

AUDIENCES

ALLAHABAD

January 1974

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

Translator S.M. Jaiswal

Wednesday 16 January

First Audience

We entered His Holiness's private room where he was already seated on his divan. After presenting fruit and flowers we had a short meditation. The audience was only supposed to last one hour as His Holiness had some special function at the Mela.

His Holiness enquired if we had a peaceful and comfortable journey?

R. Yes, our journey was very peaceful, and we bring love from everybody including my wife. She wanted to come but could not because she had to look after house and family, but we bring much love.

It was then agreed we should put questions:

R. After your telephone message last night, I clung to the thought of Param-Atman only, and gradually got the subtle peace which comes when there are no other desires, and the Self alone seems real.

About 4 a.m. after some meditation, the meaning of the story of 'Lakshman's dive' suddenly appeared with a new dimension, and one saw how recurrent lives of body are based on repeated moments of desires and dreams at subtle level, and on Causal level all is One without movement.

H.H. In this universe the impulse for all movements is given by the Laws of Nature (Prakriti) and it has a particular momentum according to the kind of being which inhabits the universe, and this movement goes on until the energy is dissipated; then all created beings need to have a rest (according to their own measure of time and space).

In the physical world one can see that every being starts a 'day' or a round of activity, and by the end of the day, having expended its energy, must have a good sleep on its own.

Similarly, on the inner side of the human individual, there is also a need—and a natural longing—to have rest; and this psychological rest comes only when other desires have been given up—i.e., only after the cessation of desires. Then the individual reaches into the great ocean of the Atman where he finds rest in the peace, where there is no movement activated by desires or by the Laws of physical Nature. There, alone, is the real home to which the individual always needs to go, and if he finds a chance to go there, then he gets a glimpse of the great Bliss which is available within this ocean of the Self. Otherwise he only gets individual physical rest to keep his body going during his short life.

R. Must one, then, reach this ocean before one can hope to transmit with radiance and simplicity the Truth that His Holiness gives us?

H.H. *The process of giving takes place only when one has acquired.* So, the System of Meditation has been prescribed to all of us for this deep dive into the Self. The Self is like the great ocean full of Bliss and it has a very sweet taste—one who dives deep comes out with radiance and a sweet smile on his face, and with enough Light to guide himself and others around him.

So, it is only a question of acquiring the ability to dive deep into this great ocean; and if one comes out with even one drop of the Bliss of the Self, then one would be good enough to guide the destiny of oneself and one's fellow men.

R. We may only have a few audiences at this very busy time. How do we make the best use? May we experience with joy anything which His Holiness suggests, or does he want more questions, or how would he like the audience to proceed?

H.H. The system is always the same—that one must dive deep into the Self—into this great ocean of Bliss. When one reaches that level and comes out having soaked or bathed in it, then one finds that this Antahkarana, which is the medium of all expression for the individual, by itself regenerates everything as new. New for meeting each situation as it arises. So this gives you a creative faculty to meet the situations and provide new solutions every time there is a problem.

There may be a hundred questions, but all these questions will be easily met by this Antahkarana ('inner organ' or soul) when it has come out of this ocean. All Knowledge hasn't been exhausted by the Vedas and Upanishads, for very much more is still held in by the Self and keeps on emerging as new creations. The trouble lies not in the expression as to how one deals with the problem; the trouble is that all that anyone can experience is in the realm of diving deep, and going inside.

If one has learnt to dive deep without any load and to go to the base—the bottom of this ocean—then there is nothing which a man really needs; everything will be provided, everything will be ready-made for him, and he will make it ready for everyone.

The question of hierarchies or levels is on the superficial level of this earth.

If you go deep into the earth you will find water. Sometimes you get water at 10, 20 or 100 feet. If the ocean is very deep there may be 1,000 feet. At the bottom there is no movement, and because there is no movement there is no hierarchy at all.

At that level all men are equal. Atman is the same, and all the great men have their base there in equality. If one can reach there one will avail oneself of all the greatness that one needs for this world of hierarchy. One simply needs to dive deep and come out with the Bliss.

R. Will the pressure of questions and necessities, together with the feeling of insufficiency of one's ordinary state, force one actually to dive deep instead of merely thinking or talking about it?

H.H. There are two sorts of situations where questions arise. There is the one where people, who are by nature curious, raise questions; they may understand the answer or keep on questioning as long as they are not fully satisfied, but once their curiosity is assuaged they drop the questions completely. These people who are activated merely by curiosity don't take the further step of wanting to go deep into the Self, for this makes no appeal to them.

The other sort are those who, starting with curiosity, want to enjoy and experience the True Knowledge that lies behind these answers they get. If they find any obstacles to further experience, then they ask more questions relating to the obstacles which prevent them enjoying the inner Being. When that kind of question arises, and proper guidance is given, then the door is open to them to dive deep without any obstacle and get the bliss from the Self.

R.A. When I came in here this morning, I felt complete re-assurance of the absolute unity that exists in all things, and I was again completely certain that there is no need for any anxiety, and that all things are cared for. How can one hold that?

H.H. When one comes to certain places which hold a particular type of influence just as Lord Allan describes, there are two ways of holding this experience. One is by the mind—by the thought or Buddhi. If it is held by the mind constantly and one reminds oneself about the experience, or the content of the experience, then in the course of time it becomes one's own.

The second way of holding is to hold by faith, Shradda, and that is held in the emotional body of the individual. It holds it very tight; this is where it is held totally. Having held this from these two standpoints—from faith and from mind or thought, then it becomes one's own; and then wherever, or under whatever circum-

stances, or under whatever influences one may move about, one will never lose this experience which has become one's own. And over and above that, one would be able to transmit these influences wherever one goes, provided this influence is held by mind and by the emotion through faith.

There is an example from the life of a Mahatma. A particular Mahatma used to say that, "all movement is poisonous—not useful to the Self—and yet there is movement all over the creation. So it has to be held somewhere, otherwise the bliss of the ocean will not be experienced and the Self will not manifest; so this movement must be held somewhere."

In the mythology of India, Shiva is depicted as holding that poison in his throat. He does not allow it to go to either the outside or the inside body, or it would kill the Truth about both the outer and the inner world. So he simply holds it at the threshold of the outer and inner body. He can do this because he is always in Samadhi.

Anyone who has acquired the taste of this great unity of peace in which everybody's soul is cared for, feels that if he could hold this he would, like Shiva or Shankara, be able to keep the peace himself and provide it for others who need it. Thus, Shankara is one who has the peace and can bring peace to everyone.

We prepared to stop at 10, but as our taxi had delayed our arrival, His Holiness allowed us a little more time.

M.A. I just feel very lucky to be here with Dr. Roles, and I remember what His Holiness said, at the beginning of our last visit, to Mrs. Roles, when he spoke about "catching the spiritual influences which are available here". I feel I would like to make best use of the time to do this, and could His Holiness say more about this, although I realise he has partly answered it this morning?

H.H. The questions and answers must certainly be carried through before the mind can come to rest; so the individual's questions must be exhausted far enough, at least, for him to be free from the load of them. That must be done, and be done carefully.

But apart from this, there is the Chitta [*reflected Consciousness*] of the individual which could give him Bhawana—a state of pure Emotion, one aspect of which is 'Faith'. So, if one is full of faith, i.e., connected with this Bhawana or Pure Emotion, then one's state is charged with certain magnetic qualities and this is common to everyone.

[Faith, that is, not in men but in the benevolent and omnipresent Self.]

In certain individuals this influence is more powerful than others; but, having come into contact with it, one simply needs to allow this magnetic force to work without impediment. Then it will attract those charged particles from the atmosphere.

When this happens one will be impelled to seek more of this influence and store it, so that one experiences a deeper relationship with the Unity around, and this is what His Holiness prescribes. One should just let the influence come into one's experience.

[Through penetrating this 'cloud of unknowing'].

R. About the influences of this special time: we don't want to cause any trouble to His Holiness or his staff, but we would be very happy to take some of the influences at the Mela or in the Ashram here when auspicious occasions arise.

J. (translating) Under his guidance, the Mela starts at 9 a.m. and the Rasleela or Krishna cycle is held from 9–12. Then His Holiness gives three hours there when discourses take place, and he speaks himself.

In the afternoon and evening they have the Ramleela cycle, and this goes on till about 10 p.m. so from 9 a.m. to 10 p.m. something is always happening! The Rasleela occurs at the time when we are at the Ashram, but His Holiness will arrange for it to be performed one night here so that we may enjoy it at the Ashram. Otherwise any

afternoon that we care to go and look around we will be welcome. It will be good to practise taking the influences in the multitude as well as in seclusion!

Thursday 17 January

Second Audience

R.A. My main question turns out really to be a request which is: How can I have His Holiness' help to dive deeper?

H.H. There are three ways this help can be taken, and these three ways relate to the three bodies: The first one is the field of activity and quite a number of disciplines and of meditation practice have been given us for the physical body.

The second one is in the realm of the subtle body, or mind, through which one communicates whatever one has within; whatever one feels, whatever one thinks, one communicates and tries to get further guidance which is, of course, being done here and now.

The third realm is Bhawana or the emotion. This is far the most potent of the fields. In this field the aspirant gets inspiration—inspiration to move on the Spiritual line. This is what usually takes one to the deeper levels.

To be on the deeper levels is to be in the purified states of these three types of function. So when the activity which one undertakes is entirely tuned in to the Truth (that true Knowledge which has been given to one), then the physical activity will take one to the deeper levels. When the ideas, the true Knowledge which is being imparted to the aspirant, are held in their true and pure form without being adulterated with any other ideas or doubts these then purify the mind and take it into the deeper level.

The third one is the realm of emotion. For that the meditation has been prescribed, and the more one does it properly, the more one goes deeper, one comes to a state where there is no division in the act of meditation, then one would find oneself at the deeper levels. It is only through these three ways one can go deeper. Whatever one says—one should do, whatever one thinks—one should say, and whatever one feels—one should express.

R.A. Can the aspirant himself bring about the expansion of the Self from the centre so that it embraces all things, or does this only come as an act of Grace?

H.H. The act of reaching the centre and experiencing the expansion which embraces everything is not, in fact, enacted completely either by the aspirant himself, nor completely by any Grace—it is a mixture of the two.

There are three types of Grace which are in a way constant—always available, always present. The first Grace is from the Absolute which is in the creation of this universe, and everything is made available to everyone. This is the Grace of the Absolute—always available, always present.

The second Grace comes through the Shastras—the Knowledge (the Scriptures). This also is made manifest and declared to the whole universe and is always available; nowadays through books as well, and through teachers all round the world. Anybody, whatever they want, can take to it and will benefit from the Grace which is within the Shastras.

The third Grace comes through the teacher, the Guru. This Grace is a little different from the other two Graces. The other two Graces are very passive, but the Grace of the Guru and the effort made by the aspirant are active. The Guru cannot directly transform everything in the aspirant unless he makes effort himself.

Take the example of the Sun. The Sun when it comes out can be seen by anyone who has the instrument of the eyes to see, but there may be circumstances where the eye is faulty. If the eye is faulty then one cannot see the physical sun.

If the eye is not faulty, there may be other circumstances preventing one seeing it—there may be clouds which make a screen preventing one from seeing the sun. One may ask the question as to how the clouds will be dissolved—whether the cloud will be dissolved first, and then the sun will be seen, or is there some other way of seeing the Sun first and then dissolving the clouds? Might one have access to the Divinity first and then get the blemishes out, or get the blemishes out first and then have access to the divinity?

The third situation is that perhaps there is no sun to be seen because it is behind the earth, or there may be an eclipse. These are several ways where one might find oneself not seeing the Sun.

The availability of the teacher is to help one to relieve the tensions and gratify the eagerness with which the individual is making his effort, but the individual must also follow the teacher and practise all the guidance given by him. If he does so, in course of time when the cloud is dissolved or it moves away, then he would be able to see the Sun.

You can take the simile of lime and coriander. The lime is white and coriander powder is yellow. You mix them and both turn into red. Red here symbolises love and affection.

The efforts of the aspirant and the grace and guidance of the teacher mix together to create something which is different and is like love. When both help, then the transformation or diving deep takes place. This would be the Unity or Realisation of the Self.

So, it requires the two passive Graces of the Absolute and the Shastras, and the active Grace of the teacher with efforts of the aspirant according to the teacher's guidance, to materialise the journey to the centre and to experience the complete expansion.

M.A. One has no doubt about the meditation, but one often has doubts about one's own meditation and feels it is only grace which can purify it, one could not do it oneself.

H.H. This observation is of great importance, and great devotees have always expressed this situation all over the world. They do everything in their power to carry out the discipline of body, mind and heart and yet they feel insufficiency and have this longing for the Grace of the teacher. This, in fact, keeps the path of transformation and union open for the Grace pouring from the teacher. The aspirant makes the effort by himself, while the teacher's Grace joins in to enliven the stream of transformation. The feeling of insufficiency widens the possibility of the flow of influence from the teacher.

If, on the other hand, the aspirant feels confident of having done enough to deserve this or that, then this cuts off the stream of Grace so that reconnection is difficult and further advance is impossible.

H.H. went on to quote from the Indian contemporary of Shakespeare who wrote the popular version of the Ramayana Epic, which is the only Spiritual teaching that crowds will flock to hear nowadays.

The great poet Tulsi Das, in his devotional songs, has at one place expressed that, "Your loving devotees, O my Lord, keep on listening and singing the songs of your praise and yet they are always thirsty for more. They never seem to have had enough."

This passionate longing for unity and feeling shy of not being deserving, is the real thread to connect one to the Absolute. They are blessed who have such feelings; for them everything is alive and the unity is assured.

R. When in a state of rest on the subtle level, i.e., when my Buddhi is at peace between desires, I have complete faith that we belong to Param-Atman and He belongs to us. But immediately Buddhi becomes active in any direction, this Faith gives place to doubts or worry, or something anyway less than Faith.

How can I cultivate the state of Buddhi which is devoid of reservations and doubts—except by a return to solitude and silence? (The quickest method found so far is to substitute thoughts of Param-Atman for worldly or selfish thoughts and then repeat the Mantra a few times.)

H.H. The need for rest on the physical, subtle, or causal levels is only necessary when some activity has been undertaken. If one did not activate oneself, one would not need rest because one would not have spent any energy.

The process of our creation is such that, in the pattern of this universe, both physical activity and physical rest are available—during the day you have the activity, and then you retire to get the rest in the night. The same applies to the subtle level and the causal level—the body, pranas, [*neurochemical apparatus*], the mind, the senses, the Buddhi and the Chitta—all these assets are provided by Nature, and it is necessary for us all to make use of them. We cannot, and we should not put all these things to rest all the time. We must use them and use them fully so that we can go back to the rest and get all the energy recharged from the centre, and come back again to make use of all these glorious aspects of our Nature.

For example: one goes to the river which is flowing all the time full of water, and puts an earthen pot into it. When you submerge the earthen pot into the river, then the water without and within this earthen pot is the same, there is no difference of any sort. The only barrier is the earthen pot itself, but the earthen pot holds the water which can be used outside the river.

So the stream of energy going through the universe all the time (Samashti) is held by the individual organism (which is called Vyashti) like the earthen pot. You take the energy from this stream, use it in your daily affairs, and it must be exhausted. When it is finished you go back to the stream, fill it, and exhaust it again.

The same energy system is available to all of us. The ordinary man uses up his energy every day but only knows how to replenish his physical energy; from the rest at the physical level he also gets some rest on the subtle level and causal level, but very little—only what he can pick up by resting physically.

And so he keeps on going, but he does not really get the best out of his life because he does not get any adequate rest either on the subtle level or the causal level. Fortunately, we, having seen something of the Way have been given all the conditions and disciplines necessary for finding rest on the subtle and the causal levels. Another example:

Eyes are designed to see everything visible in this universe, but they cannot see if the sun is not there.

If one thinks that it is only through the eyes that one sees, then one can try as hard as one can to see in the dark when there is no sun, and one will find that then there is no possibility of seeing anything.

But the power of vision requires all the faculties made available to the human being—the design of the body, the design of the senses, and of Manas, Buddhi and Chitta. They are all there to be made use of.

When we prescribe the rest on the subtle or the causal level, we are not meant to keep at rest all these faculties and the subtle body itself. We only need from time to time, as has been prescribed to us during two half-hours, to go into the Treasury, to go into this stream where the energy is available and make ourselves fresh. So all we need to remember is to go into this stream of the Param-Atman twice a day and then let it happen as we have been told, so that the energies are recharged, and then come out in the world and act as the situation demands.

How to act in the world is again regulated by the True Knowledge which is being given to individuals—one can waste the energy in fruitless activity or one can use the energy to good purpose. So one should use Buddhi, one should use Manas and the eyes, the ears, the body, and make the best use of all faculties according to the True Knowledge. Then, having spent one's energy, go back in meditation—two half hours every day—and recharge oneself with the pure energy which is available from the subtle or the causal level.

R. That has really answered all the questions completely except in just one aspect—You have said that the Realised man treats his Buddhi like a wife. But for a man liked me, my Buddhi is very much like a wife who looks at any young man that comes along, or any new thing in the shop window! Do I punish her, or try to attract her love with gifts?

H.H. My prescription is certainly the gifts; gifts are preferred by wives to punishment! Although in the past punishment has had its day, usually one found this course most used in Yogic practices. Yogic exercises and the Eightfold Path are certainly the way of punishment of the body, the senses and the Buddhi, to force them to be regulated in the useful service of the Self.

In the ordinary way, recourse to punishment doesn't work. As long as the punishment prevails there will be fear, and this fear will get the work done. But the moment the rein of punishment—the fear of punishment—is relaxed or removed, then the mind of the individual is bound to become too free, to feel free to do whatever he or she likes to do. So if one tries to get service from the mind by punishment, so long as the punishment is there the mind will work accordingly; but directly the punishment is relaxed and the fear removed, one will see that the mind will go astray and do whatever it likes as you have described.

So His Holiness doesn't recommend that way; he prefers to recommend the way of gifts and winning the mind over. He gives as an example:

If you demand 10 rupees from a man, if he is frightened of you he may give it, but as soon as you are not there he will try to regain it: then there would be a constant battle between the two of you. But if you can provide him with the facility of availing himself of 100 rupees whenever he needs them, certainly he will be quite prepared to give you your 10 rupees, because in any case he makes a profit.

The same applies to the Mind. If the gifts which you offer to the Mind are superior to those which you have been offering before; if you make available the True Knowledge (the interesting questions) compared with what you have had previously and with which you have plagued your Mind, certainly the Mind will come and be faithful to you.

In one of the discourses at the Mela, one of the speakers told of the time when Rama went to the Kingdom of Janaka, and there were many girls in the court of this gathering, apart from Sita. All the girls in that gathering were trying to attract the glance of Rama, but Rama never looked at anybody but Sita.

That was the story told by a speaker; then, when His Holiness came to talk, he developed this himself:

Here, Sita symbolises the prototype of this Universe—the Mula Prakriti) the blue-print—that first design which contains everything else. When Rama can see this prototype (which holds all possible designs and happenings), he has no need to look around for anything else—any difference in detail—because, having seen the One, he has seen everything.

The same applies to us; if we can see the True Knowledge (the blue print), the Truth, we don't need to get lost in details.

Again, just as in the ordinary way, if we can see one thought process, so we only need to see and understand one thing: how thoughts arise and to what they lead, and that Knowledge will remain for ever.

But you must also remember that in our simile of the behaviour of the husband and wife, the faithfulness must work both ways. It is not only that the wife must remain faithful to the man, but it also demands faith from the man to his wife. As long as the Buddhi is supplied with the True Knowledge (which is the faith from the man to his wife), it is expected that the Buddhi (the wife) will respond to whatever one asks of her.

Friday 18 January

Third Audience

On Thursday afternoon we had visited the Mela and, on arrival, were invited to sit on the side of His Holiness's platform. He was seated on his silver throne, with many Sannyasins sitting around him. When we arrived one was giving a discourse, and he was followed by a 'Vyasa', (one who had been trained to tell these spiritual stories), who recited and developed a story of Rama, keeping the large crowd riveted for one and a half hours with his colourful tones and gestures. Then His Holiness spoke for about twenty minutes.

R. We felt very uplifted by the influences experienced in His Holiness's tent at the Mela; in particular, we felt the enormous strength of his great Tradition.

We gather that the Ramleela recitation was about the adventures of Rama and Sita in popular form? Could he indicate to us just the point of his own discourses?

H.H. The vernacular Ramayana appeared about four hundred years ago, in the late 16th century, when this great poet, Tulsi Das, appeared. He re-wrote the Ramayana in Hindi, greatly amplifying the ancient story. It was not very popular in the beginning, but slowly it gathered ground and today it seems to have superseded all other literature—Scriptures in India—and has come to be accepted as the sovereign as far as Spiritual Knowledge is concerned.

This book does bring in all the True Knowledge which is given in the Vedas, the Upanishads and the Puranas, and all other spiritual literature. The poet (who was also a Realised Man) has somehow brought in all the essence of all these different sources, and put them in one single epic. The name of this is 'Rama Charita Manas', which means that it describes the exploits of Rama or the character of an ideal man, symbolised in Rama. This ideal man is not necessarily the story of a physical man, but in this story of the physical man is entwined the spiritual and the Divine man as well, so all the three aspects of our being—the physical, the subtle, and the Spiritual (or causal)—all these aspects are given in this book and Rama stands as the symbol of the ideal man.

The story which we heard yesterday (so very well and humorously illustrated by the 'Vyasa'), was in relation to the episode of the marriage of Rama after the bow was broken by him:

The marriage was about to be performed, and then Rama said that, unless all his friends were married, he would not get married himself.

The story tells that when Rama was born at Ayodhya, there were many other young boys born at the same period, and they all lived together. They had all come in the wedding procession of the bridegroom with his parents, relatives and friends, and all the ministers. These young friends of Rama's complained to him saying that, "Rama was getting married without caring about them". He then promised that he would not get married unless all of them were married, so the young girls of Janak-Puri were prepared to marry all these young men from Ayodhya.

The significance of this marriage, which is the physical marriage, is also related to the Spiritual realm.

Rama, here, symbolises the Atman and Sita (his bride-to-be) symbolises the Mula-Prakriti; the marriage simply means the union, coming together. This Mula-Prakriti is also said to be the Buddhi—pure Buddhi—the obedient wife of the Purush (Lord of Creation). The young men of Ayodhya represent the Jiva—the individual beings of this universe. The young girls of Janak-Puri are taken as the Vritti* or the Shruti*, and they have to come together. Each individual has to acquire this purified Vritti, and bring himself and the wife to a state where the union of the Purush and the Prakriti takes place.

Note by M.A.: Vritti = idea of the marriage of the individual and True Knowledge. Shruti = Vedic Knowledge (poetry).)

It was also described how the Sadhus, the Sannyasins, came to take part in the procession. It is somewhat unusual for the Sannyasins to follow a marriage procession, so it calls for an explanation for these holy men to be there:

The reason given is that the King of Janak-Puri, the Janak, is also known as Videha, 'a man who does not consider the physical world as of much importance'—a man who, though dwelling in his body, is not attached to it since he lives in the Spirit.

Janaka is a state, a country, where with the prevalence of Knowledge, the physical body does not have much importance, and this is possible only because there the True Knowledge is being discussed and practised in every day life. So the Sadhus went there to experience this thing—how one could live in the body, inhabit the body and yet not be bound by the body.

Although the story is being told of the physical realm, it also has the divine or spiritual background behind it. In India this has been the tradition that, although the stories—the Puranas—do talk of the physical man, and the woman, they are all constructed in such a way that they tell the real story of the Spirit and the Gods as well.

R.A. His Holiness referred to 'clouds that may come between the aspirant and the Guru'. If, during the working day the main 'cloud' appears to be plain forgetfulness, can His Holiness recommend any technique or method whereby the aspirant can keep the Guru in mind throughout the day?

H.H. During the working day one is involved in Rajas because one has to keep on being active, and it is in the nature of Rajas that one thing you have to be forgiven is that you forget your longing for this—it is a natural phenomenon and it should be so.

But, *if it is natural to forget, it is also natural to remember*; so, when one knows that one has forgotten, one should remind oneself of whatever one has forgotten, and try to bring this forgetful state between two moments of remembrance.

If the darkness, which symbolises forgetfulness, is contained between two lights, then it is very easy to cross the darkness without any help from outside because there is light behind and light in front.

So remembrance does reflect some Light in the darkness, and one can hold on to the Light that lies ahead and go through the darkness.

If there are two remembrances, then one would see that the forgetfulness in between them has no force of its own—it has lost its force and, whatever has to prevail in the individual, would be made available by remembering again.

There is a small creature called a mongoose, whose nature is to fight snakes. Whenever they meet they do have a fight, and when the poison of the snake enters the body of the mongoose through a bite from the snake, the mongoose runs away from the fight and goes to smell a certain type of herb; and by smelling this particular herb the poison of the snake is nullified, he becomes fresh. He then returns to the fight again, and this process can go on as long as the fight is not over—so, it goes back to smell the herb, and comes back recharged for the fight having undone the effect of the poison.

Forgetting is very much like this poison which is being put by the snake—the Rajas—into our nature (Prakriti). One need not bother about it, one simply needs to go and get the help of the herb. By remembering the Guru all this will be easy, and forgetting will have no bad effect.

R.A. Even if the aspirant has absolutely no doubts about the Knowledge given by His Holiness, it is still necessary for him to experience it before it becomes his own. Should he wait patiently for this experience to come through meditation, the Shastras, the help of the Guru, or can he ask or do anything which will hasten it?

H.H. Ultimately one doesn't really need to do anything extra because the mechanics of the course we are going through are such that it will take place by itself. When one hears whatever Knowledge is being imparted here, one holds it in one's mind and that establishes a Samskar—some effect on the Essence of the individual. It is understandable that this will not immediately become part of the Self of the individual—it will not take root in the Self of the individual immediately because it has to go through other stages as well.

There are three stages in this type of work which we are undergoing, and trying to assimilate. The first is Shrawana—that you listen to the discourse of the teacher and try to grasp as much as you can. Having acquired something from the discourse, you would see that something does remain behind; everything will not stay, but something will remain in the mind.

Then the second step—the Manana—takes place; you think about it, whatever has remained in you. Having thought about that, you will see that quite a lot will have to be given up because you will wish to come to a central point while thinking about what you have heard. So the essence of all this thinking which has come from the discourses will come into your Chitta.

The third step is Nididhyasana, when you stabilise whatever has come to you through listening, and through thinking. By stabilising these essences, in course of time you will see that all these three stages create some sort of power in you—Shakti; this Shakti is the pure Shakti of the Prakriti, Buddhi—purified Buddhi.

This Shakti is such that it always comes to the help of the individual in a new form—it is always ever new; so whatever the situations you will be put into, this power will give you such facility that you will meet the situation in an entirely new way. These are the three ways in which the forces will come to your help.

When one is coming into spiritual contact, and under spiritual influences through the words which are being imparted to you, they are not only physical—they are not just words being heard, because through the words the spiritual influences enter the subtle and the causal worlds. They are being put in there automatically—this is an involuntary process: through the physical world some effect comes into the subtle world—the mind—of the individual, and is passed on automatically into the causal—the soul.

So this process of just listening to the words of His Holiness itself is not just knowledge on the coarse level, but it is doing its work on the mind and on the soul of this individual. This will keep on creating the same Shakti going into the individual. All one needs to do when one is not facing His Holiness, is to remind oneself of all that has gone on here, all the Knowledge that one has heard, and go through it again and again. In course of time and through the mechanics of our natural Prakriti, our Samskar (Essence) will itself undergo a change—one need not try to hasten this process.

R. May I ask if, in reminding oneself of His Holiness's words, one needs to do it in pure form without comment—without Rajas—just remind oneself of the pure words?

H.H. Recollecting or remembering, or going through it again certainly has to be done by Buddhi. Buddhi cannot be put aside, but *it should not be allowed to play with it*. While you are going through all this Knowledge again, it is purifying Buddhi itself slowly, slowly and, in course of time, the Buddhi will become pure and Buddhi must be used.

The questions and answers here do not really belong only to one individual. A question is not for the individual; it is for 'Man', for every man, so whatever one gets here could be used for any man anywhere, any time.

You can take the example of learning the Sanskrit language:

In the structure of Sanskrit grammar there are different types of root forms, verbal forms, and they are developed together with the noun forms which we call ‘form words’, and these attract certain endings so that they can be used in relation to person, gender, tense, etc. Though these are all declensions and conjugations yet, if you remember one form of declension that will be applicable to all other verbal roots which have the same general form.

In the same way, if one knew the answer to one particular man’s problem, that sort of problem from any man could be tackled. The Knowledge which one gets here must be recalled again and again; and the effect of all this recollection, or reminding oneself, will automatically purify the mind. Then, when one is faced with the problem of any other man in the Society, or elsewhere, you will see that this help which you get from the Realised man will be useful for anyone, any time.

M.A. Yesterday His Holiness spoke of consistency at the end of the answer to my husband’s first question. Is it this that can provide the thread of remembrance through the day and keep a little Light in the darkness?

H.H. There is a Shloka in one of the Scriptures [*which he repeated, but of which the translator was unable to give us the original*]. The gist is that a good man who wants to go on the Spiritual path speaks what he feels, and does what he speaks. That is, he speaks from pure feeling. When he has impure feelings he tries not to speak, or rush into action or express them. A bad man does the reverse: he feels something and says something else; he says something but does something else.

If one really did speak what one feels, and do exactly what one says, then this would build up the inner strength of the man and, because of this clarity and unity of his mind and sincerity of his heart, the way will be fairly clear for him.

There is an example from the life of Rama when he went to Janak-Puri: he was taking a stroll in the royal gardens and he happened to see Sita there. He had only Lakshman with him, so he said to Lakshman, “Why is it that I had a glimpse of this girl in this garden? The tradition of our great family (of Raghu—Raghu was the first King of this solar dynasty called Raghurvansha) is such that the men of this family should never have a glimpse of any woman unless he was destined to marry that woman. So it seems that this girl will be married to me.”

This is the sort of purity one gets only if one follows pure feelings and expresses them in true words, and does exactly as one says. If one learnt this System, kept this consistency, then one would grow—one would become more serious and have more strength of character. This brings unity into a man and creates a sort of depth, and to this unity and depth of the individual the glory of the Absolute descends, and then manifests all around all that one knows of the glories of the Absolute.

M.A. What you have said, does that signify a certain order of action? You mentioned twice: “beginning with feeling, and then speak what you feel and do what you say.” Is this order important in this connection?

H.H. It is not only important but necessary, for this is the ultimate thing that happens—it belongs to the pattern of Nature. This is how things do happen, but by ignorance we do not follow this sequence, and complicate ourselves. Ordinary man—common man—does not go by this sequence. Men who want to go on the Way should follow this sequence.

This sequence is the same as that described by Mr. Ouspensky as the highest of the six combinations of the Three Forces when applied to the activities of man.