

AUDIENCES

ALLAHABAD

October 1972

***Dr. & Mrs. Roles
Lord & Lady Allan***

Translator S.M. Jaiswal

Tuesday 3 October

First Audience

R. Though we bring you the united love and gratitude of many people in different countries and also questions from some of them, we want to put (each of us) our own questions first. So I will begin by introducing my wife who is the only one you have not met in person. (He brushed aside my feeble words about her and spoke his own mind as follows):

H.H. Refers to your introduction. He remembers one day you speaking about the accident which occurred to your daughter, and you mentioned “my wife is like a lioness, and she made it possible to bear this calamity with a good face”. His Holiness is very pleased to see the lioness here, and he wants her to watch and listen to these discourses and to get the atmosphere here. It is worthwhile to catch some of the spiritual influences which are available here. Although practically everything has been discussed before in our talks, it is so very nice to be together and to refresh the memory once again and see each other. He had not expected that Mr. Allan would arrive so quickly (as the letter mentioned he might have to follow later), but he is very glad that he has come with Dr. Roles, and he offers his blessings.

J.R. (scarcely able to speak from emotion at his memory of our daughter’s fatal car accident in 1961):

I would like to thank His Holiness for allowing me to come and I would like to ask him—How to improve the quality of my attention, by better concentration in Meditation, as I feel this would be a way to increase my capacity of love for the Param-Atman?

H.H. Although individuals do feel a separate identity, in reality there is only one identity, and that is the Param-Atman. In our Antahkaran, the inner body, and the subtle body, we have this individual Being, and because of ignorance and other influences it seems to feel a difference from the Param-Atman, and that is why it wants to unite with the Param-Atman. For this unity of the individual and the Universal it seems as if the effort is being made by the individual himself. The individual, if indeed he does anything at all, only removes the impediments which block his vision of his unity with the Param-Atman. In fact, the movement is only from the Param-Atman’s side. It is Param-Atman who reaches out to the individual Himself. The love or devotion should be developed by removing the impediments and that, of course, is possible through the meditation and the attention which one brings into one’s life; and this, in a way, removes the separate identity of the individual which is composed of his name, his form and his so called nature. All these things have got to be given up for the real Unity or for the real Love towards the Param-Atman. The effort is, of course, made by the individual, but he makes little effort. The greater effort is made by the Param-Atman, just as a small being or child has small legs, so he can take only small steps. The big man can walk quicker and cover more ground. The same applies to the individual who is a very small being, and the Param-Atman which has no limit. This is how the unity of the individual and the Param-Atman should be made.

H.H. continues: All individuals are the Absolute themselves, and so are you. It is only a question of realising that one is the Absolute. To realise that, one has to do away with those impediments, and to illustrate this he tells a story about the lion cub.

Once, in the forest, the lioness who had several cubs went off to search for food, and while she was away one of the cubs strayed and got into the middle of a flock of sheep. The cub followed the sheep, and the shepherd, seeing the cub with the sheep, kept him. The cub behaved like the sheep because of the company of the sheep. The shepherd thought that if he remained in this forest, then one day the lioness will roar, and the cub, hearing the roar would remember it was a lion and would attack the sheep. So he took the flock with the cub to another forest where he believed there were no lions.

One day, a lion did roar in this other forest, and all the sheep ran away, and the cub also tried to run away. The lion, in lion language!—asked the cub to stop, and said, “Why are you afraid of me? There is no need—you are not a sheep—you are a lion like me. If you are not sure I can show you. “So he took him to a pond and the little lion saw in the reflection that he had the same face and same characteristics as the one who roared. Then the lion asked him to roar with him, so he learnt how to roar, and the whole personality and individuality of this little lion was completely changed and he started roaring like a grown lion.

All our efforts in the world are learning the language of the world, which is like the language of the sheep and the life of sheep. By good company—the company of Saints, and through the discourses, we learn to give up the language of the world and take to the language of the spirit. Once we have learnt, and have seen how the saintly persons, who are much nearer the Absolute, how they conduct their lives—we can also be like this young lion and start behaving like a proper lion, because we are all proper lions by nature.

M.A. The remembrance of Param-Atman during the day is an increasing comfort and nowadays everything is more pleasant, and even unpleasant things seem less important than before. However, one feels on a dreamy plateau where, because of the pleasant life, the need to keep moving on the path is less sharp. One is not complaining about the increased happiness, but though one feels the greater presence during the day, one's Meditation does not seem deep enough and one seems more caught in a dreamy phase—can His Holiness advise?

H.H. One of the fundamental characteristics of life on this earth is the worldly illusion of being the independent doer—of having free will. It is very difficult to maintain that individuals are the doers of anything, for the whole creation is a manifestation of the Absolute who is the real Doer. He has made His whole show in such a beautiful pattern that it keeps changing from one moment to another, and must keep on multiplying also. The whole thing is going on by virtue of the creative impulse given by the Absolute; He is the independent one, He is the free one, and He is the real Doer.

Part of the show is our human nature with its capacities of memory and thinking which, if one takes the load of the ‘past’ and the ‘future’ upon oneself, makes the journey hard and treacherous; for the ‘past’ and the ‘future’ appear terribly big, and it is very difficult to walk along the Path if one carries this load. “If such and such actions were taken,” we think, “then a particular result could be achieved”: or “if I hadn’t acted the way I did, I could have saved myself from these effects. “One should always keep oneself light-hearted and free of that burden.

In fact, the load is on the mind (Buddhi) itself, the physical body has nothing to do with it; but because the mind governs the physical body, the physical body also suffers.

One of the best analogies is the shadow play of puppets. There is someone holding the strings and moving them, but they appear to be moving themselves and to be the real doers.

The whole of creation is very much like a puppet show, with the strings being held by somebody else.

In another simile he gives the example of the cinema show, where the film is being shown on the screen and the people keep on looking at these moving pictures. On the screen you see mountains, buildings, seas, and fights, love scenes and religious scenes. All types of scene are being enacted on this screen. Some people watching are like the puppets, and they get animated by the scenes.

One should be able to see the things which are happening in the world—but only as a silent observer. See all the pleasures on the screen, but don’t be involved and moved off course.

All the exciting things which are shown on the screen do not colour the screen itself—the screen is pure white. It has no colour of its own—it just reflects the colours which are thrown on it.

So should we become like a screen where every part of the activity takes place—is allowed to take place, but we should become pure white and not be stained or dyed with any of the colours of the world. It is not one's business to have any ambition or desire to initiate a new line of action. The flow of the gunas (Sattva, Rajas and Tamas) should be experienced dispassionately.

You mentioned the dream state—there are five states—the Samadhi state, the awakened state, the dreaming state, and then the deep sleep, and the fifth one is unconscious state. All these five states belong to the mysterious creative art of the Absolute. Each of these states is part of the manifested creation for the pleasure of the Self, and in fact each state is a useful state for one or another purpose. There is nothing to choose between one or the other.

One doesn't have to choose anything, but stand at the middle and see both sides, the outer and the inner. Or stay in the present and watch the passing life—the play of 'past' and 'future'. Each state is part of the Absolute, and one does not have to select one of these situations. One has to become the impartial and silent observer of whatever happens, may it be Samadhi, waking dream or sleep. If that is achieved, it is beyond all these states of the world we live in, and in effect everything is Sat-Chit-Ananda the Absolute. Even the most humdrum work such as digging, then gives bliss or Ananda.

With the idea of enjoying the whole creation with this impartial attitude, one might ask where is the sense of being good—what is good and bad?—the question never gets resolved. In fact, there is neither good nor bad—it is simply our nomenclature. It is our preference for one or the other which makes one good and another bad—our impertinence which makes one good and the other bad.

If one could keep to this state of silent impartial observer, one would see that none of these things exist. One stays in the present, and one acts as the occasion demands and the whole thing passes. Wise men once discussed this question of deriving Ananda out of all the multifarious aspects of the world, and the discussion led to the conclusion that one should not entangle oneself with either side (physical or subtle) but should simply observe; because the Absolute is in everything, and this creation is a most efficient mechanical organism which is functioning according to the laws of the Absolute, so one should always see the Absolute behind all these passing phases.

One of the listeners at this discussion went away, and on the road saw an elephant coming along. He remembered that the Absolute was in everything, so he thought:

“The Absolute is in the elephant, so surely it won't harm me.” The mahout on the elephant's back kept shouting to him to get out of the way, but the man on the road took no notice, and the elephant took him up and threw him on one side. He went back to the wise man to say he had been misinformed—he thought the elephant was the Absolute, and he was the Absolute and the Absolute would not harm the Absolute in any way—but he did.

Then he was told, “You forgot that the driver was also the Absolute. Because you did not obey the Absolute when he shouted to you, you were punished. You, in fact, selected one of the two; do not select, do not show prejudice, do not make impertinent preferences then everything will be clear and one will easily find one's way without any hindrance.”

Once Swami Rama Tirtha, who was from the Punjab, saw a black adder in his path; it was a puff adder with his hood open. He just smiled and laughed and said, ‘Oh my God, you have come before me in such a frightening shape—but, forgive me, I don't like your shape this time so please go away.’ And the puff adder went away.

This shows how to behave as an unprejudiced and silent observer who has no duality (no mental division into 'good' and 'evil').

R.A. His Holiness has told us that the Mantra, the meditator and the Object of Meditation (the Universal Self) should all become One. I should like further guidance on this. With me at times the meditation stops, my personal identity ceases to exist and there is only Universal Being. Is this what His Holiness refers to?

H.H. In meditation, the meditator, the act of meditation and the Mantra should all become One, should be united in One. This state of unity can only be recognised by one effect during the meditation—that there is no knowledge of any sort derived from such a deep meditation. If there is a feeling of the Universal Being that would mean that the ultimate stage has not yet been reached because there is some knowledge. However great and universal and refined these feelings may be, the meditation is not complete. The unity is very much like the great ocean undisturbed by waves and where the bottom of the ocean and the surface are all one.

One might enquire what is the usefulness of this stillness where there is no knowledge, and what do we do after we have meditated? In the unified state where there is no meditator and no act of meditation, one is directly connected with the creative force of the Absolute. It is a resting-point for the Atman, and for the Atman alone, to come in direct contact unimpeded, (particularly by the subtle body which is the instrument of knowledge). So one would see that in the unified state there is no knowledge, not even of the universal Being. The subtle body is what recalls all these differences and transitions, but the unified state is the real state of the Atman, and one should reach that. Then, when one comes out of meditation, one would see that during all the activities of the world one does not identify oneself with mind, hand, foot, etc. One remains the Atman and gets all these servants to work for the Atman.

Take the labourer who works in the field under a supervisor. The supervisor does not work. If the supervisor works there is no supervision and chaos would follow.

So in order to become the real supervisor one should meditate and become the master of all the labourers through, Manas, Buddhi and Chitta. These are the labourers, and we must become still to get the most out of these labourers in our organism.

His Holiness concluded by saying that during the discourses we must keep a constant vigil and probe the questions and the answers and pursue anything that is not clear.

Wednesday 4 October

Second Audience

R. About the ladder of Self-realisation. Twelve years ago when, after a year of meditation, we came to Rishikesh, some of us were speaking only of the 7th step! Later, at Lucknow and here, I kept asking about the 4th and 5th steps. Now I want to ask about the first steps. We get many good impulses and we make plenty of good resolutions, but we don't carry them through. I want the energy and the will-power to carry through that resolution from which one never goes back—that the Universal Self should be all in all during each day as it is when one first wakes from deep and dreamless sleep.

H.H. You asked about the good impulses and all the good resolutions which come in one's everyday life and then are not usually carried through. One has to differentiate between two types of good resolutions and good impulses. One is born of the mind (Manas) and is the effect of time and place, certain situations or certain influences which come from outside. We seem to be in those situations, so we resolve to do certain things. The other is born of understanding (Buddhi), which comprehends that in such and such a situation we have this much energy or capacity; and so, with this capacity, we resolve to take up an activity or any one of the good

resolutions, and then we carry it through. We just do not drop it because times have changed—the atmosphere is gone or our energy is dissipated. So one has to decide by one's own reason as to whether the resolutions to be taken are worthwhile, whether they can be carried through; and then, once having decided, we should keep to those resolutions.

R. According to His Holiness' answer yesterday, it is the Param-Atman doing and we are just trying to prevent something coming in between the Will of the Param-Atman and the rôle we have to play?

H.H. In a telephone exchange there are thousands and thousands of lines available, and people in different places have their telephone installed; but the lines are available only for the asking. You have to ask for the number to get it.

Of the same sort is this Manifested Nature (Prakriti), which is threefold—Sattvic, Rajasic and Tamasic—one only has to ask for any of these Sattvic, Rajasic and Tamasic influences to be given to one and they would be available. The individual is also composed of these three facets of the Prakriti and so is the whole universe, for the Param-Atman has manifested this creation through these three Gunas. So the process works automatically according to Law of Cause and Effect. If one asks from the heart for anything, it should be available; and one can carry on according to one's good resolution, provided one really continues to want it.

One will sometimes see that situations are not favourable for one's good resolutions or good impulses, and they will fail—not because of any fault of yours to carry them through, but because present circumstances do not allow them to be carried through, and one is handicapped by the situation which is not under one's control.

The Absolute, who governs everything, knows properly what is most necessary for certain situations, so if the resolutions are not being carried through, one should accept the situation as part of the Grace of the Absolute, even if it is in opposition to one's resolution. In due course things will change and go the way you want. To have good resolutions is not a part of worldly desire—it is of the Divine nature. One must wait until the proper turn of Prakriti makes circumstances available for the individual to carry through his resolutions.

R. This answer relates to my own desire to cease from teaching others, but I remember a higher example when His Holiness had once said that he did not want to be in public life for more than twelve years, but circumstances forced this upon him. (No comment).

R.A. His Holiness says we should ask from the heart—how do we do this?

H.H. There is a simple solution to the problem of knowing whether the resolution comes from the heart—a resolution coming from the heart stays with the heart. Any resolution which is lost in time is not from the heart.

R.A. But in the example of the telephone exchange, His Holiness said you only have to ask and the line will be made available to you, provided you ask from the heart—this is not quite the same as resolution, is it? We form questions in the mind, but how do we communicate in this way from the heart?

H.H. The good resolutions from the heart spring from within, and that which springs from within keeps on reminding one again and again. The other type of resolution, which flashes into the mind, is the result of certain external situations and associations. When these associations and situations are gone, then those resolutions are also lost in time. So one has to see if some idea or resolution is reminding one again and again in spite of all difficulties and opposing situations; then this is proved to be coming from the heart and must be kept going, and, in fact, you will be forced to keep this going simply because it comes from the heart.

As an example: if you have to go to a far distant city in a car, when you come to a small town you have to slow down the speed of the car because of the traffic conditions in the town. In the heart of the city

you have to go slower still, and you may even have to stop for some time and start again. When the road is clear, you can go faster to reach your destination.

In the same way, when resolutions come from the heart, situations may delay their fulfilment, but the speed can be increased again when better circumstances allow it. However, if it comes from the mind, and is checked, you will not remember it and it will be lost.

R.A. His Holiness mentioned yesterday the spiritual influences which are available here. Is there anything we can do to make them available in equal strength in London?

H.H. Yes, of course, this is quite possible, but it can only be done in the natural way:

If we want to plant a tree and get fruit, we always start from the seed or a sapling, and we look after it to allow it to grow—provide all necessary conditions without any disturbance, and in course of time it takes root, grows, and eventually you can enjoy the fruit, so everything is available later on.

It is just like an infectious disease which spreads because people come in contact. So it is with spiritual influences—they also spread only after people come in contact with you; so the best thing one can do is to have more contact where one lives, and slowly, when the influences which you have derived from here are passed on to other people, they keep on multiplying and adding. By this it would be possible for the place to become spiritually impregnated with such influences, and then everybody can make use of them. It is much like a current and this story illustrates it:

There was a trader who was very afraid of thieves getting into his shop to steal his cash at night. He therefore had his safe connected to the electric current to make it alive, and each night he would switch on, and disconnect it next morning.

One night four thieves got through the back door and one of them touched the safe and could not move. Another said, “Why are you not moving?” and went to pull him away, but he also became stuck to the first. The third tried to pull away the first two and also became stuck, and likewise the fourth—so all were stuck and all died because of the current. In the morning the trader came to open the shop and saw this, and informed the police and explained that, since he was afraid of thieves, he had connected his safe to the electric current.

This story is only to illustrate that good influences can also be given to people, but it has to be done in the systematic way by constant contact with the people. In India the good influences which are available are the product of thousands of years of this devotional work which has kept going in India all this time.

For thousands of years in India this tradition of the spiritual life had taken root, and quite a number of people used to devote their full life to the search for the spiritual mystery in two ways. One way was to look into the spiritual life and attain spirituality through the medium of action. The other was to renounce the world; not through action, but through complete detachment one would work for Liberation. Now, whatever differences there were between these two groups, they need to support each other, and the whole fabric of society was interwoven with these two systems. So the young man would have to go through one of these two systems in his student life, and before he came out into the householder’s life he would have received influences and training and knowledge so that he can live a good moral life in the world.

But, even in India, this oral influence of the spiritual realm is lost to a great extent. It is now available only in a few centres where the tradition is still alive. The common Indian man is now so intent on his search for material uplift in life, that he is not interested at the moment in the spiritual way of life. After some time when he has achieved more material gain, he will find that the spiritual side is lacking and that the material gain does not

bring real happiness. Then they will turn again, and only then will this Tradition, which is enshrined in some places, spread again.

This modern time is such that the material gain is the foremost thing in the mind of people everywhere; but again, in India, there are still certain people engaged in keeping this tradition alive and making these influences available only to those who want them. When the proper time comes, then these influences will increase in India. In the same way, if you collect influences from here and have more contact with people, then the influences can be spread at your place.

R. At my lectures in New York people asked me why I had to go to India—so far away? I told them it was not geographical, but accomplishment in Self-realisation. I knew what I wanted, and if I could have found it nearer home it would have been more convenient. I went on to mention His Holiness' example of the lame man and the blind man—would His Holiness have suggested something better?

H.H. The simile of the lame man and the blind man is quite all right. According to Indian tradition this story is related to the Natural Law and the man-made law. Man-made law does not have far sight, and the natural Law does not have the capacity to command because it simply moves on naturally; whereas the man-made law commands, demands and makes people follow it, but does not have far sight of any sort. So, although the blind man can walk and work, he cannot see far ahead; whereas the natural Law, which has the far sight, does not have the legs, so it cannot move by itself.

In the worldly life the combination of these two is necessary, so that the movement towards the achievement of the Self-realisation and of the Liberation is possible—only by the union of the lame and blind. It works because, by this union, the regulations become a little more gentle and the people can move with the gentler touch of the natural law, rather than being forced by man-made regulations to do certain things against their conscience. The achievements are bigger with the man-made laws, but they do not last long.

M.A. One looks forward so much to coming here and as I said yesterday one feels one has been spiritually lazy, and the more pleasant the life has been the bigger the debt one feels, but I see from His Holiness' answer yesterday this is just an excuse. But I would like to ask about the difference between laziness and passivity during meditation, because one feels the need for greater passivity to get the depth, but also one can find that one is lazy and just indulging in the pleasant dreams?

H.H. The situation described implies that, if one finds oneself lazy on the way, then there is some sort of regret for being lazy, or some sort of despondency of having done something wrong. This is the main cause of developing despondency and reverting back to the inferior influences. Even if the situations are in opposition and you are not able to carry on whatever you think you should have done, don't regret—just look ahead and see if they can be done now.

In the life of individuals they have to work according to a certain plan, and it is not necessary for the plan to be achieved in one day; and even in one day they have to take food, clean their body, arrange their rooms and do all sorts of other works, and earn their livelihood. Doing all these things every day, they carry out this plan day after day every morning. In the spiritual life also, if a good resolution has been taken, such as said by Mrs. Allan about the debt, this debt will be fully paid only if one kept on re-paying it every day; and if some day or other period of time was passed in lazy activities, one should not regret, but rather look happily ahead to doing it again.

Suppose some one had a good impulse about the last stage of his life when he has neither the energy nor the time to fulfil the resolution. Should one regret in such a situation? No, it is not necessary, for even if his body were to fall, he would certainly come back in more favourable situations to take up his resolution of the past life.

In the Bhagavad Gita also it has been said that if a Yogi dies before full realisation, he is born in very favoured set-up to complete the work. This is very obvious for one sees every day that, in the search for Divine life or Liberation, there are both elderly and young achievers of spiritual truth. Sometimes young boys or girls also seem to be much interested and involved in this work. This is only because in their previous or present life a good impulse has set them working. Let the work proceed and progress as it naturally does and, if any short-coming is seen, just see it and forget it and don't regret it, but do make the best use of the next moment which comes before you with full hope and possibility to support your resolution.

R. Dr. David Connell has been asked to give lectures to young Doctors about "understanding human behaviour", and asks what His Holiness would consider important in talking to them about this subject?

H.H. The study of human behaviour is best done by those who have studied the spiritual life. The spiritual life teaches one to look at oneself, so those who have looked at themselves would be able to appreciate far more quickly the behaviour of other people.

When we are buying something we only look at a sample, and then we are satisfied that the material delivered to the house would be exactly the same as the sample.

So one does not have to study individuals for years and years. Twenty-four hours are enough to indicate the type of person he is and in twenty-four hours he will show different examples of Rajas, Tamas. He will show everything, and one can watch and find out where this individual is trying to proceed, or as to what level he is, what his ambitions are, and what the future is for him. One can study individuals only if one studies oneself.

Take the example of a doctor, who has learnt the art of medicine. A patient comes before him who may be suffering from many diseases simultaneously. An efficient doctor immediately finds out which is the main disease and which are the subsidiary ones which follow in its wake. He treats the main disease first, and then looks after the other ones.

In human behaviour there are certain main facets one has to look for. Having seen these, all these secondary things which come after can be studied. The study of human behaviour can only be done by those who study themselves.

At the end of this meeting His Holiness said to interpreter Jaiswal that, from tomorrow's session onwards, we must put all our questions to a Sannyasin (approved teacher) whom he had invited to the Ashram to answer our questions as he spoke English fluently.

Thursday 5 October

Third Audience

J.R. It seems to me that His Holiness is trying to get us to understand that, by dwelling on our short-comings and deficiencies, we are preventing the power of Param-Atman from reaching us.

H.H. Your observation is right—all activities which are initiated by an individual are aimed at some sort of gain, gain not in the bad sense, but personal advancement; and whenever one takes to any thinking about one's previous actions then one gets involved with that deed, and creates a sort of identity between something that happened previously with the person who ponders about it. Since a mistake has been made, you are tying yourself to the mistake. All mistakes are taking away precious energy which could equally be used for better actions, so if you keep on thinking about your mistakes or short-comings in the past, then you are wasting energy.

If you can get rid of that waste, then it would be possible for you to engage your attention on the next moment, a process which promises to bring you extra energy by merging with the Absolute or Param-Atman, or any action related to the Param-Atman.

The Shankaracharya then directed us to put our questions to a Sanyasin (who had just entered) who spoke English and would answer direct.