

AUDIENCES

ALLAHABAD

January 1978

***Mr. & Mrs. Howitt
Mr. Ross Mitchell***

Translator Sri Narayan Swaroop

Friday 6 January

Translator: (Sri N. Swaroop Agrawal). His Holiness is saying that your questions will not be taken up today because the time given to you is from the 8th January; they will be taken up then.

You had sent a letter to Mr. Dixit, in which some questions were asked. Mr. Dixit was not well and Maharshi was also out of town, hence a reply could not be sent to you. That question could be taken up today. Otherwise today's meeting is just for the sake of an introduction and as he has other fixtures it will not be possible to attend to these questions today.

H.H. You had asked in that letter what is Khumba Mela? I am referring to this question.

N.G.H. What is the inner significance?—the subtle meaning of Khumba Mela?

H.H. The evil deeds which one has done in the past and which have been collected are washed away on this occasion, and one acquires a lot of bliss (virtue). The stored-up evil, sins, they are washed away; this is the real meaning of Khumba.

N.G.H. What determines the date of the Khumba?

H.H. There are a number of combinations and conjunctions of the stars and planets which determine this date. It is done on the basis of astronomy and astrology.

There are three conjunctions of the sun, moon and Jupiter. When these three stars are ascending on the same planet at the same position and it happens to be the month of Margh, which is mid-January to mid-February, and Makar (Capricorn) one of the rashis (Zodiac Signs)—there are twelve rashis but of these one is important at Khumba and that is Makar (Capricorn)—when all these five, sun, moon, Jupiter, the month Margh, and it takes place in Capricorn, then this Khumba takes place. It has been noticed that they usually combine every twelve years. (Twelve years equals one orbit around the sun of Jupiter).

N.G.H. Does the sun—and the moon and Jupiter—do they have a corresponding place in man that they affect?

H.H. The right eye corresponds with the sun, the left with the moon, and intellect with Jupiter; the various nerves also have a relationship to the celestial world. There are three main nerves which connect from the lower part up—right up to the head; they are known as Ida, Pingala and Sushumna. Now, Ida represents sun, Pingala represents moon and Sushumna represents Jupiter.

N.G.H. Which is the one that goes up the centre? (Question not fully understood)

N.S. All three—these are the three main nerves. There are six circles along these three nerves and these six circles are connected with Yoga. In each circle one has to concentrate while meditating, and doing the Yoga. One has to bring all his consciousness on that particular spot, so they then become alive.

N.G.H. Is that what they call the Kundalini?

N.S. That's right.

H.H. This human body is very closely related to the Atmosphere—the entire cosmos. The positions of the various stars in the heavens, in orbit, are actually reflected in the human body also; all of these satellites, their corresponding element is to be found in man also.

N.G.H. So man is a miniature universe. When he said the sun was in the right eye and the moon in the left, can we think of it as the right being active and the left passive?

H.H. That is correct; but it has also a connection with the Manas. It is very difficult to find the equivalent to 'Manas' in the English language. The word 'Mind' is actually the activity of the mind and is divided into four different categories according to our philosophy; for the word 'Mind' there is no different word for each different category of work, which, according to us, is the function of the mind. Manas, Chitta, Ahankara, Buddhi—these are the four elements which construe the mind. The functions of all these four are different. Manas and Chitta, they sort of do all the thinking, and are connected with the heart; while Ahankar and Buddhi are the functions of the brain and take decisions. Manas and Chitta do the Sankalpa (fantasy), Vikalpa, and Ahankar and Buddhi take decisions and are connected with the brain part.

N.G.H. In the West at the moment they are going a lot of research into the two hemispheres of the brain; perhaps, Ross, you could say what the two sides do?

R.M. They have discovered that one side is to do with active thinking and the other side is to do with passive receptive thinking; so one side is to do with step-by-step thinking and the other side thinks in wholenesses.

N.S. I couldn't follow you exactly and that's why I couldn't explain it to His Holiness. What do you mean by 'passive thinking'? All thinking is said to be active—how would you define 'passive thinking'?

N.G.H. I think that what has confused us here is that what science says is that in man these two hemispheres—the left hemisphere carries all his learning, what he learns at school, whereas the right hemisphere is quiet, silent, it's known as the silent hemisphere, but they have discovered that this part of the brain has a lot to do with the appreciation of art, music and of love, while the other one is where one learns a language and learns to define things with words; the other side is silent and passive in that sense—intuitive. The right side is the passive side.

H.H. In our philosophy we define them as Sakarmath and Karmath. Sakarmath is the collection of all knowledge and Akarmath is the activity arising out of that knowledge, so these two probably correspond to what research is being made now about the active and the passive part of the brain. So what is now being researched in the West is already in our philosophy.

The Khumba Festival invigorates both these parts of the active and passive—it gives fresh life to these. These festivals do one thing—just as a machine tool, when it has been used gets blunt and needs to be sharpened again, similarly a human being during the course of his life acquires certain evils, certain signs and they are washed out, then virtues are regained. The original position is redeemed.

N.G.H. When such a great number of people gather together, does that form a sort of medium or concentration of vibrations that have a stronger attraction to the planets? When these people gather together in such a big gathering?

H.H. It is not the collection of the people that has got a special attractive power, it is because of that particular moment in which that power can be attractive that a large number of people try to collect at that place where that power is coming; and this is why so many people are wanting to get advantage of that particular moment and place and that's why they collect there. The collection does not attract anything more, but because more people are anxious to take advantage of it, and out of the congregation those persons whose brain is already fully developed, they catch that invigorating light, just as that machine (pointing to tape-recorder) collects the vibrations of the sound, or the radio catches the sound, similarly, of those persons who come there, there are those who are fully developed and capable of catching the power of the various satellites—it's they who catch it.

B.R.H. Like being in tune?

H.H. Advantage is derived by all, but there is difference of degree. Those who are in tune, as you say, they get more, and those who are out of tune, they get less.

NGH: But all benefit?

H.H. All benefit.

N.G.H. The height of this is on the 14th, is it? Is that the start of the key day?

H.H. It does not always happen on the 14th—it varies. According to the Indian calendar, the month is divided into two portions—the first fifteen days and the second fifteen days. Now, on the day when the moon is lowest (the new moon), which is known in Sanskrit in our Astrology as Amaras,—on that day the moon is on Makar Rashi—the sun is also on Makar Rashi; and when Jupiter comes on that Rashi once in only twelve years, that's when the Khumba takes place, every twelve years.

The combination of sun, moon, the month of Margh, and Makar, takes place usually every year, but the sun remains on that particular ascendant for one month, moon remains on that ascendant for two and a half days, but when the combination of Jupiter also comes, it is there for sometimes only twenty-eight hours, sometimes thirty-two hours, sometimes thirty-six hours, so that's only in hours; that makes the thing Khumba. Jupiter is there for that very small span of time, so that's why everybody is keen to get the advantage of it.

N.G.H. The cleansing that His Holiness is speaking of—is it in the Antahkarana that the cleaning takes place—the Samskara?

H.H. The advantages are manifold; not only on Antahkarana, also on the body, Manas, Buddhi, all those things get cleansed, so the advantages are many. There is a long list.

N.G.H. Does His Holiness have a particular function at the time of the Khumba Mela, in his Tradition?

H.H. When people take bath in the Sangham (confluence) on that particular hour, it cleans the body, then they have the Teachings of the Mahatmas, that cleans their Manas, and then they come to the camp of Maharshi, in that Mela, and there the object and real aim—the object of that and the result of what we gain from that particular Khumba is explained to the masses—that cleanses their intellect. So body, Manas and intellect, all three, Body, Manas, Buddhi, are cleansed on that occasion through bathing in the river, through the Darshan (Teaching) of the sages who are collected there, and by listening to the Diksha of the sages (initiated into the meaning of the Mela).

His Holiness' camp is pitched there on that occasion only with the view of telling the real object of the Mela and the importance of that particular moment to the masses who do not know. Those who already know—it is all right, but for those who do not know, it is there to tell, to teach, to enlighten them that Shankaracharya's camp is pitched there.

N.G.H. It would also help Meditation, wouldn't it?

H.H. Yes, it helps considerably. Here is an illustration:

Just as in preparing your meals you need a small matchbox to light the fire but you do not eat the matchbox—similarly you need several things which help you towards your ultimate objective. They may be only minor things in themselves, but they contribute towards helping you to be able to do the Dhyana.

B.R.H. Does that show the importance of ritual, such an activity? Is there very much ritual that is followed on such occasions and does it reflect the need to have these things—such as the matchbox?

H.H. The ritual of taking a bath in the river and then going round and offering their respects to the sages, all of this cleans, and since the main difficulties in Dhyana arise out of the ill feelings and bad habits, therefore these rituals clean those defects and ill-feelings. In this way these rituals are helpful.

The two main predicaments in Meditation are, 1). Non-concentration and, 2). Vikshepa—Mal and Vikshep, these are the two main hindrances for Dhyana (Meditation) and these are removed by the rituals.

B.R.H. This is experienced by those who take the Meditation, back in Wellington, when they are going through the small initiation ceremony; even though the language is not understood and the form of that ritual is alien, there is still this powerful effect, which stills the mind and brings peace; so is ritual (of that order) related to Man as a whole and not just to one Tradition? Does it relate to the whole form of Man himself and not just the Vedic Tradition?

H.H. There is a difference of degree. Those who do not understand get its effect by virtue of the vibration of the sound. The verbal sound, its vibration has an effect on the people; but those who understand the meaning also, they get double advantage. They get the advantage of the vibration of the sound as well as of the meaning.

B.R.H. Can this be understood as both Heart and Intellect?

H.H. Yes, the effect is there all the same but the difference is one of degree. Those who understand it get two-fold benefit and those who do not understand the meaning also get benefit. Here is an illustration:

In a cyclone or storm, particles of earth fly all over the place. Although they are racing and being blown by the force of the winds, yet they get caught at places—like in a tree, the leaves of the tree; the particles settle there, so they do get settled, even though they are racing everywhere, some of them do get settled. Similarly, the vibrations of these rituals pervade the entire atmosphere, but they get caught also, and the place where they get caught is the place where the meaning is also understood.

B.R.H. So it is the same thing as if one is in tune? You are a little bit more receptive?

H.H. That's right

N.G.H. Could I clarify one thing about the Khumba Mela? I understand now that it is related to time and place, and this combination of sun, moon and Jupiter. Now, this combination comes at the junction of the Ganga and the Jumna, but can this take place anywhere else on earth? Or does it just take place here?

N.S. No, it takes place in four places.

H.H. Here is the history of the Khumba—here is how it started.

At one time there was some dispute between the gods and the devils and it was decided that this dispute should be settled and should come to an end once and for all. For this, they started churning the sea. The first thing this churning brought out was poison and the last thing it brought out was nectar.

When the nectar came out it was in a vase. The word 'Khumba' actually means a vase. It was a round-shaped vase that the nectar came out in. When it came out everybody wanted it, both gods and devils tried to grasp it. In the scuffle that followed, some of it was thrown out and came down to earth, where it fell in four places. It fell at Allahabad (conjunction of the Jumna and Ganga) and at Hardwar, Ujjain and Nasik. These are the four places. Now, the position of the various stars when it fell at Allahabad was different from that when it fell at other places. The combination of the stars at the time when the nectar fell determines the place where the Khumba is held. It has been observed that the same combination comes almost every three years. So that the combination which was at Hardwar would be almost three years after that which was at Allahabad. The combination at the first is not on the same ascendant, but whatever the combination was at Hardwar, that combination would fall after about three years from when the combination at Allahabad took place. But it would be about twelve years after at Hardwar itself; so the cycle comes like that. It comes after twelve years at each place; but there are four places, so it is divided by four—twelve divided by four gives a three-year interval.

N.G.H. Does that third one have a special name too?

H.H. No; actually there is Khumba every twelve years and an Ardh Khumba every six years; but there is nothing at three years. No, Ardh Khumba takes place in each place, Hardwar, Nasik, Ujjain, as well as Allahabad.

N.G.H. (to N.S.) Tell His Holiness I was hoping a little of that nectar had fallen on New Zealand!

H.H. (laughing) I gave this story for just as to teach a boy you take the help of certain things, small things, eg. you take a board and you write on it, a slate,—similarly this is only a story and it has been developed in order to enable the masses to comprehend things; but those who are intellectuals, for them the real meaning is the same as I explained to you earlier. This story is not meant for the intellectuals, it is only for the masses, in order to make them understand, and what the substance of this would be for their mind—that it gives a cleansing effect, that would be the substance of it, it gives them the cleansing effect and so they must go and take advantage of it. That's about all; but for the intellectuals the real meaning—the Ardhatma or inner meaning of it is what was explained earlier.

N.G.H. Would the original Shankara have picked the Northern seat of the Shankaracharya—Jyotirmath—for a particular reason? As we have been talking of—was it a propitious place?

H.H. The real purpose for selecting Jyotirmath as the Northern seat was that the original Shankaracharya had been to pay his homage, and afterwards, on his return, he spent the major part of his life at Jyotirmath—he did all his Meditation and everything for a long time at Jyotirmath—he did this mainly because this was a place where it was not very cold, not very hot, the atmosphere was conducive to Meditation and he did most of his writing there at that place. He spent a large part of his time there. So when he was dividing India into four parts with a view to leaving a disciple in each place with a particular jurisdiction, for the Northern jurisdiction the place came as an easy selection, because he had been there for a long time and the vibrations were there, the vibrations of his Asya were there so he thought that would be the best place for seating the Math.

N.G.H. Would it be possible to ever visit there? Do people ever go there?

N.S. Yes, His Holiness goes there every year.

N.G.H. For us, for example, would we be able to visit there?

N.S. Formerly there used to be a restriction for foreigners to visit that place, but I understand—I am not quite sure about it—that the restrictions have been removed. You can go but you can't live there, you can go and come back. It being the Border area—that's why there is restriction for foreigners to stay there. These days of course, during the winter, the doors of the Badhrinath are kept closed because it is all snow.

N.G.H. Well, I think we have taken up a lot of his time.

N.S. Well begun is half done!

Sunday 8 January

N.G.H. Again, let me say how privileged we feel to be here in the Shankaracharya's Ashram.

This is my first question: I frequently experience a state where everything is brought to a still point. There is just the present as it is. There is no desire, nothing to be achieved; one is without any knowledge of oneself. In this state

everything I have felt to be myself vanishes. Everything I feel myself to be has vanished, the relative 'me' has gone and I remain alone. One has nothing of one's own; it is so obvious that it is the Param-Atman who has given us everything. At this time I find a powerful confidence arises, one feels oneself to be unlimited, blissful, silent. One feels powerful enough to move mountains. At such times there seems to be only the Universal. What is this contradiction where one loses everything, feels one has nothing of one's own, yet at the same time feels powerful enough to move mountains?

H.H. I would like to give the illustration of a battery being recharged. Whilst it is being charged nothing is being taken out of it. In the same way there is the universal (Samashti) and the individual (Vyashti). When you are in tune with the universe, when there is oneness between Samashti and Vyashti, this oneness is established only when you are still, at rest and in peace. Whilst this communication is established you are getting power, your battery is being charged. This stillness, peacefulness and being one with the universe, this is also known as Meditation (Dhyana).

N.G.H. Dhyana is a step of Yoga, isn't it?

H.H. It relates to the universe, it is the power of the ultimate. It cannot be described or explained. Only by being still and in tune with it can you actually get into it.

N.G.H. It seems that it is very important for the Vyashti aspect to disappear or dissolve, and there is a Christian text which I'd like His Holiness to explain, for it has meant a lot to me; it just says 'except a grain of wheat fall in the ground and die, it remains alone.'

H.H. The greater the concentration, the greater the power you experience, which is flowing from the Universal. And what you have just said about the disappearance of the Vyashti with a view to getting the feeling of the Universal, that is correct. But the greater the concentration, calmness and quiet around you (the greater the stillness), the greater is your experience of the power which is actually flowing all the time, though we are not able to catch it because our Manas is not still. It is not until we are still and able to concentrate that we get it.

N.G.H. What I want to know is,—when this happens there is a powerful desire to share this experience with others—what is the best approach to this—wanting in some way help others—how can others be led to this?

H.H. Just as you have experienced this, let others also experience the same in the same way in which you have experienced it. You cannot possibly transmit your experience to them, but you can lead them to experience for themselves what you have experienced.

B.R.H. (to N.S.) Before the following typed question, which you already have, I would just like to mention that I don't feel I have yet penetrated very far in Meditation and I would very much like to!

Sometimes there is an unexpected and expansive warmth, experienced physically in the region of the upper chest and throat—like a fire—and the related joy links immediately with something which can slip the joy into excitement and eventual tensions, rather than stillness and peace of mind. I feel this dissipates rapidly the potential of the initial connection, and I am not able to keep the mind on the Mantra at these times. Could His Holiness please give me guidance as to my best approach at this point?

H.H. Your intense desire to meditate will take you in, so you needn't worry about it.

Here is an illustration—just as when you start a car there is a lot of noise but once it has started the noise diminishes—similarly, when you try to meditate, then the power which is flowing all the time from the head downwards is now going upwards it starts going upwards. The normal flow is downwards, but when you start meditating it starts going upwards and that causes some sort of tension—actually it's not

tension but a sort of upheaval. Now this will all go towards the head and when it reaches there it will get settled and be calm and quiet; so you will have to continue having a little patience and it will be all right. At the beginning you will feel that, but once you get used to it, it will settle down and things will become normal.

B.R.H. I am very glad to hear that. Would His Holiness say that all I need to do is carry on as I have been doing?

H.H. Yes, carry on as you have been.

R.M. I would like to ask His Holiness for guidance on my own meditation. I have been meditating regularly for ten years, and value it highly. I have difficulty where often the Meditation reaches a certain fineness but activity keeps taking the mind off the Mantra. This activity is related to underlying concern for areas in my daily life. It is not always the same area but varies from time to time. Intellectually I do not consider these areas to be of any concern, but apparently they are emotionally important, since they arise as the Mantra goes below the surface thoughts in the mind. When this problem arose during the Meditation after meeting with His Holiness the other morning, an image of His Holiness seated on his couch came into mind. What appeared to be the pure light of consciousness was emanating from his forehead. I was bathed in this light, which gave stillness to the mind, and energy for the Meditation to refine. On that particular occasion it was as if the presence of His Holiness enabled the problem to be resolved. Could His Holiness give any guidance on how to proceed past this difficulty?

N.S. Before I put it to His Holiness, I will compliment you! It is very good, a matter for great satisfaction; your feeling that it is a difficulty is rather a misconception. This is a matter of great privilege; we try to think of him when we meditate, and with some difficulty; most of us find it very difficult to get him before one's mental eye seated on the chair—the flow of power flowing from his forehead to us and the feeling of this engulfing us all around.

R.M. I didn't consider that to be a difficulty! I was very grateful! It is just when this point, this difficulty, arises and something like that does not occur, that's when the difficulty is!

H.H. It is not necessary that you see the same thing every time you sit; you experienced it when you first meditated after meeting me, but later on you were not able to have the same experience again.

R.M. I was not looking for the same experience again—I was just grateful for the one experience and the question was related mainly to that difficulty when, emotionally, things from daily life take the mind away from the Mantra during meditation.

H.H. Whenever you feel that you are not able to dissociate yourself from your daily life, then at that time you may recite the Mantra once or twice, not many times, once or twice is enough, and by reciting that Mantra you should feel that your emotions are going out to the external worldly matters; they are coming from inside; so after two or three times, whenever it happens, you recite that Mantra and that will dissociate you from the outer world.

N.G.H. I would like to raise with His Holiness the question of subtle communication. I find I have experienced this in different ways and I thought I would give an example of this:

The first one is that it is common for me to speak to the Wellington group on particular subjects and then receive correspondence from Dr. Roles in which he had been speaking of the same thing at the same time.

And secondly, I find it possible to make contact with people from a distance; these are particular people with whom I have an emotional connection and when I'm in this state where there's love, it seems at that time that there is one substance that we are all in and through that substance one seems to be able to communicate and these people know as well. But I haven't made use of it. It is this whole subject that I would like to ask His Holiness about. Is it possible to develop this subtle communication further, particularly to guide and help?

H.H. It is due to the intensity of Meditation that one is able to establish this subtle connection; and the more intense the Meditation the greater the connection, because the universe is one—this feeling is universal; the same power is flowing through everybody, through all of us, therefore it is possible that when you think of someone, something, others might also think of the same thing at the same time, because actually the Almighty, or whatever you might call that power, is flowing through every one of us, that is why it is possible. There is no harm in your using this power of subtle connection. Whether you want it or not, whenever there is this deep connection with you and others it will automatically happen.

I will give an illustration which will explain it further:

There was a man, at Varanasi, sitting on the roof of his house meditating. Behind him one of his disciples was fanning him. While the monk was meditating he saw in his mind another disciple of his in Calcutta, who was going in a boat which became caught in a whirlpool. The monk felt that he should be freed from this trouble somehow. While he was feeling this, he felt some vibrations on the body. Later on the boat became free of the whirlpool. Now the disciple who was standing behind could see the vibrations on the body of the monk; he also saw that the disciple in Calcutta was caught in a whirlpool, and that he was now out. When the vibrations started again on the monk's body, the disciple asked his Guru, "The boat has been saved, so why are you feeling these vibrations again?" So the Guru asked him, "How did you know what happened in the boat?"—then the disciple replied, "I was in tune with you, so I could see all that."

There is Oneness pervading all around, and so it is possible to establish that connection, but it needs concentration. Without concentration that cannot be experienced.

N.G.H. Is the medium through which this communication takes place the universal subtle body?

H.H. It is not connected with the universal subtle body, but with the individual, Vyashti. When this feeling of love of a Sattvic nature is pervading between two or three persons, then this is what is experienced.

N.G.H. So it is in fact through Sattva that this communication takes place? (Yes). There is another interesting thing that I would like to ask at this time. When one is very still and quiet in Meditation, I find afterwards that when I am walking among natural things like mountains, trees and flowers, at that time everything seems to be symbolic. One feels that if one was a little bit stiller, then a tree would be a universal symbol and a form of knowledge at that time; a flower is another form of knowledge;—everything at that time can teach one the most profound truths. I was wondering if this is so?

H.H. This is because of extreme Sattoguna that one finds that one is getting some knowledge from all these natural things; our philosophy is that there is nothing but God, so all these natural phenomena we see, they are all manifestations of God—that's why when there is extreme Sattoguna then you feel the presence of God in everything and when you feel His presence, then naturally God is a store of knowledge and you feel this nature which is pervading through everything—part of that nature is pervading each one of us so when this Sattvic guna arises, at that time you feel you are one with that basic nature and so you will feel as if you are getting knowledge.

R.M. Is the word for Basic Nature Prakriti? (Yes)

N.G.H. I would like to ask a question from Dr. Roles: He asks—how to get rid of the Vijnanamaya sheath (as described in Viveka Chudamani) which seems to be the chief block which prevents the Ananda, that we so often experience now, from shining forth in our thoughts, words and deeds, for all to see and hear? His Holiness has said

we must distinguish between the bodies or vehicles (Upadhis) and the rider—the luminous Atman. In that way the Buddhi would be doing its right job?

H.H. It is enough for you to feel that the Vijnanamaya sheath is something separate from you. In fact, you are not the Vijnanamaya sheath—it belongs to you. While you are in Meditation, experiencing Ananda, the Vijnanamaya sheath will not bother you even though it is being experienced. When you are not meditating, then you are reminded of your worldly thoughts, words and deeds. They become a sort of barrier. The knowledge of these worldly affairs forms a barrier to our experience of Ananda. If we remember that this knowledge of the Vijnanamaya sheath is ours to use whenever we wish, then even when we are doing things we will continue to experience Ananda. There should be no difficulty. But this we must always remember—all the knowledge is separate from us. We are not the knowledge itself, but the knowledge belongs to us.

N.G.H. Is there a simple way that we can distinguish between Manomaya sheath and Vijnanamaya sheath?

H.H. The function of Manomaya kosha is to say that we like this or we do not like this, Sankalpa, Vikalpa. We want this, we do not want this. We like this, we do not like this, we love this, we hate this. All this is Manomaya sheath.

N.G.H. Is desire related to this?

H.H. Yes; and Vijnanamaya sheath says, “This we should do, this we should not do”. This is the function of Vijnanamaya sheath. It is the knowledge of what we should do and should not do. This function is known as Vijnanamaya sheath.

N.G.H. And the error is to be ignorant of the fact that we are not the doer? If we remember and remain ourselves, then these are like one’s servants?

H.H. The distinction between the two is rather subtle—it can be understood in this way: in Manomaya sheath you say, “I want this, I would like to have this, I don’t want this”.

Vijnanamaya sheath decides: “You may want it alright, but will it be good, or not, for you to have it?” The decision is taken by Vijnanamaya sheath. The desiring part is the Manomaya sheath, while the deciding part is the Vijnanamaya.

B.R.H. Could I ask here; some years ago, in conversation with Dr. Roles, His Holiness said that we need to learn to enjoy Buddhi both in stillness, as in Meditation, and also in activity. Could he say more about how one enjoys Buddhi in activity?

H.H. The basic nature is pervading everything, and once we start experiencing it in all things, then you will be able to enjoy it whatever your circumstance; so the main use of the intellect (Buddhi) is that it should be used in seeing, observing, and feeling the all-pervasiveness of that perfect nature—just as when you see a tree, then your Buddhi should be able to convey to you that the basic nature which is in me is also in the tree.

It is another matter that this basic nature is making its appearance in different forms. In a creeper it is tender, in a stone it is hard, in the leaves of the tree it is green, in me—(Translator)—it is in another form. The form may be different but the basic nature is the same. So when your Buddhi sees or appreciates this fact of the all-pervasiveness of nature, then in your everyday life, your normal duties, you will be able to enjoy the circumstances in which you are placed. Here is a story from the Scriptures:

At one time there was a demon known as Rakshu, who was fighting with Indra. At one stage of the fight when he was distracted, Indra’s sword slipped out his hand. Being disarmed, he was afraid that

Rakshu would kill him. At this point Rakshu stopped, and said, “Don’t worry! It is all a theatrical affair that we are fighting, and you have been given this job to fight me, so pick up your own sword again and then we will go on fighting, you needn’t be afraid”.

So with this sort of feeling that, when it develops, one will find that in whatever circumstances one is placed, one will realise that this is all a play, and if one realises it is all a theatre—a drama—then whether an enemy comes before you or a beloved one comes before you, you will be able to behave as you should behave on that particular occasion, and your Buddhi will not misguide you—you will be guided correctly.

N.G.H. Could I clear one little point? With the individual, what is the difference between Vyashti and Jiva?

H.H. Vyashti is the existence—that is a ‘state;’ and Jiva is the Antahkarana and it experiences that existence.

N.G.H. With the question earlier on Vijnanamaya sheath—in connection with that—is Anandamaya kosha where the man has in some way limited the feeling of bliss, or Ananda, to himself, rather than the bliss that is everywhere and in everything?

H.H. A light is thrown on the mirror, the mirror reflects that light. Now we say that this light is coming from the mirror. It is not true. Light comes from somewhere else; it is being reflected by the mirror. Similarly the Ananda—we get pleasure (a morsel of bliss) when we see a guava, for example; now the bliss (pleasure) is not in the guava, it is in us; it is actually in the Ananda kosha and the Ananda kosha reflects it onto this guava, and then we feel that pleasure; but this is also not in Anandamaya kosha—we are not Anandamaya kosha—we are Ananda, and from us it goes to the Anandamaya kosha, the Anandamaya kosha reflects it on the object and then we feel the pleasure, so that we are neither the Vijnanamaya kosha or the Anandamaya kosha—we are something separate from either of these two. And what are we? We are an incarnation of Ananda. We are ourselves Ananda—we are Bliss Incarnate, and we feel Ananda in various objects by the process of reflection.

Monday 9 January

N.G.H. Yesterday His Holiness said that the state of the Oneness of Samashti and Vyashti happens when man is at rest. He said this rest recharges a man with power. This he called Dhyana. Could I hear more about Dhyana and the still point into which everything is gathered, and how this leads to Samashti?

H.H. This rest can come in Tamas also; e.g. when you go to sleep, there also you get some power; but Dhyana is when you get rest in Sattva and there you get more power than that which you get with the rest of Tamas. When you are still, at rest without any movements, and are meditating in Sattva guna, then at this time the Vyashti gets automatically connected with Samashti. You don’t have to make any effort in that stillness of Sattva guna.

Here is an illustration; supposing there are three different kinds of walls—made of mud, of stone, and of glass; all the three are solid, but with mud and stone you can’t see through them. In the case of glass you can see through—it is transparent. Similarly, in Tamas and Rajas, because of there being hindrance of Antahkarana, the Vyashti does not get connected with the Samashti. But although the hindrances of the Antahkarana are still there, yet the Vyashti gets connected to Samashti—in Sattoguna you can see through.

N.G.H. Could I ask a little more about the gathering to the still point—what is this point?

H.H. The connection between Vyashti and Samashti is constant. But when there is a stillness—then the flow of power is greater. Here is an illustration:

In an electrical connection, when the contact is slightly loose, then there is some flow of the current, but not the complete flow; but when you tighten up that contact then the flow is at full power.

Similarly, although the flow of power from the Samashti to the Vyashti is constant, yet because of the loose connection it is not being experienced to the same extent and intensity as it is when you are still. So the rest and stillness helps your collection of power and you are being charged with power, with a greater power than is done otherwise.

N.G.H. Could His Holiness explain, in experience, what is the difference between Dhyana and Samadhi?

H.H. The difference is one of degree. There are three stages according to our science; Dharana is the first stage, which means concentration; then Dhyana, which means Meditation, and then Samadhi. All three are the workings of Sattva. They are in the realm of Sattva but it is a difference of degree. As you become more and more sattvic there is more and more concentration. The Dharana goes into Dhyana and Dhyana goes into Samadhi.

N.G.H. Yesterday His Holiness said of the experience of the Oneness of Samashti and Vyashti that I cannot transmit my experience to others; this I understand, but he then said that I could lead them to experience it for themselves. Could His Holiness say more about this?

H.H. When you make your disciple sit, in a proper manner, then the hurdle is almost overcome. What happens is that when you breathe—in and out—and when you sit in the proper posture for Dhyana, then this process of breathing is equalised. And when the process of breathing in and out is equalised, then you get equilibrium; you get two things—stillness of the body and a stillness of the breath (Prana), then the only thing that remains—Manas, the third thing,—that wanders, but when the other two become still then the tendency of the Manas is also to become still.

In a carriage (troika) there are three horses, one of which has not been yoked before; and they are made to run. In the beginning the one who has been yoked for the first time will not be able to keep pace with the other two; but after a little bit of training, they will all come into one line and they will be able to go together.

Similarly, when the body is still, when your Prana is still, then the Manas will also come along and will be still; and then when all the three are still, you will be able to do the Dhyana; that's how you can lead others, by making the person sit in proper posture—that's the beginning; then other things will follow by and by, quite naturally.

N.G.H. Could I clear up one point here?—in a previous conversation His Holiness had with Dr. Roles, I believe he said that Buddhi does not play any part in Meditation. I was wondering if that could be confirmed and what the rôle of Buddhi is in Meditation?

H.H. In Dhyana, not only Buddhi but Sankalpa and Vikalpa are stopped from playing any part. In Dhyana there is stillness, no part is played by Buddhi or Manas, but in the beginning Buddhi does play a little part, in as much that you have to take a decision that you are going to do it, that's the part of the Buddhi, but once that decision has been taken, the Buddhi doesn't play any part.

Just as when you want to go to a place, and you do not know where that place is, then you take somebody who knows where it is and he takes you up to that door and then that person who has come to point out to you that this is the place, he goes away, he has nothing else to do. Similarly, Buddhi takes you to the place where you have to do Dhyana, and then Buddhi goes away. It has no further part to play.

B.R.H. In the beginning part of Meditation, what part of the mind repeats the Mantra to get the rhythm going?

H.H. It is the function of Chitta.

N.G.H. Is this the importance of the Initiation ceremony—so that at the time the best conditions are created in order that the Mantra goes deep into the memory of Chitta? (Note: Translator had difficulty with this question).

H.H. Since there are no equivalent words for the four parts of the Antahkarana, the best thing to do is to understand the united function of all these parts and once you understand that, then you will be able to follow.

B.R.H. I have been greatly heartened after hearing His Holiness' reply to my question concerning difficulties in Meditation. I would like to gain further understanding of what he said. Yesterday he said that normally there is a flow of some force from the head down in people. Could His Holiness explain more about the nature of this force?

H.H. Normally, when you are at rest, even then the flow of Prana is still there; for example, when you are sleeping, even then you are breathing, so that the function of this Prana continues even when you are at rest. But when you are at work, then the function of Prana is more vigorous than otherwise. Now when you start doing Dhyana, then the Prana is coming into equilibrium—the difference in the speed is being equalised. The brain—the upper part—is like a home. While you are at work you go and do all your running about in the world, but then you get back to your home. Similarly, this force, which is all centred in the head and is normally coming down when you are doing your job, when you are at rest they all go back—Manas, Chitta,—all these forces go back and rest at the starting point.

B.R.H. Yesterday, His Holiness mentioned that what I had described as 'tension' is not tension; it is difficult to describe; this I experience most of the time, not just in Meditation, and I have done so for several years. Is this felt because of a pull back, as it were to the 'home'?

H.H. Your feeling is correct. While you are extrovert, you are outside, and when you want to do Dhyana, then from extrovert you have to become introvert; as if an order is given to the various functions of the body that you have now to come back and it takes a little time for your functions to collect together and to get back to the home. And during this interval you feel as if it is a tension; actually it is not tension, it is the process of reversion, and that's about all. Your feeling that it is being felt because of coming back to the home is correct.

N.G.H. Why is this pull sometimes felt strongest in Sattva?

H.H. It's not at all times that you can do Dhyana. It has to be a synchronisation of time, place and yourself; when all three are in the realm of Sattva then this tension will be the least. But when there is difference, when these three are not synchronised, then it will take longer for this difficulty that you spoke of; this will persist for a longer time. The best time for Dhyana is in the morning, which we call in our language Brahma Muhurt—just before sunrise; at night you are taking rest and if one is made to wake up after an hour he will feel revolt; if one is made to wake up after three hours the revolt will be least; but after five or six hours one will wake up by oneself, so there is no revolt. Similarly, if you try to practise Dhyana when the time, place and yourself are not synchronised, then there will be revolt and a sort of tension. But if it is at a proper time, and it must also be in a proper place, for you can't do Dhyana in any place, the atmosphere has to be congenial to Dhyana. You have to be doing Dhyana at one and the same time for your practice, so that the atmosphere gets charged with the vibrations of your Dhyana—Sattva. So your effort should be to synchronise with the time, which should normally be in the morning, e.g. if you are very tired, you are feeling sleepy, and you want to do Dhyana at that time, it will be very difficult and the tension will be greater, but if you are doing it at the time when you are refreshed, as you are after a good night's sleep, then the tension will be less. So the tension which you feel greater indicates that you are trying to do it at a time at which it shouldn't be done.

R.M. As a business man, during the day the mind is continually active, dealing with one problem after the other. There are times when one can work with an underlying stillness and feeling of the presence of Param-Atman. As soon as there is a brief pause the mind naturally returns to this stillness. On other days there is no memory and the mind wanders. Can His Holiness explain why it should be different on different days and advise how to increase the tendency of the mind to return to the memory of Param Atman when finished with an activity, rather than wandering into the past or future?

H.H. It is not necessary to be always remembering the Param-Atman. If you do it for a few minutes every day, then you will be carrying the memory of that. Having thought of Param-Atman in the morning, or at one time, for the rest of the day that memory will carry you throughout the day.

Just as the wife meets the husband for a little time, then for the rest of the time she has the memory of being united with her husband for the rest of the day; that's enough; it's not necessary that she should be thinking of him all the time. While you are doing your work during the rest of the day—business—it is immaterial whether at that time also you are thinking of the Param-Atman or not. If you do think of him, of the Param-Atman, once a day, that will be enough.

R.M. At our first audience His Holiness spoke about the Khumba Mela being held at a propitious time. In New Zealand from time to time small groups of us retire into the countryside to have several days devoted to Meditating and discussing the Teaching. Could His Holiness give us some guidance concerning the most propitious time of the year to do this?

H.H. Yes; there will be a propitious time in New Zealand also for your Dhyana and Satsang; but here we know that if our signs of astrology tell us to do our work at this particular time, then it will be successful and if we do it at other times it will not be successful, hindrances will come. But many people do not know it, so when they don't know it then they do not ascribe this to the time, they ascribe it to other reasons; but those who know, they know that since they did it at the wrong time they did not benefit therefore. But as far as New Zealand is concerned, His Holiness says that he is not aware of the situation there so he would not be able to say which will be the most propitious time for this, but some time must be propitious, and some time not, even for Satsang. He would not be able to say what would be the best time for people in New Zealand. He says that he could give you a sort of key solution—the key solution is that when you feel excited about it, about doing Dhyana and Satsang, that's the best time.

R.M. In the third shloka of Shankara's Atmabhoda he says:

'Action cannot destroy ignorance, for it is not in conflict with ignorance. Knowledge alone destroys ignorance, as light destroys darkness.'

How does this knowledge relate to the knowledge aspect of Vijnanamaya which His Holiness was speaking about yesterday?

H.H. Action produces results. All action produces results. And the ignorance is removed only by knowledge. The knowledge does remove ignorance, but it is all relative; e.g. there is darkness in a room; if you want to remove that darkness then you will have to light a lamp; but if the sun shines, then that darkness will be removed to a greater extent. But even that will be a relative matter. Supposing there are two suns, then that would mean that there was some darkness even when there was one sun, and that would be removed when there was greater light.

Similarly, Vijnanamaya is the knowledge that does remove ignorance, but when there is complete knowledge that's Jnanamaya knowledge; then that removes all ignorance. Otherwise the removal of ignorance is only relative; but when there is Jnanamaya knowledge then the entire ignorance is removed. So it is only a question of relative knowledge—Knowledge and Vijnanamaya—a question of degree.