

AUDIENCES

ALLAHABAD

January - February 1971

Dr. Roles

Translator S.M. Jaiswal

Thursday 28 January

First Talk

Preface

This was a short talk because of various material difficulties and the absence of our usual interpreter.

After exchange of greetings, R. explained that the reason for his coming now was connected with H.H.'s answers (by letter last November) to one of Dr. David Connell's questions about the need for guidance as in the children's game of hunt the treasure. He had replied that "In the Antahkarana (causal level) of each person (Jiva) there lives the Param (Universal) Atman along with the Jiv-Atman (individual Self) for purposes of guidance," and that "we should pray to the All-knowing Param-Atman in solitude with a settled mind."

Even a little attempt to practise this had given such promising results that I came here for intensive practice under his guidance. Can he say more? I have been very restless because of this urge.

H.H. Before answering, let us get the question right. The *eyes* are present and moreover they are performing their proper function of seeing all the time. The reason why the child is not finding the thing he is looking for is that he is searching for it in a place other than where it actually is. For example, suppose we have lost a certain thing in our house, and that in searching for it we labour under the false impression that we have lost it somewhere *outside* the house. Similarly there is this false impression in this case of Jiv-Atman and Param-Atman. In order to correct this we must get directions from someone higher.

R. Thinking often of the story of that 'one man who went through the seven gates to get the keys of the Kingdom from the King himself' (which he had told again at the Mela last year), I had understood him to say that this "one man" was the individual Atman and the King was the Param-Atman. Is this correct and does it have a bearing on my first question?

H.H. The seven gates are the seven covering layers of Prakriti or Manifested Nature, such as the five elements—earth, water, etc. [*Hydrogens 768, 384, 192, 96, 48*—and the two aspects of mind—Manas and Buddhi [*Hydrogens 24 and 12*—enclosing in the most inaccessible layer of the Antahkaran (Soul) the Jiv-Atman and Param-Atman [*Hydrogens 6 and 3*]. The Jiv-Atman actually sits in the lap of the Param-Atman; but the trouble is that Jiv-Atman, in spite of such close proximity, possesses an external outlook, and worries about [*?feels constrained by*] those external layers of Prakriti, i.e., the seven gates. If Jiv-Atman could turn its eyes inwards through meditation, then it would see where it is, namely in the very lap of Param-Atman. Then the seven gates cease to matter and there is a state of unbroken joy all round.

Regarding restlessness, His Holiness observed that, if the aim is Sattvic, then the state of unrest which one might experience is also a step towards the realisation of the same aim. For example, after a spell of hard work we desire a break for rest; this break, however, is contributory to further work and not a hindrance. Similarly, for a person trying to achieve peace of mind, periods of unrest also make their contribution to the peace.

R. Since business was pressing on him I took my leave, saying, "Though I bear many loving messages and questions from several countries it seems doubtful whether there will be time to put many of them on this visit!"

H.H. Said that yesterday was the busiest day of all for him with addresses to the conference and also to the crowds at the Mela, etc. Today is a little less busy, and on each day there will be progressively more time. He assures me "that every single question you like to put will be answered. How long are you staying?"

R. We have a flight booked for Wednesday, 10th, the last day of the Mela, supposing that you will move on elsewhere after that.

H.H. Replied that will give time enough, and he will only stay here two or three days after that.

Soon after R. got back to the Hotel, interpreter Jaiswal walked in. His plane from Delhi had finally set off at 7 p.m. instead of 6.30 a.m. having been held up by fog. Further, it had not come down in Allahabad as scheduled, but had carried him on to Benares where he had spent a cold night wrapped in a blanket.

He telephoned the Ashram and the two of us were invited to go with the Shankaracharya and his cortege in the Ashram coach, to the Festival at 3 p.m. We should not have been able to get there otherwise, because all vehicles were being stopped by police road-blocks two miles out because of a cholera scare.

As we pushed through the crowd behind H.H. (accompanied by chanting and cheering) on to the platform, R. was told to bring a chair up alongside the stage and encouraged to take photographs, some of which show the enormous crowd and also one or two of the impressive figures on the platform, who were reciting stories from the Ramayana with great gusto keeping the crowd in a fervour of religious feeling and much laughter. At the end the Shankaracharya in the same gay manner gave the crowds a summary of the psychological meaning of the stories.

This he handed on to us at the beginning of our second audience next morning.

Friday 29 January

Second Talk

R. Thanked H.H. for taking us yesterday through the wonderful experience of the Mela and the very uplifting speakers.

R. During talks at the Mela I felt a great lightening of the spirit feeling that we all take the wrong things seriously! Jaiswal was telling me something of what you said of the inner meaning of this part of Ramayana—about Purusha and Prakriti. One thought of the lovely story of Tulsi Das and Mira you told us last year.

But on the subtle level of the individual it is often difficult to know who is teasing who! It often seems as if the Atman were teasing as in certain dreams at night or situations from day to day.

There was the story, too, of the lover who had an assignation in the mosque with his beloved, but went to sleep and woke in the morning to find a bag of peanuts in his lap!

H.H. Proceeds to explain the meaning of the recitations from the Ramayana: The Prakriti is always trying to please the Purusha and presents herself in ever new and changing forms in her own way and in her own time. Having had some pleasure with her, the Purusha (individual in this case) develops a taste for that and then likes to have it more often. This is Bhoga, enjoying the richness of the creation, or desiring the enjoyment of the creation. By getting into the habit of such enjoyment, he may fall into Moha which is deep attachment. Prakriti goes her way, and when Purusha (individual) forces her his way then the trouble starts. When the demands on Prakriti become hard and rigid, then she can't do what she wants to do, which is to please the Purusha. This makes the situation miserable either on individual or universal level.

The way of True Love (Prema) is in a sense the process to reverse this miserable situation. In love you always give and don't demand in return. By giving, you allow things to happen. Love of Absolute will not make it possible for one to enjoy the riches of the creation, for all that would have already been offered to the beloved which is Absolute. In this way Bhoga and Moha would not be possible. Those who learn to give up Bhoga and Moha break their bondage and emancipate themselves, or realise themselves. The devotee who went to the mosque was not really in love for he only wanted a physical communion and got the bag of peanuts according

to his worth. True lovers never go to sleep while waiting for the beloved! One must learn this lesson well—that one never demands anything for one's love and then only does one get all one needs for a happy and good life.

R. So it's not the true love (Prem), but love with demands which is Moha (attachment). Love is good when without attachment?

H.H. When people love someone, they forget that real Love means no demands from the beloved. Here is a story to illustrate this:

There was a king who arranged an exhibition for his people and ordered a sale of goods at reduced prices. People rushed to buy what pleased them. One man went around all the shops but didn't buy anything, so his friends were wondering why he didn't buy. He said he would buy in good time. During the last days of the exhibition, the prices were further slashed and still he wouldn't buy. Just a few minutes before the closure he went to the king and asked to buy *him*. The king said that he was not for sale for he was not a commodity. This man insisted he would pay any price asked for, but he *must* own the king. The king said, "You could of course own me by love." The man said, "Yes, I will love and serve you all my life," and the king accepted the offer. When this was agreed, this man gave orders to collect all the goods from the exhibition for service to the king and took them home.

Once you win over the Absolute by Love, only then do you get everything, but people usually stop for little things and give up the pursuit of Love.

When a child is really hungry, he wouldn't be quiet for anything but his mother, no matter how nice the toy may be. When he cries for the mother, she has to run to feed him no matter how much she is busy with other things.

Love is direct and there is no scope for rewards or demands. The man in the mosque was worth only peanuts so he got a bag full of peanuts!

R. There comes a moment quite frequently when one wakes up through an excess of Sattva and a feeling of love for the Absolute, but in that moment one turns to some activity of Buddhi. It is very much like another Mussulman, "Who read a love-letter in the presence of his beloved". A waste of this opportunity! If one could only be quick enough to stop this process, one feels that one could be somewhere in the direction of the goal.

H.H. There is a use of Buddhi also in love, but it is limited. Suppose one wants to meet someone, he would go around the streets and look for some signs. Having read the signs directing him to the home of the desired person, he must enter the gate and meet him. This is all Buddhi can do. It can inform you about the whereabouts and qualities and the glory of the person, but you must transcend this. Buddhi is like a gate; go through it and don't keep on reading the name or number on the gate all your life. Have direct communion with the Atman.

Once Swami Rama Tirtha went to the kingdom of Tehni in the Himalayas. The king asked the swami if he had any communion with God, to which the swami replied that he did. The king wanted to have communion himself so he expressed his desire. Swami said that when he meets God next time he will put forward his introduction, so the king should give his name and address. The king very surprised, gave his name and palace address and his kingly title. Swami said that these only belonged to his physical body and not to his real Self. The king was so astonished that he didn't ask any more!

Buddhi can't give communion, it only gives introduction. When two actually meet, there shouldn't be a third party present. The third is the Buddhi. Let the individual meet the Universal alone.

R. A few times, it has been so that I resisted the suggestion of the Buddhi, the suggestions of this or that high thought or even of pronouncing the Mantra or anything at all, and I realised at that moment there is no other 'I', but this One I love. No duality at that moment, and it is so marvellous that I seem to waste far too much of my time through looking at Buddhi's signposts.

H.H. A householder, by his nature and need, has many fields of action.

When he wakes up he automatically remembers his beloved first thing in the morning, then he gets up to clean his body, attends to the daily prayer and worship, takes some refreshment, talks with pleasure with his children and all in the house and then goes out to work. Here he is very active. He meets good and bad, pleasure and pain; full news and situations all visit him; favourable and unfavourable dealings are also experienced. By the end of the day he is tired and comes back to his home; takes a meal, talks to his people to amuse, and finally retires to his bedroom with his wife. Here there is no one else but two lovers. If they are in love with each other, they both sing the praises or prayers and also talk about spiritual or refined subjects. Thus they enjoy together and rest. Next morning they both in full satisfaction get busy at their natural work of supporting running of the family. The early work is under Sattva, the day's work is under Rajas and rest is under Tamas. All this goes to recharge them again and keep them living a happy life.

There is everything in life, even duality and Tamas, but one has only to learn to by-pass them all without being disturbed. In Bhagavad Gita, ch.14, it is said (v. 19 onwards):

“Oh Arjuna! in this world all activities and their effects of Rajas and Tamas are encircling man; one need not run away from them; not be disturbed or react against them; but, working through them, be calm and ready to handle all situations. One neither welcomes them, nor resists them; just sees and acts as needful, and lets them go.”

A disciplined person knows how to handle all these situations of Sattva, Rajas and Tamas and does not lose anything by handling them, whereas an undisciplined person gets agitated, reacts and loses control of himself, thus only making his life complicated and troublesome. He comes home in anger and dissatisfaction, gets angry over his children, upsets everyone, and in the night he is compelled to look for some satisfaction which is only physically possible. His wife also has her craving desires and all energy goes to waste. Next morning these unsatisfied, unhappy, hungry, agitated souls once again start the disorder, which is repeated day in and day out. This keeps on creating layers of bad Samskara and they turn into inhuman beings and waste this human life.

R. Yesterday I read in the paper Patrika, a very rousing speech by H.H. to a conference about preservation of Sanatan Dharma. As he had explained that Sanatan Dharma applied to any true religion, I feel that his talk (when I take it to the West), will appeal to hundreds of Christians and others on whom his influence and that of meditation are spreading. I'd like to know if he has any observations on that.

H.H. Since the majority of persons at this conference were Hindus, special reference was made to Hindu religion, but Sanatan Dharma is the natural Dharma which encompasses everything Eternal, and given by the Absolute. Since it is natural, it is directly related to nature of mankind. That is why any individual, whatever his background may be, always knows in his heart what is good and what is bad. This thing is not necessary to be taught, for all know it already from their own nature, and yet they don't do what they know is good; and each man indulges in things which he thinks would be pleasing and profitable. He does wrong and sins. He ignores what he knows. This creates misery in the world and you see the poor, the sick and the deprived. It is the duty of those who know the Truth and can act up to its demands to help them. Some people go to help the poor, comfort and heal the sick or provide for the deprived. If you look at the cause of poverty, sickness or deprivation,

you will see that ignorance is the root cause. Because people have ignored the truth they had known, they have to suffer for it. But because someone has fallen, he need not be left alone, others must help him to get on his feet again. Today many are fallen and it makes it necessary that they be made to rise through the teaching of Truth which is Sanatan Dharma. All religions are based on the prime concept of Truth, enshrined in all human beings, so people must unite to work for the cause of goodness.

After all, each individual has to go through 8,400,000 types of lives during 175,000,000 years to earn a human form. This is the only form which has the possibility of transformation. So man must become vigilant to note that this is the most valuable chance in this great cycle, the only chance when he can respond to good deeds, the call of the inner man or the Laws of Nature enshrined in Sanatan Dharma. If he does not respond to this, the miserable journey is long.

The newspaper account referred to is here quoted: (Cutting from *Northern India Patrika*—Thursday, January 28 1971)

GUARD ALL-EMBRACING SANATAN DHARMA

Jagadguru's Call to Country Men

From our Mela Office

A call to countrymen to unite, conserve strength and make concerted efforts at guarding the all-embracing Sanatan Dharma, Hindus, Hindu culture and civilisation against systematic attacks by interested groups in the country and abroad so as to secure for the nation an honourable place in the comity of nations was given yesterday (Wednesday) by Jyotishpeethadahiswar Jagadguru Shankaracharya Shantananda Saraswati.

The Jagadguru was presiding over the first session of a two day conference of Vishwa Hindu Parishad, U.P. branch, at its spacious pandal in the Ardh Kumbh mela, near the Alopini Devi temple. Yogiraj Deoraha Baba, a number of sadhus, citizens, men, women and children attended the conference.

The Jagadguru called upon the Hindus to shake off inferiority complex, arouse their conscience and make dedicated efforts at regaining the lost strength and prestige by following the teachings of Holy scriptures. He deplored that Hindus, of late, had been bearing meekly onslaughts on their way of life in the country and abroad and had found themselves in a situation in which they were ashamed of calling themselves Hindus even.

Once Hindus were made to part with the Sanatan Dharma, their way of life and culture, the Hindu society as a whole would crumble down leaving no values of life to fall back upon. This danger should be apprehended right now, lest it should be too late to mend. In this context he emphasised the need for mass awakening among the people. "Unite and make such efforts as would help the Sanatan Dharma to flourish in the country and abroad", he added.

Introductory Note to 3rd, 4th and 5th Talks

Sadhana—'System' not 'Discipline'

Ever since we began to have talks with H.H. we have been befogged by a word which he uses constantly and which our interpreter translates as 'Discipline', carrying all the rigidity of discipline imposed from without, like the Army or one's public school; external rules and regulations have been a main feature of the School of Economic Science, largely because of this translation.

But the word H.H. uses, namely Sadhana, means something different. Way back in 1965 we put this question about it from Bernard White of the School of Meditation:

You have said that in order to come out of what we are not, we have to make use of another illusion, namely 'discipline'. Like a man who uses a thorn to take another thorn out of his foot and then throws both away. Isn't true discipline aimed at harmony and love?

After some talk we asked exactly what word he uses and what he means by it.

H.H. Replied: The word is Sadhana. 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. Similarly in any educational system people are trained to 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.

So 'System' is the word we should use, just as we used to say, "according to the 'system' . . .", etc., quite simply in the O.E.D. sense:

"A set of connected parts, in a complex whole, severally arranged to work together . . ." 'systematic'—methodical, according to a plan, not causal or sporadic or unintentional.

And not a rigid and iron discipline as required by a totalitarian state, e.g., Kremlin intervention in Czechoslovakia.

The word Sadhana also contains the meaning of genuine inner and Spiritual work contrasted with empty external show as conveyed in the Sermon on the Mount:

Discipline, Ch. 6. Matthew

"Take heed that you do not your alms (discipline) before men to be seen of them: otherwise you have no reward of your Father which is in Heaven.

Therefore when you do your alms (discipline), do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say to you, 'They already have their reward.'

But when you do your disciplines, let not your left hand know what your right hand is doing.

That your disciplines may be in secret: and your Father who sees in secret shall reward you openly.

And when you pray, you shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Truly I say to you, they already have their reward.

But you, when you pray, enter into your private room and when you have shut the door, pray to your Father who lives in secrecy; and your Father who sees in secrecy shall reward you openly.

But when you pray do not use vain repetitions as the undisciplined do, for they think they will be heard by their much speaking.

Do not you then be like them, for your Father knows what things you have need of before you ask him.

In this manner therefore should you pray: "Our Father which art in heaven, hallowed by Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven."

i.e., on the physical level as it is in the causal level within.