

*AUDIENCES*

*ALLAHABAD*

*February 1982*

*Lady Allan & Professor Guyatt*

*Translator S.M. Jaiswal*

## *Tuesday 9 February*

### *Introduction (M.A.)*

We set off for the Ashram at 8.30 a.m., and the procedure seemed very familiar. First of all the regular car was there, but out of action, and we left in another taxi, Jaiswal in front, Bharati, Richard Guyatt and I in the back. It looked at one moment as if the taxi might break down too but with the aid of constant choke adjustments we continued.

Instead of turning left at the final crossroads and going to the Ashram, we continued straight on as if going to the “Sangam” or confluence where the Mela is held. The Khumb Mela finished yesterday—Richard Guyatt and I had been down at tea time when the crowds had thinned out a great deal, and traffic regulations eased, so that our car was able to take us right down through the camps, prepared for five million, nearly to the water. People were still taking their dips and many people were out on the water in small boats. This time we were going for our audience with H.H. at the temple he has restored. It is at the top of the dam and you look from it right down the wide road in the camp to the confluence. There were still many people about and lots of families leaving for home with their bundles, cases etc. We stood and watched the scene while Jaiswal bought some flowers just outside the temple.

The temple is simple and unadorned outside, except for what Richard Guyatt called a ‘pink lozenge’ on the top of the tower. Otherwise it is white washed with powder blue shutters, and looks more like a small Ashram. There were wide steps leading up to the actual temple with metal shutters open, and people were going in and out, but we were asked not to go in.

We entered further down the side of the building by going down a few steps and under a low arch into an open courtyard with rooms round it. A large tree stands at one end of the little courtyard with Sanyasin’s orange robes drying on and beside it (presumably after a dip in the Sangam). We were shown to a small steep stone staircase—just like the one we ascended in the Ashram. We went up and took off our shoes at the top. As we stepped onto the first floor, still overlooking the courtyard, we were greeted by Sri Narayan. On each side of the courtyard is quite a wide covered area which could be used for a gathering, and rooms opening off by the staircase we had ascended. We turned left and stepped into the room in which H.H. was waiting.

Again it was very familiar. H.H. was sitting on a day bed with a mosquito frame and his banner lying across the top left hand side—but the bed was very simple polished wood with no carving behind. On it was an orange damask bedspread and on top of that a deer skin on which he was sitting. He looked little changed, but as it was cold he was enveloped in a thick orange wool robe, and only his head was visible outside it. The room was almost square with blue shutters closed against the cold on three sides. We sat on the usual chairs in front of the usual table with our backs to the only solid wall. On H.H.’s left, in the corner, was a large khaki coloured metal cupboard, like a filing cupboard. There was a small table near the head of his bed, with a large round alarm clock on it, and in front of the bed was a simple silver stool with flowers on it.

He appeared very warm and welcoming, and we began with meditation, preceded and ended by quite a strong chant from H.H., with the words Shanti, Shanti, Shanti quite forceful and then fading away at the end.

When we left the room after the audience, Sri Narayan met us again—he asked after Dr. Roles and his health, and said he had received Dr. Roles’ letter about the Keertan and would try to record some at some future date. He also asked for a copy of the Index so we will leave the one we have brought.

I forgot to mention the presence of the Shankaracharya’s ceremonial guard—a younger man than the last, dressed in simple khaki uniform, but with a splendid old double barreled shotgun—the barrels of which appeared to be painted with silver paint! He presented arms at the bottom of the staircase when we ascended to meet H.H., and came out to the car when we left each day, and again presented arms.

On the second day H.H. was even more welcoming—the meditation seemed very brief and he gave us one and three quarters of an hour of question and answer. He gave very full answers on important subjects and then a most welcoming and warm message to us both. The weather was slightly warmer, and one of the shutters was open, and when H.H. brought his left arm out of the orange blanket he was wearing, we were amused and surprised to see he was wearing a very modern gold bracelet wrist watch !

Afterwards I took some pictures of the outside of the temple building, and ascended the steps of the actual temple and was invited to photograph the statues from the entrance (they won't come out as it was quite dark inside) but I could see life size, very colourful and representational statues which I was told were Rama, Sita and Lakshmi. Sri Narayan was there both to welcome us and see us off. We gave him A—M of the Index and promised to forward the remaining pages when properly typed.

### *Wednesday 9 February*

*M.A Although we know His Holiness has said Dr. Roles inherited all, and this was re-read to greet Dr. Roles on his 80th birthday, the chance of coming here to His Holiness was greeted with great joy by everybody, and it brought great happiness in London just to know of the impending visit. We bring greetings from Dr. Roles, from them all, and particularly from those missing from our 1979 visit here.*

*I know Dr. Roles has written to His Holiness in regard to Mrs Roles' peaceful end, and his own personal work. He has continued without an interval to help and inspire us as usual. We have one personal question from him which we will put later.*

*He has a wide vision of the rôle of our Society in the future, after his departure. He spoke of this just before we left, and gave us again the story of the elephant, the blind people and the mahout as told by His Holiness. He hoped our Society would be a place to which people searching, or in doubt, could come to find True Knowledge, through the words of His Holiness, confidence and support, to take into their own sphere of life as householders.*

*Has His Holiness any particular instructions for us on this short visit, or may we put a few questions on the future, and our strong desire to improve our meditation, because we know that only by this method may we become adequate 'channels' for these tasks I've mentioned?*

H.H. His Holiness offers his blessings and good wishes to Dr. Roles and he wishes him to have good health and to keep on serving his Society, to keep on inspiring his members so that the Society enlarges its scope and fits into the service of the nation which it represents, with True Knowledge and with confidence, so that they can support other people in the nation.

Now he would like to hear some of your questions?

*R G. Firstly I would like to say how deeply grateful I am to have the opportunity to be in the presence of His Holiness again, and to say how sorry I am that my wife who was with me last time, is unable to be here now because of ill health, but she sends respectful messages of love to His Holiness. We both, jointly, want to express our gratitude for all the help we have received from His Holiness since our last visit.*

H.H. Indicated R.G. should proceed.

*R.G. Dr. Roles, in considering the 'next stage in his journey' has asked us to seek an assurance from His Holiness that he will continue to support our work with His generous guidance, so that the activities at Colet House will still retain the untold benefit of his interest.*

*In this connection we are aware that, in spite of all the knowledge so freely given to us by His Holiness over the years, our level of being is such that we feel we are sure to be in need of guidance. from time to time, over problems which may*

*arise both in the giving of the Meditation, and in our group work. For this purpose, may we keep in touch with His Holiness so that, if we feel a direct approach is necessary, we shall be in a position to do so?*

*Dr. Roles has also asked for His Holiness's confirmation that we have his authority in relation to the Meditation, and all of us join him in the realisation that His Holiness's blessing is essential for the future work of our Society.*

H.H. In the course of time answers to all the questions arising have been given, and in such magnitude that, if you look at them again, you will be able to find the answer to any question that may arise. So, as far as knowledge is concerned, you are almost self-sufficient but this does not mean there will be no more contact.

As far as guidance is concerned, there are two types and one is the manifest, physical guidance which is being conducted here now, and which has been given previously. But there is another level of guidance which is the mental and spiritual care. That, he assures you, will always be available, has always been available.

As far as physical contact is concerned, His Holiness has now retired from the institution which he led. He believes that his end is also nigh, and he too has to prepare himself, just as Dr. Roles is preparing himself, for the next stage of the journey. This being so, it is reasonable that he should devote much time on inner work himself, so that the next journey is easy and right. There will be certain limitations on the time available, because he wants as much seclusion from the world as possible.

Nevertheless as long as his health allows, and he is here and has free time, certainly whenever you need help he will be available. The doors are not closed at all, though there may be longer intervals and shorter visits.

As for authority in the Meditation—that was given to you long ago, and he does not see any need to reiterate it in any way.

Meditation is more important than food. It is itself food—spiritual food without which the inner content of one's being cannot be strengthened. One can survive without physical food for a day or two, but without Meditation one would always feel that something is missing, inner strength is missing. In order to substantiate that inner strength, one must always carry on the tradition twice every day. If the Meditation is properly done, then as has previously been said, one reaches the inner core of one's own Self, and from there all the finer energy for efficient work is available.

Most of the world today is facing difficulties in the spiritual field and people are looking for guidance. He believes that your Society, with all the available knowledge you possess, and the practice which you have gone through, should be able to take a leading part in the nation, so that you can guide its destiny, and bring people to the fold of Meditation so that their inner being is improved.

It is like a cloud encircling the sun which is ever shining—now the world is within this cloud which has to be removed. Meditation, and the Knowledge which you have been given, should enable you to eliminate this cloud, so that the brilliance of everyone's Self is made available to each individual, and to society.

Through the Meditation, love among each other, and among the community, and for the spiritual leader should increase, and as it increases, the gain from Meditation and Knowledge also deepens.

*M.A. What His Holiness has just said links exactly with what we felt before coming here—that we know we have all the wonderful material—which is now in twelve volumes, and for which we have finished the index so that can be readily available, but we feel very deficient in the inner peace to really manifest it adequately as a thank you for all that His Holiness has given us. When we heard about the visit I said to Dr. Roles that I really only had one question—it was how to have more stillness, to work for this deep peace, and I said to you (Mr. Jaiswal) yesterday, that if the best way was to sit here and say nothing for two audiences, and learn how to be still, we would be forgiven in London if we took nothing more home, because they all want more of this stillness, deep peace, too.*

H.H. His Holiness is very pleased to hear your statement.

*M.A. We have brought some questions from meditators in London which are very general—they are all towards getting increased stillness. At the meetings which Dr. Roles holds for meditators to hear stories and explanations of His Holiness, and at which there are usually about 300, when we meditate together there is a general feeling of greater physical stillness in the room, but individuals say that, although they get this physical stillness more quickly now, they still find much movement in their minds, and they ask how to get more quickly to the deep peace and to have longer there?*

H.H. The achievement of physical stillness is not an ordinary thing in itself—it is a very important achievement. There are three factors which come together as far as meditation is concerned—the body, the eyes and the mind. When the body is totally still, the next movement is found in the eyes, they will keep on flickering, however slightly. When the eyes are completely still, it is most probable that the mind will follow suit. Mind does move according to the movement of the body, and there are other factors, but body first, eyes next must be followed peacefully by the mind.

Meditation, as it has been given to you, starts with the body, and the training of the body to become still is the first stage of entry into the spiritual world. His Holiness commends people that this has been achieved, and he does not see much difficulty in achieving the stillness of the mind, in due course.

There was a sage who wrote the Mandukya Upanishad. Mandukya is a word which really means ‘frog’ and this sage, who had evolved a system, said that with ‘three jumps’ one can get into the deepest level of the self, just as a frog who is on dry land and getting scorched by the sun, and wants to be cool and peaceful, can reach the water with three jumps where he enjoys the cool and peace of the deepest water. Similarly, these are the three jumps we need, and with these three jumps it should be possible to establish the stillness of the mind.

*J. Sometimes it seems that the body is totally still and yet mind is moving around on different subjects. Can His Holiness say more about how to still the mind when the body is totally still?*

H.H. The relation of mind to body is already established and strong; nothing is independent, and everything starts with the body. If the body is still there is no reason at all why the mind should not be still—so if mind is not still, the only conclusion is that body has not yet become totally still—there must be some movement in the body which needs to be stilled. Once it is totally still then you will find mind surrenders its movement and becomes still.

*M.A. This leads to another question we brought about the “automatic” process. On an earlier occasion (25 October 1977) His Holiness said you could not tailor your physical body, but that you could tailor your subtle level, but only by going to the causal level, and that once you pronounced the Mantra properly the process was “automatic”. (Confirmed by J. it was “automatic” that had been used.) H.H. gave as example that once you have planted a seed in right conditions it automatically grows, though unseen at the beginning. This was the word given in the translation, and Dr. Roles wondered if this meant “natural”?) People have asked to know more about this “automatic” process, and whether they need faith that it is going on even if they don’t recognise it? In other words, if they still feel inadequate about the deep peace, is the automatic process proceeding?*

H.H. In situations where mind does not become still one can put a resolution to the mind (Manas) that we are disturbed when meditation is going on—so (to the mind), ‘I delegate you to be the gatekeeper of my inner body. You stay there and do not let any movement take place in the body, in the eyes, and do not allow any thoughts to come into me, because I am going to be busy with the Self’. Put a resolution, make a resolution, delegate the mind, and see that the job which has been given is carried out by the mind—let it do this job! If it does stand at the gate of the inner being it will be doing the job properly and you will not be troubled. This is the resolution which you have to give to your ‘mind’.



*R.G. (to M.A.) Does this answer the part about the “automatic process”?*

*M.A. They ask whether, if they start the Mantra, and do have these troubles with the moving mind which comes and goes during the half hour, the automatic process on the Causal level is still taking place?*

H.H. When one sits for the Meditation in a still position there may be distractions outside while one is trying to meditate, and these distractions will attract the mind. One has to learn not to be distracted by outside influences.

Apart from outer distractions, there are internal riots! These keep going on in the mind, but in doing this the mind is only attending to certain subjects which one has to attend in life. There are certain things which one wants to do, and this is all mind is doing—it is presenting different ‘files’ for your consideration. When you are almost still you can give more energy to these files, so your mind tries to help you to look at those files. In fact, this is not the time for those files, so make a resolution—tell the mind this is not the time for those files—‘When I have finished my meeting with the Self, I will surely attend to those files.’ Then you will attend to those files later, resolve those questions which seem to be bothering the mind. This is the way—order him—he *will* follow your commands provided you *do* command; make a resolution, let him stay at the gate, and ask him not to allow any files to be presented to you because this is not the time—you will see them later on. And do see them later on. His Holiness gives a story which He may have given to you before.

Someone in pursuit of spiritual knowledge and practice, turned to some sort of rituals in order to gain control of a ghost. He hoped to get most of his work done by this ghost so that *he* would be free himself to meditate, study and do spiritual work. So he gained control of the ghost in order to use it like a servant. But this ghost was very powerful, and very quick. When asked to do something, the ghost was very quick to complete the tasks, and then returned for more orders. Before the ghost had taken on the job it had said that if there was no work, it would devour the man. This was the condition—it must be kept busy all the time. This man thought there was plenty to do, so the ghost could be kept busy like any other human being, but the ghost was so fast that very soon it finished all the work the man could think of.

Now this man had an inspiration and he said to himself that with the quickness of this ghost it is impossible to give it enough jobs so it should be given some job which it must attend to all the time, but which would never come to an end. He got an idea and asked the ghost to cut a bamboo pole and bring it to him. He asked the ghost to fix the bamboo pole in the courtyard. When the ghost had fixed it firmly there, the man said, ‘Unless I ask you to come and do a special job, your general job is to go up and down on this pole.’ Now going continually up and down this pole exhausted the ghost very quickly, and then it settled down at the bottom of the pole to wait for the next order from this holy man.

Now mind (Manas) is very like a ghost—its job is to propose and counter-propose—there is no end to the variety of counter-propositions it can produce. This is the job of the mind, and that is how it keeps people busy, and people get tired, not only mentally, but physically.

The pole is the Mantra. Order the mind there and it will settle down fairly quickly. There is no reason for mind not to follow you, mind always follows a command. If you command it to be peaceful, it will be peaceful. If your command is wavering, then you are not asking your mind to be peaceful.

*M.A. One recognises this very well. His Holiness told us once that we could not expect a long period of the deep ‘dip’ because it takes time to add up two or three minutes of this ‘dip’. It is the transition between these dips that we are finding is connected with movement. The other thing is like coming this morning—one sits before His Holiness and when one starts to meditate one feels it should be the best and the easiest but I found that all the new impressions of this beautiful temple, and a certain excitement at being here made it even more difficult to put the ghost aside. Could*

*His Holiness speak about the length of the dip in the half hour and the transition which I think is what people are noticing.*

H.H. The excitement of seeing him and sitting before him does after all bring the mind towards him so under these circumstances, even if the mind does this, it is forgivable, so if such things do arise we should just ignore them and accept that it is not really bad.

As for the dip or depth which one has to find during a half hour's meditation—it may be a few minutes but those few minutes are good enough to conduct a householder's life with great efficiency. The limit of half an hour is just for the individual who has to be busy with his family and his work and who should be able to find half an hour twice a day, and be able to sit properly for half an hour. If, right from the start, he is made to sit longer he may get bored because he might not be doing the job properly, and then he will become uninterested. So the time of half an hour is simply to induce him to sit quietly, and within that half an hour it usually happens that people do go inside, and that is quite enough.

Nevertheless, this rule is only for beginners. It does not establish a final limit. The important factor is—"does one love meditation?" When you go and meet the Beloved, you don't look at your watch! Consideration of time does not arise at all because you simply want to be with the beloved. When with one's beloved, the mind never goes back to the clock—that is why time runs very fast when you are with your beloved. This is everybody's experience.

Once you get the taste, by Meditation, of having the 'dip' inside in your Self, then you will forget to look at your watch, and if that situation does arise don't put a limit on it. This doesn't imply embarking on longer meditation but on feeling free to let it continue if one feels great peace. If circumstances allow, keep going, and as far as the time inside is concerned there is no limit of any sort.

In one of the diamond mines thousands of tons of stone are cut 300 feet below ground. It is brought up, broken up into small pieces, processed, washed, then spread out to dry, and thousands of people are engaged in picking over these small stones and looking at them. After all this process has taken place, ultimately they may find about 100 grammes of diamonds.

This also happens in Meditation—you have to give half an hour simply to get just a few moments of contact with the Self, and it is worthwhile because you do get a diamond—the real force—the most valuable precious material of anybody's life.

Or it is like diving to the bottom of the ocean—you can bring things to the surface but they are not all precious. You examine what you have brought up, throwing away the unnecessary things, and keeping and collecting anything valuable you have found. It's just like this—going into the ocean, not knowing what you are going to get—you may get many things, but out of them all you keep the best so in that way if few minutes of 'dip' is available it is good, but there is no rule to limit it.

*R.G. This seems to lead to the next question we have brought on Meditation: Why do some people, having once experienced great joy and peace from the Meditation, sometimes have to go through an arid period which may last some months, when it becomes a duty—whereas before they went eagerly to meditate? They ask why should it not continue to progress, why should it tail away, how could they avoid this or shorten this period?*

H.H. The experience of an arid period which does not allow easy Meditation is caused by some blemish in oneself.

It is like a disease—when someone is suffering from a disease then he goes to a doctor and takes some medicine. If the disease is recent, then the period of taking medicine is usually also short. But if the disease

is long-standing then the medication period will also have to be long. So if there is an arid period one should conclude that there may be certain things within one's own being which are presenting their force against the meditation.

Now we do not need to get agitated if because of this our meditation does not seem to work. We should make allowances for this and understand that we have to let this be for some time—that there will come a better time. There are two types of interference which cause this arid period. One internal, and the other external. There are certain times during the day when rajas is strong, or tamas is strong, and even if you have enthusiasm to meditate, this influence of the physical world is going to have some claim upon you, and it will disturb you either with Rajas or Tamas. So, be lenient with these influences, and let them have a little claim, but do not lose faith in the meditation or think that 'because I am not doing meditation properly I'm either incapable of doing it or it's of no use'. Do not allow either of these ideas to come in.

The inner interferences are also rajasic or tamasic, and they go with the being. It is very difficult to define all these things but they will appear, so be generous with yourself. Whatever you have achieved in life—and whatever the body has for you—accept it, even if it is arid. Allow that period to pass, and you will come back to sattva again. Everything in this universe is moving—nothing is static—and this modification is taking place all the time. So, if there is a pleasant time, do not feel that this will remain always the same; it will be visited by some interval of arid period. The applies to the opposite as well—arid periods do not come to stay, they are also subject to the same modification. They will be replaced by something which is agreeable, pleasurable and easy.

*Q. From Mrs. Swan, who looks after Dr. Roles' people in Australia. If a person who is ill, and therefore on medical drugs such as for multiple sclerosis, asks for initiation—can they have the Meditation? One such person who came to Mrs. Swan said she had been told elsewhere that it might do more harm than good, but Mrs. Swan felt the Meditation and Mantra could never be harmful?*

H.H. There can be no harm in giving such a person Initiation, but if the person cannot sit properly, as everybody else has been asked to do, don't insist on it. Let the person do it as easily as they can, and they may be given initiation.

### **Wednesday 10 February**

*R.G. Yesterday, His Holiness said that he hoped our Society would take a leading part in helping to remove the 'cloud of unknowing' which is encircling the world This leads me to the question of language and translation that we spoke about on our last visit.*

*Dr. Roles now realises that the difficulties involved in the preparation of a glossary of Sanskrit words are due to the fact that in English there are a variety of interpretations which could keep changing their meaning with every Group and in every decade. Besides this, there are certain Sanskrit words for which there is no single precise English equivalent—words such as Antahkaran, Buddhi, Manas, Chitta, the Gunas, Maya etc.*

*Dr. Roles suggests, therefore, that the solution is two-fold—that we continue to use a short list of words in their Sanskrit form, giving His Holiness's explanation of them, while translating other words by reference to the meaning given to them in H.H.'s stories and expositions. For example, the word Tyaga can be translated by 'renunciation', but in the sense of giving up 'I-ishness' (as explained by His Holiness in the story of Kach) as opposed to the giving up of worldly possessions or withdrawal from the householder's life. Thus, by illustrating the meaning, and constantly referring back to His Holiness's own use of particular words, the leader of the group could maintain the purity of the translation and the level of its meaning.*



*These suggestions have been discussed with Mr. Jaiswal who is in complete agreement with them, and Dr. Roles has now asked us to check with His Holiness that we may continue on these lines?*

H.H. The way you have proposed to handle the problem of language has His Holiness's agreement. It will be necessary however, to keep a number of Sanskrit words which, because of the difference in structure between English and Sanskrit, cannot be translated, at least for the moment. The trouble is that if they are replaced by English words the real weight of the meaning is lost, and in becoming rather superficial, the transmission of the idea is hindered.

For example, in the English language the word 'mind' is used for all internal mental activity, whereas in the Sanskrit tradition we have these four facets of mind which are very different from each other. Because this has been appreciated, has been understood through experience, this tradition has evolved these four words so the division of the activity inside the brain is formulated in four different ways: Manas, Buddhi, Chitta and Ahankar. This allows the possibility of differentiating—which is not possible in English.

Another example is 'Teacher' and 'Guru'. However much we explore the derivations and roots of the English word, the idea conveyed by 'Guru' which has been evolved through the ages, and the depth of meaning it carries, will never be able to be conveyed by the word 'teacher'. This is because the word 'teacher' has a much more secular derivation—you go to school for your worldly education, and after leaving school you retain hardly any connection with the teacher, and also there are many different teachers who take you through your schooling period. A Guru is a very different affair—he is not a teacher in the ordinary sense—because he is the Master, in the sense that he is going to direct the whole spiritual life of the individual, which is quite apart from anything which relates to physical needs. The etymology of the word Guru involves two different sounds—Ga and Ra—and according to the Sanskrit form of grammar these two sounds combine to give the idea of a person who leads from darkness to light. It would be very difficult to convey the same idea by the use of the word teacher.

He would agree, therefore, that some Sanskrit words should be used until proper English words can be created through experience of the inner world, because unlike ordinary technical and other terms these special words involve the inner world. Whenever necessary you can check against the material you have already received from His Holiness. So, if you keep to the text you already have, and convey the meaning accordingly then there should be no difficulty in future interpretation.

*R.G. We thank His Holiness, and are sure Dr. Roles will be very interested in that reply.*

*M.A. Western science is taking more interest now in the different functions of the mind in relation to consciousness, the awakening part of the mind, and recent discoveries about the two hemispheres in which Dr. Roles has been very interested—they bring much more life to the idea of 'mind' in the West now.*

H.H. Another word which needs consideration is 'heart'. The Sanskrit word is 'Hrdaya', and it has acquired a quite different meaning to the word 'heart', even though etymologically both words come from the same root. If you use the English word you will suggest the meanings traditionally evolved with it—you can't avoid this. To understand spiritual knowledge it is necessary to reach the stream from which it has been evolved. Once you have gone through this stream and achieved Self-realization, you will find the capacity to create the words to convey your experience but until all these things are experienced thoroughly—not just by getting an idea of them—unless they become part of your being, the creation of words will not occur. So it is a tremendous job. His Holiness will be very happy if the day comes when such a thing happens, but He also warns that no quick solution is possible and one should be wary of replacing the words, at least for some time.

His Holiness explains the difference between the English use of 'heart' and the Sanskrit use of 'hrdaya'. Through 'hrdaya' we understand that Chitta and Manas are connected with 'hrdaya' although they also work with the brain—Mushtika—where Ahankar and Buddhi are firmly established.

Buddhi also works with the 'hrdaya' and that is why you see the rational approach in two different ways e.g. justice or mercy. Because Buddhi is attached to 'hrdaya' you find that reason is tempered with compassion. These are the concepts which you have to go through again and again, and when in the future someone comes to that sort of realization, then word creation will be possible.

Hrdaya is also the seat of love, and because it has this basis of love it puts love into the thinking process. That is how the concept of 'mercy' arises. Although systems of justice can be evolved intellectually and logically, yet they sometimes become very dry and inflexible and do not take into account the oneness of the universe, which is only possible through love. So the introduction of love is very necessary, and this concept can only be considered through the intellect if you understand what heart really means—as understood by Sanskrit 'hrdaya'.

*R.G. Still staying with the question of the rôle of our Society might play in the world, we would like to ask His Holiness if he could tell us more about Sanatan Dharma being the root religion of all religions? We ask because we have been taught that there are different ways of religions for people of different types, and it seems possible that part of the work facing our Society might be to alert people to the necessity of finding their own path to spiritual development whatever form that might take. Would His Holiness comment on the possibility of our Society developing work for the general public along these lines? For example, we are at the moment in touch with a few leading scientists and artists of international significance who are convinced of the actuality of a universal consciousness. We should like to provide them with material to encourage their work, and the trend in outlook which might develop in the sciences and the arts as a result of their influence. Though this might not lead directly to the practice of Meditation, it might well help to influence the world to seek for spiritual values and clear away the 'cloud' that His Holiness spoke about?*

H.H. As regards the first aspect of your question and observation, people make the mistake of associating Sanatan Dharma with Hindus. Sanatan Dharma is not bound by space or time or any division of the human race at all. It is for the human race as a whole. Other religions and the development of different cultures, arise from the talents expressed in a certain place, and then the culture evolves from that talent. Some individual who has a vision emerges in a particular place and through that vision he produces a philosophy, or ideas or a religion, and then a culture arises on those basic factors, established by that particular individual.

For instance Christianity, although originally coming from the Jewish culture, was reinterpreted in the light of the ideas given by Christ—this was how the religion arose. You will not find anything of this sort in Sanatan Dharma. As it is known today it was not created or evolved by any human mind. There is no reference to any individual in Sanatan Dharma. One does find in India that there are various ways—the principles of Sanatan Dharma have been applied in various different ways, but Hinduism is not a religion in the sense we understand Christianity. It is a conglomeration of many different kinds of approach and although we do have quite a number of religions which could be equated with Christianity all these religions are supported on the basic idea of Sanatan Dharma.

There are many concepts in Hinduism and the divisions of Hinduism, Christianity, Islam, Buddhism, Jainism or any other religion or culture, which you can find in Sanatan Dharma but they have been developed in different ways. The basic concept of Sanatan Dharma has been summed up in ten principles:

Dhrti, Kshama, Dama, Asteya, Sauca, Indriya Nigraha, Vidya, Satya, Akroda.

1. **Dhrti.** Is having confidence and patience. If there is no confidence, there can't be patience. These two are united in this word Dhrti. So Sanatan Dharma wants individuals to develop Dhrti.
2. **Kshama.** This means having consideration and forgiveness and being tolerant of all the difficulties, and awkwardness and faults of others, so that you provide them with space, and in due course when they see that there is no reaction they may learn something better which you hold very dear to yourself.

3. **Dama.** Means that the senses are very fast and, if the mind is turbulent and receiving impressions from different sources, it is quite probable that sensual hunger and thirst may be inflamed by the sight of all the beautiful things in the world. So every individual needs to have some control over their sensory appetites and desires.
4. **Asteya.** You should take only what you deserve, and consider everyone else equally deserving. So, do not take anything extra—all that you accumulate extra is theft. You steal from the universe and you deprive other people. So do not keep anything more than what should be equally available to everybody else.
5. **Sauca.** The cleanliness of body and mind. One has to learn to clean one's body, one's heart and one's mind, and for that one has to find a System through a Teacher.
6. **Indriya Nigraha.** There is a natural course in the use of the senses but they can also be regulated and the rules are prescribed in every tradition, and from these rules one has to learn how to use one's senses within those limitations. One does not curb the use of the senses as such, but regulates them. The curbing of excessive use will then take place naturally.
7. **Dehi.** Means intellect or Buddhi—Reason, so one is expected to use one's reason and find out the causes of things and use them as necessity may arise.
8. **Vidya.** One also has to acquire the knowledge which is made manifest, as far as Sanatan Dharma is concerned, through the Vedas, which are supposed not to be man-made—nobody knows who created them—so one has to acquire the knowledge of the scriptures.
9. **Satya.** The Truth. There is only one truth about any aspect, there can't be two different truths about the same subject. Everybody in the world is hankering for truth, but it happens that people want their own particular brand of truth, they are neither eager nor ready to accept that there can be anything different. One may be right or wrong, and then rationalisation is very necessary. Even thieves, robbers and evil men want their accomplices to speak the truth so they won't get caught by the police. So truth is important not only for people in a highly developed and cultured society, the need is everywhere, but somehow people like to serve their own ends through their own concept of truth.
10. **Akroda.** This means one should never get agitated under any circumstances. There may be occasions when a hard line is very necessary, usually for the sake of education, but taking a hard line does not necessarily mean getting agitated. One can tell the difference between righteous agitation or wrong agitation. If one is wrongly agitated one cannot take right action, so this has to be avoided.

In considering all these ten factors one can see that they do not only apply to the Hindus of India. They are for all human beings. This is how basic religion, or the concept of human religion is 'Sanatan Dharma', for the meaning of Sanatan is that the root of this concept, or idea, or religion has no end or beginning—it was not started by any particular man, and it will never end whatever happens. As long as human beings exist these concepts will prevail. There is a Sanskrit Shloka which says that if one learns to understand that one is part of this universe and one has equal status with everyone else then one gives to others what you would like given to you—what pleases you should be made available for the pleasure of others—or, 'do as you would be done by'. This sums up the concept of Sanatan Dharma—it is not a religion it is a concept for humanity.

The second part of the question concerned scientists and artists who already enjoy a fairly important position in society and are influential people. His Holiness recalls one occasion when Dr. Roles himself asked the question as to what divides the spiritual world from the world of the scientists. The scientific world works on tangible matter and the approach is empirical. Scientists want to verify every aspect of their knowledge but the

limit of their verification is empirical—it does not go beyond the material, physical world. So far their work has achieved great heights, and they have made available much greater physical ease and comfort and made many great discoveries, but their search comes to a stage where they cannot make any further analysis. Fortunately nowadays one finds that even scientists agree that there may be something beyond what they have seen and what they can verify, which they do not know. From there arises agnosticism—“there may be something beyond which we do not know, so we don’t want to talk about it”.

Soon these people will feel the need to explore the unknown and this will impel them to come to organisations like yours. Then there will arise the opportunity to give them the knowledge that there is another world, which is beyond verifiable work on the empirical level. All that we can find and experience is governed by the physical world, but the other world which impels and inspires and commands, orders and appreciates and creates concepts is something very different, and there is no empirical verification possible about that. All that we see is the expression of the power of consciousness—when you see the actual expression you can verify that, but there is no possibility of verifying what it is which is expressing itself.

That which expresses itself through all these manifest forms always remains the same, it does not change at all. Because it does not change, there is no aspect you can single out as it involves all creation for all time—its brilliance is all that is available—and it is very steady. If you get to know this consciousness, then you become steady yourself, and you begin to enjoy the world without feeling the lack of anything in yourself.

Once you have acquired this steadiness you will be able to evolve a reasonable or rational approach to your life which will be of benefit to yourself and everybody else in the universe. In other words this means that your ‘Viveka’ will arise.

Whenever people think that they do not know something, they are simply expressing their knowledge that there is something which they have not yet been able to put into words, so it follows that even ignorance is an aspect of knowledge which has not been bound into manifest form. This unmanifest is the realm of Consciousness, and this is the message that must be given to these scientists who come to you for guidance—keep on helping them as much as possible and then we’ll wait for the result, whatever it may be.

When people living in different places have to communicate with and visit each other, in villages they use their feet and walk; and if they have to go a bit further they can use other means, bicycles or horses. For longer journeys you can use a car, or for still longer distances take the train. If you want to go much further—8 or 10,000 miles, then you go by aeroplane. Nowadays, science has provided us with yet another concept of travel, by rocket, so one can even go from one planet to another! Verified accounts of the landings on the moon and visits to other planets are freely available and there is no doubt science can achieve all these things.

But there is another world where you cannot go by horse or by bike, by car or by train, by plane or even by rocket and that world is within the human mind itself. How may one find the real communication in the mind? What are the ways and means to use? That inner world is very extensive indeed, and if communications within are not correct people can go mad, and there is no scientific solution to it. There is only the spiritual solution, the philosophy, logic and reason, and unless you come to these things you will not be able to find proper communication. The world which is really very little as far as physical things are concerned, is in truth very enormous. The spiritual world is in fact one, it is not in each single head but one whole head which is the universe. To communicate one needs spiritual knowledge, and this spiritual knowledge should be given to scientists.

One of the difficulties you will face is that to find the means of communication in the inner world you have to acquire some steadiness of mind. Scientists, as they are, are not very steady in their minds, they are always running around in different directions. You will find that the introduction of meditation will be one of the necessary means of helping them to become steady and another will be to give them the proper material. This will come in future.



*M.A. It is very exciting, because people like Professor Hoyle, the astronomer says he has spent his whole life looking into the materialistic universe, and is now going to spend the remainder looking for the intelligence behind it; and Professor Schaeffer has said that he has found that everything is living in the universe, and he has spoken of the unlimited power and energy in the universe and spoken of love as a means of reaching this.*

H.H. Although these two scientists have come to the conclusion that intelligence and love are behind this creation, they have yet to find *what it is that uses the intelligence*, and what it is that expresses everything through love. That which loves, and that which is intelligent has to be found. These gentlemen should be led to it.

*R.G. May I ask one more question about the extensive inner world that His Holiness talked about, because in trying to think about the mystery of the individuality of each person who has lived, has ever lived, or will live, unified by the wholeness of the Atman, could it be said that each of the three worlds or levels of physical, subtle and causal has both an individual and a universal aspect?*

H.H. The difference between an individual and the universe is only one of magnitude—otherwise materially there is no difference. The individual is the expression of the universal. We know that the individual is made of the three bodies—physical, subtle and causal and similarly the whole universal being is also made of the same three bodies, and the expression of these three bodies has been given some time ago as the nine elements of this creation. These are Prithvi, Jala, Agni, Vayu, Akasha, Mahat-tattva, Prakriti and Avyakta, and finally the Absolute Himself. So from the desire of the Absolute to express itself comes the Avyakta—the unmanifest, something to be expressed. That something develops into Prakriti, which is three-fold—Sattva, Rajas and Tamas. The law of three starts with Prakriti, and after that everything is governed by this law of three. The concept of these three bodies arises in Prakriti.

We find from the make-up of the individual, consisting as it does of all these elements which are found in the world—earth, water, fire, air and space—that we are all a conglomeration and arrangement of these elements, just as the universe is also made out of these elements. From Tanmatra arise all these elements (Tanmatra is the subtler state of the physical form), so from subtle comes the physical, and from causal (which is Avyakta) comes the subtle. From Avyakta is produced Prakriti and Mahat-tattva, and then from these two come all the manifest and physical forms. From His Holiness's standpoint even space itself is a physical form though we cannot indicate it in terms of any other form, but just space as one.

If we want to compare the universal world or causal world with things such as Manas, Buddhi, Chitta and Ahankar which we find in each individual, then there is the concept of the Gods which has evolved in such a way that they represent all these facets of the individual nature. So the god Chandra represents Manas, which in H.H's tradition is Moon (not necessarily physical moon, but a concept of moon). The god Rudra represents Ahankar, Vasudeva is Chitta and Brahma is supposed to represent Buddhi. All these concepts of gods are the embodiment of the causal world—exactly as you find the individual and physical world. Now, although we find so many individuals on this earth, and then solar systems and galaxies, ultimately contained in and governed by one form, governed by one Brahman, and then again there are thousands of such Brahmans each having their own total cosmos, their own universe, and all governed differently, nonetheless, the laws are the same. But the Absolute has no end and no beginning—we cannot describe where it came from, or where it will go. So the causal world is as real as the individual. The only question is how to connect the causal world with the individual world.

*R. Dr. Roles sent this question: How can the householder control the pranas before and during the death of the body? Has His Holiness any hints?*



H.H. In reply to Dr. Roles' question about prana and control near the end, prana is the physical aspect of our existence—it is entirely physical and it is a refined aspect of air. The moment an individual departs for the next world, the prana becomes universal, it gets merged into whatever prana is holding this creation. It will merge by itself, there is nothing one can do about it, and there is no point in trying to control or modify it at the time of departure, one should just let it be as it is and it will behave naturally of its own accord. What is necessary to understand—for there is some enquiry behind the question—is that the carrier of this individual into the next life is the subtle body—that alone goes. The movement of pranas, or the motions through which a prana can go is controlled by Manas, and at the time of death the only important thing which does affect the next life is the idea which one entertains at that time. So, whatever you have in your mind at that time will be the blueprint for your next life. If one wants to regulate something, then clarity of mind and purity of thought is all that one wants to maintain at that time. One has to prepare oneself, so that one is always possessed by pure thoughts, truth and the concept of the Absolute, and has no desire or attachment to anything of the physical or intellectual world of any sort. That is the thing one should try to remember. If one has prepared oneself to have that sort of clarity and purity in one's thoughts, then that will form the next body. The rule is this that when a person dies, and this is mentioned also in the Gita, whatever thought you entertain at the time of death will make your next body. It will be very difficult to hold on to good thoughts when one is about to die if one has not trained oneself to keep good thoughts all the time. The last moment may be out of one's control so one has to prepare slowly step by step to have pure thoughts. The proof of the pranas being physical is that they are working even when we are asleep, we have no control over them at all. This is a mechanical aspect of our life, and we should ignore it in considering the next world.

*M.A. After yesterday's wonderful help over the meditation we discussed it and both felt the key was the idea that love of the meditation solves any problems we asked about. But, as we have the chance to ask His Holiness direct we would just like to confirm how to look after people. We understand His Holiness advises that the one who initiates should see the new meditator a week after initiation, and be available for occasional guidance. We would like to have His Holiness's advice on how frequently should help be given by other people in the early stages, and then later on and then for 'old hands' who have been meditating for some years, should they seek advice occasionally on their meditation, or do they become their own guide?*

H.H. Checking is very essential, particularly in the early stages, and what one has to check is that the individual becomes totally united and still. There should be no movement of any sort, this is what one has to check, because if there is any movement it will be the expression of the movement of the mind and would mean that meditation is not being done because the mind is wandering. If the individual takes to the Mantra and goes deeper then there is no such question, but if he makes any movement and does not sit properly then that has to be checked. If there are cases where it is very difficult for individuals to sit properly and do any meditation at all then as His Holiness has previously suggested, some inducement of spoken sound, music, shloka or some such thing can be applied so that the mind can be brought together or at least away from external sources. If the mind is not settled, which will be reflected as some sort of movement in the body then care of mind is also very necessary, and the individual must be helped to still the mind by applying the True Knowledge in which you are almost self-sufficient. Sometimes it is found that having started to meditate, and being fairly tired physically, the forces provided by the Mantra are used physically, and the meditator just goes into a very peaceful sleep. If you see this, you should very gently touch their hand or shoulder to bring them back to awareness again so they can meditate in Sattva and not in Tamas.

*J. I have given your thanks on behalf of Dr. Roles for all H.H. has given you.*

H.H. Says he is very pleased to see you both, and with the trouble you have taken to travel this long distance, and he is very satisfied with the report you bring, and your questions. He wishes you well, and gives his blessings. As he said earlier, you have plenty of material—keep looking into it and you will find most of the answers. Nevertheless if there is any point needing clarification you are very welcome to get in touch with Him either by letter or in person.

Here is a special message for Dr. Roles. In spirit there is no division between Dr. Roles and His Holiness. Otherwise, mentally and physically His Holiness is always available. He sends his blessings to Dr. Roles for his good health and commands him to keep complete charge of the Society as long as his body is available for it, but he should delegate most of the activities to other people to manage and only just maintain the general guidance of the Society so that it runs peacefully and people can acquire experience. Spiritually there will never be any question of division—He is always with Dr. Roles and he should live as long as nature allows, very peacefully in bliss and just keep on guiding the destiny of the Society, and give opportunities to those who follow.

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