got to be reached, when a particular work has got to be done, rules are necessary and the rules must be obeyed and carried through, because if they are not obeyed the work will not be done. This is the outward working. The other work which is in the inner field, where the unity of the Atman and the Absolute is concerned or where the meditation is concerned, that field must be very liberal. It must be open to everybody to find his own time and place and his own desire to work on it, because any application of force in this matter would be detrimental to the object of meditation itself. So as far as the meditation is concerned, full freedom must be given because unity of peace and bliss will arise only in freedom and not in bondage. But if a work has to be completed, some regulations are necessary and must be maintained.

R. *This answer completely cuts the knot of this argument. We must think about it and find how to apply it where large numbers of people are concerned.*

H.H. There are two types of disciples, the types we can see in the world as well. One is the servant type who is employed and paid for his work. If he makes a mistake he can be reprimanded, punished and even removed from the place for which he is unfitted. The other is the 'Sevak' attendant who does everything of his own accord because of faith, respect, reverence and devotion. He doesn't get any orders but he realises by himself what has to be done and does it voluntarily. He feels freedom, and due to this freedom he gives everything he has in the service of the master. In serving so he merges with the master. There is nothing that he demands from the master, and is never annoyed for he is always there only to serve. He sees the desire of the master and carries it out without being told, for it becomes his own desire. People should find to which of these two categories they belong.

R. *This has something to do with Way of Bhakti (devotion), and there are many (not just a few) who wish to go this way. How to help them?*

H.H. Out of the two types which he described there are those who are emotionally predominant and also those intellectually predominant. Their destination is the same. The emotional type work more with faith and trust, and like to do everything that seems right to them out of their own feeling which emanates from their emotional centre. They reach the goal by their way, whereas the intellectuals also reach there by enquiry. The intellectual would ask for explanation and proof of everything that is told and once they find the proof then these are the

people who become unshakable. Once satisfied, nothing can divert them. They stand extremely firm and weather any circumstance. Most people are emotional type and are satisfied with the Way of the Bhakti (love). One should see which way suits a person best and lead accordingly.

R. Aren't these differences much more pronounced at the beginning when people come from the general public, but as they become confident and progress in the school, do they not in time find a balanced combination of mind and heart?

H.H. The equilibrium of the two ways of the heart and mind is possible and it does happen, but it happens naturally and cannot be brought about. If any effort is made to bring about the combination or equilibrium, it will upset the nature of the disciple. So this should never be attempted. The combination would only happen when they have reached the stage where the discipline has become a part of their nature. Unless the discipline became natural it would not be possible. Nothing should be forced.

R. What is the effect of more and more Sattva guna on the intellectual and the emotional men?

H.H. The emotional and the intellectual cannot be brought together in the mid-way. They will certainly meet at the end of the way. If somebody tried to implant one into the other then it could become an obstacle. The result would be that the emotional speed would be slowed down. In the same way, any emotional imprint brought into the intellectual type would activate the mind and dislodge the pursuit. Sattva is the guna that both need, and as they accumulate more of it their progress is more assured. The two would meet at the end and here is an example:

Two men went to a king and asked his permission to exhibit their art for his pleasure.

When asked as to what they wished to do, they said, "We will work on two different walls but the picture will be the same, exactly." The king said, "How can I be sure that you will not consult or copy each other?" So they agreed to have a partition down the middle. A pukka partition was built and they were not allowed to see or talk to each other during the work. One of them cleaned the wall and went ahead with painting the gods, etc. The other one cleaned the wall, plastered it new and kept on rubbing and polishing it. At the end they asked the king to have a look. The partition was demolished and to everybody's surprise the painting on one side was reflected exactly on the other side.

Thus the emotional can go his way and the intellectual can also go his own way but they will meet at the top. That will be the point where they will unite, but never midway. Any attempt to bring accommodation will bring about distortion in their activities. This shouldn't be done.

R. But can we keep both kinds of person in the same set-up by giving something of each for everybody? (In one organisation we might have half of each.)

H.H. There can't be organisations based on emotional centres or intellectual centres. This is a question of individuals. In any organisation it should be observed which individual is emotional and which one is intellectual. But this division doesn't mean that knowledge is not to be given to the emotional and no emotional activity for the intellectual. Both are necessary. The discipline and the meditation, the way of the knowledge and the way of meditation works on the being. Both of these aspects have to be appreciated by both types. The thing is that one centre being predominant in an individual, one should not dislodge the predominance. Both types of feeding should be provided. One should just try to find a balance where one is not overdone for the other. Once you find the balance the progress would be easy.

R. Ever since I have seen H.H. I have seen around him a new thing quite different from all our theories, something which is discipline and yet it is not. This is a stage we should like to reach one day.

H.H. In the mythological set-up Shiva rides a bull and his spouse, Parvati, rides a lion; their son rides a peacock. In fact they ride three opposite types but they all work together as a family. This is how his Ashram is also run. People around him are different. Looking benignly round him at his followers he added: “There are good people and bad people all around him, but he finds it easy to bring them together with grace.”

Wednesday 13 October

As it had become very clear that H.H. was using the word for ‘discipline’ in a sense very different from the way we often use it, Miss P. looked it up in her dictionary.

The word Sadhana or Sadhna, from the root Sadh = wish or desire, and Sadhan = a means to an end. In the dictionary the meaning of Sadhana is given merely as ‘devotion’, but that is obviously not the way he uses it. So we decided to open Wednesday’s talk by asking:

R. Does the word Sadhana include both feeling and intellect, both devotion and imposed discipline, and does it include a ‘way of life’ as well as ‘system of knowledge’?

H.H. Sadhana is a system. It creates a force so that the individual, who has forgotten the natural and proper way of living in the pattern in which he was originally evolved, can correct his deviation from it. Sadhana is created to put him on the right line so that he can rise step by step to achieve the purpose for which he was created. Sadhana empowers us to meet both aspects of our life, the practical aspect of dealing with all worldly affairs, and the other which we have to create for the next world. For example, in the military system, the men are trained to march in step; hundreds of feet rise and fall together. In the same way all people must be educated so that they can express themselves in short, appropriate, rhythmical and beautiful fashion. But the message should be delivered without much fuss. In doing any work, there is always a better way which brings better results to the pleasure of all. So Sadhana is only a way by which better and quicker results can be achieved.

R. For the householder, therefore, there is no opposition between sadhana and his family life? He doesn’t keep up his own discipline and come back to beat up his family!

This isn’t quite what I meant! I meant that his attention to his own discipline shouldn’t make things more difficult for his family and cause estrangement. But I give the answer as it came!

H.H. Those who are free in their Sadhana certainly would eventually find it easy and speedy to go further on the Way, compared with those who are governed by too many rigid rules and regulations. As far as cruelty is concerned, if somebody has cruelty in his nature, it could express itself anywhere, to his relatives as well as to others. Sadhana is only to control the lack of balance. Cruelty would be banished from the person who does his Sadhana properly.

Antahkaran (Conscience)

N.B. This was during a very emotional meeting and probably cannot be taken in cold blood.

R. Explained the word Conscience according to our system and asked H.H. to comment.

H.H. Just as we had been told some time ago about the Kingdom of Buddhi in relation to Kingdom of Manas, he says there is a domain of feeling (emotion). In this domain of emotion the conscience arises. It is one of those things which is not present by itself but arises out of many things and this happens in the Antahkaran, which is composed of many elements in the inner (subtle) body of a human being. Rules and regulations are for the physical form. To correct anything physical about a man one has to resort to rules and regulations, but in the domain of conscience very few rules and regulations are sufficient. These types should not be mixed much, and neither of them should be forced to go the other way. If they can develop independently this should be allowed. In their independent way they would progress better.

R. Would you please tell us more of the properties of Antahkaran, which seems near but not quite the same as our word Conscience.

H.H. The domain of conscience is not subject to space-time. It can work without them; for instance, if somebody wanted to have a look at the deity of Badrinath temple one can just sit where one is and visualise and let oneself go with feeling to see the deity; whereas the other man who has to do it physically would take months to reach there by subjecting himself to many laws and regulations [*fasting, walking on foot*].

Again, the body can never have communion with the deity; it is only through the Antahkaran that he will have experience of communion. In another example, one person can listen to a piece of music and get into the particular stream created by music and enjoy happiness, peace and unity, whereas another person might go the way of Yoga and undergo rigorous discipline for months and months. Even then he would meet numerous obstacles before he reaches his goal. In the domain of conscience things can be done quicker and easier.

R. To go back to what H.H. said about visualising the deity in Badrinath, it seems that conscience merges with the influence of the fully realised man, so one doesn't know whether it is his influence or one's own when one gets impulses of that nature.

H.H. This unity of conscience with the realised man is subject to levels. On the general level one wouldn't distinguish anything, but on a higher level one would be able to see where the impulses come from. Once that sort of unity is established then if one desired something the other would also feel it. If one wanted to give an impulse to the other it would be possible. In this relationship one would have many types of experience. A doubt or a question would find immediate answer without the use of physical communication.

R. One does definitely realise that sometimes when meditation is good and devotion is there, that one gets definite answers not produced by oneself. But the rest of the time these may pass unrecognised.

H.H. Although it is possible to see the mechanics of this relationship, yet the pleasure and beauty of this relationship is contained if it is left as it is. The domain of emotion works secretly and if made open the pleasure is lost, so it would be better allowed to work naturally, without digging it out.

Buddhi

R. Can we bring back the subject of Buddhi? What is in the realm of Buddhi, about which H.H. spoke so much in Lucknow? This has given rise to much interest among us in the West because it is an unknown idea. We should like to hear what more he has to say about it, for instance, is it true that the domain of Buddhi is not bound by time and space?

H.H. Buddhi is a substance which gives rise to thought and ideas. It is subject to the three Gunas, Tamas, Rajas and Sattva. It is influenced by time and space. The surroundings usually determine in which direction Buddhi is going to produce thoughts and ideas. If people are subjected to good influence the Buddhi will give rise to good and better thoughts. If they are in the company of Rajas influence they will have that type of thoughts, and if surrounded by Tamas, certainly they will go that way. This is the condition of the common man whose Buddhi is not stilled. On a higher level where Buddhi is stilled, then the outside influences have no effect. Such a man could walk in anywhere and still remain unaffected by the influences of time and space. Regarding the change in Buddhi, one could easily experience many shifts in one single day, as for example the gear of a motor car is changed many times according to the gradient and traffic on the road. Buddhi likewise changes to good or bad according to the company. This law of course doesn't apply to one whose Buddhi is pure and still. He will not be subject to any influence anywhere.

R. This is brought about by more and more pure Sattva, stored in Buddhi so that it will still and purify it?

H.H. Although it is true to say that Sattva helps to stabilise and purify the Buddhi it is not fully true (Buddhi can't be Sattvic all the time) because Sattva, Rajas and Tamas are the influences which can submerge Buddhi, and Buddhi thus becomes Sattvic, Rajasic and Tamasic. It would be difficult to differentiate at the moment. The beauty of our living is that we have to rise above them.

Sattva may predominate at one time and Rajas or Tamas at other times, for example in good company or in the company of a realised man Buddhi would take Sattvic influence. In active life one has to use Rajas for there can't be any activity without Rajas, when going to bed one has to go to sleep in Tamas. In fact none of these at their proper place is bad, so one doesn't have to feel guilty about the predominance of any of the three at a given moment. One should use them at proper place and time. A driver drives his car slowly in traffic and goes fast when out of traffic by changing his gear according to need. He is not really concerned about the gear but about his destination. This is the attitude we should have, using Sattva, Rajas or Tamas as the need may be and not getting involved with them. One has to rise above them, even rise above Sattva.

R. The thing one keeps forgetting is what H.H. said about looking towards stillness. Buddhi should be made still but imagines it is moving; one always forgets to look towards stillness and away from that moving Manas. How should one do that?

H.H. In the realm of meditation there is no activity of Buddhi, we surrender the activity of Buddhi. It is only in the outward world that we have to use the activity of Buddhi. Manas is naturally full of movement. It will always move around, but when Buddhi gets involved with Manas and goes with it, then it seems like movement. If still it can consider the events and take a proper course. As long as we are not governed and run by Manas we are safe. Buddhi can be stilled, for it is in its nature to be still if only not bound by Manas. So let us ignore Manas and use our Buddhi.

R. In meditation?

H.H. There is no activity of Buddhi during meditation.