

AUDIENCES

ALLAHABAD

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Lady Allan & Professor Guyatt

Translator S.M. Jaiswal

Sunday 24 February

M.A. This is the first visit since Dr. Roles's death. He felt quite safe in leaving us as he said he had done all he had to do, and we were now under the guidance of the Fully Realized Man, and just had to stay on his train. We come now as representatives of all the groups Dr. Roles founded round the world, and we are so very grateful for H.H.'s invitation, and bring loving greetings and gratitude from everyone.

H.H. smiled warmly and indicated that we should proceed.

M.A. Although we realize our Sinhavalokhan has only just begun, and is a continuing process, can H.H. say anything to help us over our response so far? From this can he see where our chief weaknesses or possibilities lie ?

H.H. The process of Sinhavalokhan is to look back to the beginning from the point one has got to so far. It is really related to the pace of a lion, what the lion always does. He is master of the forest, yet whenever he is out on the chase, or with his mate, always, after an interval, he looks back.

One sees what progress has been made, whether something is lacking or if new barriers have cropped up. One looks to each side to see if impediments are not in danger of overtaking one or creating fresh obstacles, and so the way is kept clear for the advancement of one's aim. This is the process of Sinhavalokhan; when exams are getting close, every student revises all that has been learnt—this is what is expected from Sinhavalokhan.

Having done this, if we find difficulties or new obstacles arising, then it is time to put them before His Holiness.

M.A. Could we ask here the question in relation to H.H.'s last message to us when he asked us to go deeper and reflect more on all he had given so that "the mind may naturally respond to the essence in H.H.'s material" ?

H.H. The connection is there to which one can easily respond without any difficulty. One does not feel any agitation in doing certain things because it is part of one's nature. When H.H. says that the mind has to respond naturally, he simply means that the discipline and all the advice which has been given should be assimilated, so that in the course of time it becomes part of your nature. With any part of your discipline, or in response to any particular problem in the organisation, or for any individual, you should be able to deal with it naturally.

M.A. Could we also have his advice on assisting others to assimilate his material, particularly the overseas groups? Should we give it gradually from Colet House?

H.H. It all depends upon demand! You have enough supply to last for a long time. Give that slowly and wait until they digest that material, and then if they do try to put it into practice, questions will arise. If questions don't arise, then they haven't bothered to do anything about it—they have heard it and that is the end of it. This is the process: check, see if there's a demand, and if there is then give them more. The ultimate aim of all this material is to enliven the mind and show the process towards liberation of the Self. You can't keep it entirely secret, but you need not give it as a whole. So go step by step—give them some, wait to see the response and then give them some more—there is no need to keep anything secret.

R.G. We felt our answer about Justice and Equity wasn't very satisfactory.

Here, Sri Jaiswal, who had our 'systematic proposition' with him, went through our Justice and Equity reply, and H.H.'s answer follows.

H.H. The concepts of Justice and Equity are two sides of the same coin. Where there is Equity, then there ought to be Justice. It is impossible for either of them to exist by themselves. The way to approach this problem,

which is only one problem—not two as the words indicate—is that all this arises from two aspects of the opposite as well—and the two aspects are attachment (Raga) and prejudice (Dvesha) which is usually called Hate. If there is any attachment anywhere, there is bound to be prejudice somewhere too. Attachment is always to a particular form; form has certain limitations and so you will be prejudiced against anything beyond those limits. Here Justice will be denied.

You cannot have attachment without prejudice, or prejudice without attachment, just as you cannot have justice without equity. If you want to bring justice and equity into your organisation, into your society, or into the world, the first thing you have to learn is that attachment and prejudice are the mothers of injustice. They are responsible for creating difficulties in personal lives, social life and national life.

This is the way to seek to behave: if you treat everyone in the world as you would like to be treated yourself, then you will see how to behave to them. Whatever you need must be provided to everybody else, for everyone else is the same aspect of the Absolute as yourself. Treat everybody as equal to yourself, then you will learn what is natural equity and how justice descends on this earth.

R.G. So this starts with oneself, and spreads through all scales? That is a lovely answer. Is man's purpose on this planet to transmit different types of influence from the Param-Atman for the maintenance of life and for the development of consciousness?

H.H. There are four points to be considered here in visualising how to pass the good influences of the Param-Atman to the world. One extreme is the Param-Atman—all pervading. The other extreme is the world, society, which is usually in some sort of trouble, because injustice and inequity are prevailing.

There are multifarious forms in this world, and because of this multiplicity troubles do exist. On one side is Unity—the Param-Atman, where there is no trouble. On the other side is the world of multiplicity and divisions, and because of these divisions, troubles arise.

Between these two extreme points you find certain Realised Men, Holy Men, who have renounced the world and have acquired some equity in their lives. They treat everyone as themselves—they treat everyone as Param-Atman, so whatever guides them, they will do their job. Between these Realised Men and the world are organisations of people like yourselves, who take advice and guidance from a living Realised Man who can tell you what the Param-Atman is, and what you, yourself, are.

There is no division between any individual and the Param-Atman.

This message he gives you, and you have to bring this message into your life. *All divisions must go.* Unless you dissolve the barriers, the divisions, you will not be able to pass on the Knowledge of Unity. That is the job. These are the four points.

Those who are the victims of injustice are those who have not—those who are deprived of a job, of a good position, of housing—all sorts of difficulties—they are supposed to be in trouble in their lives. You also find people who have enough—they have wealth, property, etc., but even people who have more than they need are not necessarily really happy. They don't live in bliss—they themselves are in trouble. Their troubles are different—one is troubled by one thing, another by something different, but in fact both are in trouble. This is the life of the world of multiplicity. Because there is no unity, different kinds of troubles arise.

There is an example of a very rich man here—an industrialist. He has all sorts of industries all over India, and some outside India as well. This man is so preoccupied with the worries of his business that his digestive system is almost incapable of doing anything for him! He is not allowed to eat anything but the lightest diet or his life will be in danger and so he sees his servants enjoying all the delicacies the Absolute has provided but which he is denied! These are the sort of situations from which we have to take a lesson—the lesson of equity and justice.

If we can help other people, certainly we will be passing on the influence of the Param-Atman. There is only ONE influence—that is Unity. If we consider that being destitute of certain things is the cause of trouble, then the logical concept is that possession of the thing must bring happiness. But you see that it does not. What is it that brings the trouble? Ignorance is the real trouble—it is not having lack of possessions. Ignorance of ONE thing only—ignorance of Unity is the trouble.

We do not know what Param-Atman is, or what the Holy Man is saying, so we keep on dividing things in our own way. Division is the cause of all the trouble.

Once you have acquired some Knowledge of Unity, you live within yourSelf. Whether you have money or not, position etc., would not make any difference. Whether you have or have not makes no difference to you. This is the lesson you have to learn. Unless you do learn this lesson, passing on the influence anywhere is simply out of the question. Everything has to start here—just as if someone wants to teach, he has to learn how to be a teacher and then he can teach any kind of people anywhere. Similarly sanyasins, like H.H., have to learn certain things—then they have to put that knowledge into practice. There is only ONE knowledge and that is of Unity. All divisions start with attachment and attachment cannot exist without some prejudice somewhere. If you want to transmit the good influences of the Param-Atman this is the lesson. Learn to be united, learn to have no attachment, and then, being free of all prejudices, equity and justice will prevail in your thoughts, in your actions and in your words.

M.A. That is what Dr. Roles said the day before he became ill. He said: "There is only one Consciousness, and the levels we have talked about are levels of impediment to that one Consciousness." And he asked us to keep things simple. Should we mention here that in relation to our Systematic Proposition, we started with the first thing as the Unity everywhere. Would what he has said indicate that this is the first thing to tell people when passing on his influence?

H.H. Yes, they should start with the concept of Unity, and in course of time they should be given all the material on Unity so that they can understand the importance of Advaita.

R.G. If I have understood rightly we needn't concern ourselves too much about the practical way of conveying an influence, but it will "happen" if we work on ourselves? Could we ask His Holiness this, because many people, when approaching the subject, think of spreading the message in practical ways, such as public seminars, or lectures, and so on.

H.H. Both are practical ways. Working on oneself is limited to all the committed members of the organisation, who know the discipline, so work on themselves is for them. But the question arises, why should we keep this knowledge to ourselves? There may be people who are seeking something and don't know where to go, so it is equally possible and necessary that some of the outside public should be given the introductory knowledge which you already have. Also, what you are trying to do should be manifested in your own life. So both ways are agreeable to His Holiness. If people are denied the knowledge that there is something somewhere—if they do not know of its existence, they will never seek. They may have a potent desire in their being, but they can't express it unless they find a reasonable person to ask, so you have to manifest yourself in such a manner that people know there is a place to go and ask. This much information is necessary, so prepare whatever you can do.

R.G. I think we must get on to the problem we have, but I don't know how we should approach it?

M.A. Should we say that having spent a year studying the necessity of unity in the world according to his message, we have to own we have a problem of duality and we should like his guidance on this, because many of us, and this

applies particularly to the overseas groups, feel they would like to work purely on the System given by His Holiness because he has said that he has given all that is necessary over the twenty years, together with the Meditation, for liberation. Perhaps Professor Guyatt would like to say now what he feels?

R.G. My Sinhavalokan goes back to Mr. Ouspensky, and I am not singular in this—many of his ideas we treasure very much and we would like to look at them in the light of the Holy Tradition and to recreate them and to absorb them in any new formulation of our System. This is where a division seems to be starting.

Here, Sri Jaiswal gave an explanation of our difficulties based both upon the private conversations we had had with him at the hotel upon our arrival, and, as we later discovered, upon what he himself had been given to understand by Dr. Roles shortly before his death.

J. Your Holiness, there is a special problem which I would like to try to put before you.

Dr. Roles did not appoint any specific leader, and after his death the task of leading the Study Society was bestowed upon the joint leadership of three persons. Two are present here and a third is deputed to care for the Meditation. I have not met him. At present there is some division.

Before Dr. Roles met you, he worked under the guidance of Mr. Ouspensky. Mr. Ouspensky had visited India. He had a feeling that knowledge of the Truth lay somewhere in India and must be acquired. Although he did get some glimpses, he could not acquire it. He instructed Dr. Roles to investigate. After this Mr. Ouspensky died. Dr. Roles kept his memory alive and kept up the search for the true knowledge from India. With the Grace of God he happened to meet YOU. So far much material has been received through your Holiness. The situation therefore, in the Society, is such that some members feel that the Knowledge given by Your Holiness alone should be considered. There are others who do feel close to Mr. Ouspensky's system and this does suit the Western approach to understanding the human mind. The new knowledge of Vedanta, with new terminologies, is a bit difficult to assimilate quickly. Therefore, they feel that some use of Mr. Ouspensky's system should also be made. Professor Guyatt, and some other members, feel that the old tradition should be allowed to work with the new tradition given by your Holiness. Some others, equally reasonably, feel that the old is rather like keeping salt in the mouth. If we want to taste the sweetness of the true knowledge we must discard the salt. This has caused some opposition. Peace is not prevailing. Kindly offer some advice so that peace and unity may prevail. How should they manage their affairs?

H.H. His Holiness remembers the episode when he saw Dr. Roles at Ram Nagar for the first time when Dr. Roles told him about Mr. Ouspensky, and that Mr. O. Had instructed Dr. Roles to find a teacher in India. H.H. responded that He would give whatever help he could so that the work should proceed, and in the course of time much material has been given which can tackle every aspect of unity in this life. There is hardly anything else which could be given because it is already there. But he will see you again whenever you want to see H.H.

The difference and the division which is natural is only in the physical realm. Every face is different—every house can be made different. It is a matter of our own construction, you will find this difference everywhere—no two flowers are the same. It is the Will of the Absolute that division on the physical level has to be accepted, de facto.

In the realm of Knowledge no division is possible, and yet we do find some division. The question is, how does division in Knowledge come about when there is no natural division? He says division in the field of knowledge arises from personal attachment to certain things or certain ideas. If one likes a particular type of idea, then one has attachment and this attachment is bound to create some prejudice. All knowledge is unity because Absolute is One. Self is One. So looking from a philosophical point of view it is impossible to pursue

that there can be division in True Knowledge. In True Knowledge there is no division. If there is manifestation of some division you have to look in yourself.

As far as H.H. is concerned, whatever Mr. Ouspensky has done in his own way he has done for liberation, so everything which is applicable to liberation of man, which is positive in its approach is almost the same as H.H. is saying. So where is the difficulty of using Mr. Ouspensky? He has not wasted his time in something unnecessary. Whatever he has created which can easily be put into practice can be made available to individuals. H.H. does not claim that only His knowledge is responsible for the liberation of the individual—whatever you think is necessary, whatever can be used of the material left by Mr. Ouspensky should be happily used so that people can see the variety and take whatever is suitable to them. Don't make any problem of this situation—use whatever is necessary. The necessary work is the liberation of man. It was also the aim of Mr. Ouspensky and what Dr. Roles tried to bring in with the help of His Holiness—his material is equally available. Use them both—there should be no difficulty in using them both.

He gives the example of Professor Max Mueller who studied Sanskrit and translated some of the Vedic literature—the Bhagavad Gita, the Rig Veda and some other works. He tried to complete the Rig Veda, the Upanishads, the Brahma Sutra and the Bhagavad Gita. At one stage in an introduction he says that they are nothing but Songs in praise of the Lord, and he dismissed them totally after translating them. Nevertheless it so happened that he came to India and faced some of the Holy Men. They gave him some true knowledge of what the Upanishads really stand for and so he changed his stance, admitting his own ignorance, and said that these works were helpful to any individual in the world.

The situation is this—whatever you have gone through in your own tradition preserve it, but use it for the liberation of man—and whatever you feel is useful from His Holiness use that too, and this must bring about a sort of unity in both of you. You work not as two bodies—but as two bodies with one spirit—forget that one is more useful than the other—just use them both and carry on the work. As the work proceeds and people ask questions and put their difficulties, then try to resolve them from both sides. Make use of everything—there is no division in reality—Absolute is the same in him and in Mr. Ouspensky too.

As time was up the Audience was concluded.

R.G. Please thank His Holiness for his marvellous answers, particularly the enlightening one about Justice and Equity.

Monday 25 February

R.G. It is clearly vital, if our work is to continue and develop, that we learn to recognise the voice of the Param-Atman and be guided by it. Does this depend on a purified Antahkarana? Does it become unmistakable?

H.H. The sound which one hears in oneself is not necessarily unmistakable. It can be a mistaken sound. It arises because it may have been produced by Ahankar. There are two elements which do prompt these sounds within oneself. One is pure Aham, and the other is Ahankar. When the sound arises from pure Aham, it really comes from the Atman, or the Param-Atman. This is certainly a pure message—pure inspiration. It has no faults—it is true, and most useful. But there may arise sounds caused by Ahankar in which all our Antahkarana is involved—Manas, Buddhi, Chitta and Ahankar—they are not necessarily pure, but they can be made pure, and purification of the Antahkarana is the work of the discipline, because it is only through the purification of

Antahkarana that you would be able to find out where the sound comes from. The purification of Antahkarana is possible by the influx of Sattva in Buddhi. Unless that takes place, it is very difficult to decide whether it is the real sound or something contrived by oneself in one's Antahkarana.

The way to go about it has four elements. One is the Shastras—Shruti, and Smriti (Shastras are the Scriptures which contain both—(1) Shruti, the Vedas and Upanishads which have no author, and (2) Smriti, the later works given by individuals like Mahapurush—the Realised Man. You can refer to all you have heard for verification—if it agrees with the Shastras, then it must be correct. If you do not find it properly verified through the Shastras, then you can approach the Realised Man and verify through Him whether this inner voice constitutes truth or untruth. Apart from all these three there is the real inner confidence of the individual—the experience of the individual. This is something very deep, but the inner confidence of the individual cannot under any circumstances whatever go against the word of the Shastras or the Realised Man. So if it agrees with the three, then the resolution of the individual and the confidence derived from his experience are right for confirming the truth. This is the situation—one cannot always say that what comes out of the Antahkarana is really the voice of the Param-Atman—it could be something of one's own.

R.G. His Holiness has told us that if a disciple is working correctly, he could contact a Realised Man at a time of need, turn to him. Am I being too literal in thinking that this implies much more than turning to his teaching, or thinking of him? Is there a unity of purified Antahkaranas—which consciously makes some form of individual conscious contact possible? Can this level of communication transcend death, and is this how contact can be maintained with teachers who have left their physical bodies?

H.H. Both ways are useful provided it is gone about correctly so that a reasonable result can be produced. The first one which relates to referring to the advice, and the treasure left by the person who has gone, and all that has come through personal experience with him can be referred to. Referring to the sayings and guidance which have been previously given can produce an exceptionally good result for guidance in trouble. His Holiness prefers this way instead of the other way.

He does not deny the existence of the other means—but a reliable or trustworthy way of doing this is possible only when the Antahkarana has been fully purified with Sattva. If there is any element of Rajas or Tamas in the Antahkarana of the individual, then whatever comes out as guidance, or comes in as guidance, may not necessarily be right.

He gives an example of someone practising mesmerism, who wanted to show his art, or science, to His Holiness. Somebody who had died in his family used to be called up by this person—he could relate some of the experiences. This person told His Holiness that he could call up the spirit of Guru Deva, and then, when the spirit was supposed to have arrived, it asked whether he would like to put some questions. His Holiness said as he had had conversations with Guru Deva in total confidence—limited to Guru Deva and Himself—conversations which no third person could ever know—it was certainly possible for His Holiness to verify if this was the real Guru Deva—but of course nothing of the sort was possible! His Holiness does not usually prescribe this way of contact or guidance.

He would prefer that individuals who really find themselves in difficulties look inside their own being and reflect upon the guidance which they have received and that guidance will be helpful. This does not mean that people cannot approach him inside—it is possible provided their being is totally pure.

M.A. There is a question which is the sort of question many people would like to ask.

A.B. H.H. has said that his guidance is available at all times. It is never withdrawn from on his side. Can he help us in our present state to be more aware of this guidance and to act in a way suitable to its grace?

H.H. Grace is possible, but it is again possible only when the individual's Antahkarana is totally pure. Pure not only with Sattva, but pure in that the individual is not seeking anything—any gain. This is possible but it happens very rarely.

His Holiness describes one of his own experiences—once in a dream his teacher appeared and in very precise terms he asked him to do certain things. These he did exactly as he was asked and the whole thing was good and pleasant. These things are possible, but they are very rare. If there is any element of wanting to fulfill one's desire through the channelled Grace of a Realised Man, or a spirit who has left this world, or the Param-Atman, then this is expecting rather too much because such Grace cannot be tailored to any individual's need—it simply happens.

Now as far as the influence which is always available, the guidance always available to individuals—that is, in general terms, all the verbal guidance which he has given, this Knowledge is always available to individuals. It is to this that one must usually refer to find guidance for a particular situation which confronts one. Sometimes in dreams these things can arise and sometimes when one is awake, but one cannot say that all this can be regulated. It may happen sometimes, but no one should think it is a proper system where one can push a button and then the answer or guidance arises.

As far as being aware in the worldly or spiritual sense the guidance so far given is potent enough for anyone provided they take some initiative.

M.A. His Holiness once told us that at any moment, if you listen, Buddhi tells you “yes” or “no”, in relation to the Param-Atman and that if you obey this, the voice will get stronger—is this something one can do at any moment?

H.H. What comes out of one's Buddhi in relation to the problem in hand, or the danger in front of one—Buddhi is most careful to try to save the individual, because in saving the individual, Buddhi itself is also saved. So one should *not* think that everything Buddhi says is true to the Absolute. It depends entirely upon the level of the Buddhi what type of answer you will get. Buddhi certainly gives the answer but the question is, what sort of Buddhi?

As far as connecting oneself to the Teacher and trying to get inspiration through the Buddhi of the Teacher—in rare conditions this is possible—it is possible to connect directly with the mind of the Teacher if all the necessary conditions are there, but these conditions are rare.

There was a saint—Vishwanath—and one of his disciples, by meditating constantly on him for a very long time, did reach a state where he was in direct contact with whatever was going on in the mind of the Saint. One day, while Vishwanath was sitting on the bank of the Ganges, he saw that one of his disciples was in great trouble because his boat was caught up in a whirlpool. The Saint did not want him to lose his life. What happened no one could know, but his body was shaking. After some time the boat got out of trouble, with no loss of life. Now the disciple who was standing there said to the Saint, “My Teacher, the boat is now safe, why are you still shaking?”

So Vishwanath was startled and said, “How did you know?” Then the disciple said that he had been meditating on him for a long time, and that eventually he could see everything in his Antahkarana—his Manas.

Now such a thing is possible, but it is extremely rare—it all depends upon the Buddhi. If Buddhi is pure, you may be in a pure state for a moment, and then you will get a pure answer—it does not mean that you will always be in a pure state—it may fluctuate, and there may be situations where the circumstances influence the decision and you do not get the right answer.

One should not take it for granted that you will always get the right answer.

R.G. Does this form of communication depend on questions? I feel a lot of thinking (a lot of designing) depends on asking the right questions. Does this communication without words when addressing a problem depend on questioning?

H.H. Yes, two conditions or situations are responsible. One is that the Antahkarana is purified. But there may be a situation where the question is so very acute that it really belongs to the environment to be resolved, and at that moment because of the purity of the question, it is possible that the purity of the individual also takes place and then the guidance is available, so both these factors are responsible.

The key to all the questions which have been asked this morning is attachment and prejudice. As long as any element of these two persist in your being, in your desires, then you can be sure you will not get the right answer. If a situation arises where there is no attachment, or the problem is not personal, and there is no personal gain to be derived, then such guidance will be available, and can be trusted. So, if you want to understand what guidance received inside is right, you will have to look within and see your own situation. Are you involved with attachment and prejudice—or are you totally free of both? Only then will the universal force provide you with guidance.

You can check whether you are involved with any attachment and prejudice.

For instance, judges are supposed to give sentences free of attachment and prejudice. Every judge is supposed to have risen above these. He listens to the case, and all the evidence and gives an impartial verdict. If his son is involved in a case which comes before him, it poses a problem. If he can transcend his relationship with his son, and treats the case, not the son—only then could he be called a real judge who has transcended forever attachment and prejudice.

So when you want to see if you have any attachment or prejudice, ask yourself if you are treating the question in exactly the same way as you would treat yourself, or your son, or the one nearest to you whom you cherish. If you find you would do exactly the same, only then can you say your promptings were right. They are almost always clouded with some attachment.

Here is an example: A young man left for Bombay from a village in this state. When he left, his wife was pregnant and she gave birth to a son four months later. The young man had to stay in Bombay for twelve years—he could not afford to come home—but as his son grew older they began to write to each other and the correspondence continued as in the course of time the boy grew up.

One day, all of a sudden, the young boy decided to go and see his father, so he left and began to make the long journey to the station.

At just the same time, the father—now an older man—wanted to come home, so he started out from Bombay and eventually reached this same station. He had to stay the night at the station because the village was far away and so, on the same evening, they were both there.

The father got a waiting room at the station in which to spend the night but the young boy did not have any money, so he had to sleep outside. The boy had a cold, and was coughing quite a lot, and had a little temperature. The man found that he could not sleep because of this boy coughing and hawking outside his room, so he called the station master to remove the boy from the vicinity of the waiting room. The boy was duly removed and suffered a great deal.

In the morning, as he was about to leave for the village, the man looked at this boy and, seeing something familiar in his face, enquired who he was. The boy gave all the details, his name, his village and his father's name. Then the man asked why he was there, and the boy said he was going to Bombay to see his father. The man realised at last that this was his son, and embraced him and cried for the sin he had committed last night—to have cast out his own son, because his coughing was disturbing his sleep!

If your Antahkarana is pure and Sattva prevails, not Rajas or Tamas, then all your promptings—whatever message you get from within, from your conscience, will stand up for everyone in the world, not just your own son. Because Atman is the same everywhere, Sattva sees the Atman, not the son. If one has cleansed oneself, then certainly Buddhi will respond, it will respond universally, not individually. Whatever one is doing, one has to see if one is doing it for the Param-Atman, or for oneself, or one's relative, or things one cherishes, or the organisation to which one belongs, or the nation to which one belongs. That is the thing to watch.

M.A. As we have been talking about the Antahkarana. In our Sinhavalokan we have come across one rather technical question which we would like clarified.

Two things people find very valuable which H.H. has said, are that it is the Chitta which climbs the ladder, and that it is necessary to keep the door of Chitta open to the Absolute. In the early Records we find H.H. did not give us the word 'Antahkarana' but seemed to use the word 'Chitta' for the Causal body. Later he described Chitta as one of the four functions of the Antahkarana. Could he say whether in the above two examples (the ladder and the door of Chitta) this is the Antahkarana as a whole, or as one function of it?

H.H. The Antahkarana is one, and the four factors, which have been described to you, are the four functions which the Antahkarana performs. They are not four individuals doing the work of Buddhi, Manas, Chitta and Ahankar—not four separate elements. It is ONE inside the individual and sometimes it thinks, or remembers—and that we call Chitta. Sometimes it gives a decision, and that function we call Buddhi. Sometimes you have some perception or a unified perception of anything, or a desire, or you have some alternative idea which comes out of mind, then you call it Manas; and when you make any claim in relation to your property, or your body, or your own idea, then that function is called Ahankar. Consciousness of Atman reflects in Antahkarana, that is the philosophical background, and these four functions take place. If the Antahkarana is Sattvic, then the Consciousness will reflect more—there will not be impediments, and then your Chitta, or Buddhi, or Manas, or Ahankar will work much better.

For example, you cannot use two gears at the same time, although there are four of them! The same applies here. While using your Chitta, there is no possibility of your Buddhi being active at all. When Buddhi is active, there is no question of the others working—only one works at a time. Antahkarana is one; but these are four functions which have been recognised so that we can understand ourselves better.

M.A. So it is the Antahkarana as a whole which climbs the ladder?

J. Yes.

M.A. There were several questions from New York, some of which are contained in the following:

They realise that they have faith and love and valuation for the Tradition, but do not seem strong enough to make the whole-hearted commitment—how to get the strength and determination to come to the “decision which will never change”?

H.H. A decision to stand by faith and love and carry it through constantly, if it arises in Sattva, then it will be steadfast; but if it arises in a situation with some sort of agitation in the mind—it could be agitation of faith, or love or appreciation—whatever it may be—then it arises from the Rajasic state of the individual and it stays for some time and then disappears. If it is Tamasic, then it arises, but very soon dies. In the Bhagavad Gita it says that the qualities of Tamasic decision are that you accept as right what is really wrong. So everything opposite is accepted by a Tamasic Buddhi or Tamasic faith or love. You don't see anything properly, you just do the opposite. If Rajas prevails, then you are always in doubt. You have faith now, and the next moment none, and then back again. You keep on changing. If the faith is really Sattvic, then it is once and for ever—it stays, and you live

with it, you don't have any doubt, and you never do anything wrong. You don't do anything against anyone, or the organisation, or the idea which you have taken on faith; it stays.

Tuesday 26 February

R.G. May I start by asking a personal question though I believe many people feel like this? Although I love the meditation, and have meditated regularly for the past 25 years, I am keenly aware that for me it remains at a preliminary stage and needs to go far deeper. Will this only happen through intensifying the work on myself during the time I am not meditating?

H.H. Every cause has its own effect, so Meditation also has its own effect, and its ultimate effect is the elixir of life—Amrita—by which the individual transcends mortality, which means total liberation. Transcending mortality is also spiritual—it has nothing to do with the physical body. Once the individual has come into his real being, real freedom, then he simply keeps on meditating because the fruit of the body has already been achieved—this body has been given to us to acquire this freedom. Once the freedom has been achieved, the body is useless, it will carry on as long as the energy is there, but the individual has no relationship with that body. He goes on meditating, and the effect of meditation—whatever accrues—on society, continues.

This is about the real meditation where there are no impediments—no influence on our thinking process, no desire and no Ahankar coming into the meditation. If the meditation is correct it will bring Amrita, but if it is not working correctly, then one has to do something about it.

In the physical world you see plants of very different types. Some grow very fast and quickly produce fruit, but they may not last very long. There are others which take a long time to grow—they need time to take root, but once they have established their roots and grown, they last for centuries—giving fruit and shelter generation after generation. So even if meditation seems to take a long time, it is all right to presume that it will go deeper and deeper to bear more fruit. Once the meditation becomes natural, which means that it is being done properly, then the whole system in the body will become natural. Natural in the sense that you will never find the meditation absent at any time in your life, day or night, just as none of us can ever forget that we are human beings. Even in dreams we know that we are men—this knowledge is never lost. This is natural knowledge and so is meditation. If it becomes natural, then you will live on a very different plane.

Wrestlers, who undertake the most strenuous exercises to develop their muscles and fight to win and lose, continue as long as their bodies are strong enough. Even when they are past it themselves, they still go to the contests because they want to give help and encouragement to the young contenders so they will improve. This is the way to pass on the influence.

So it is with the meditation. If it has been done properly and has become natural, all the necessary forces required to do any work in this world will be available, easily, comfortably, and you should be able to do anything you want. Once this freedom has been attained, there is nothing more valuable to be achieved. Then it is only a matter of passing on the influence to others.

R.G. It is a marvellous answer, but could H.H. say something more about periods between meditation?

H.H. Apart from the Meditation, the Knowledge has been provided, and that Knowledge must be put into practice. The treasury of Knowledge is such that the more you spend the more it increases. You never lose any of the capital of your Knowledge. Whatever has been gathered through meditation—the Amrita together with the Knowledge—the energy derived from both these should be put into practice, and if you help the world around you, the world will be happy and you will be happy too.

Wherever a rich person goes, he has the acumen and insight to expand his business, and he never loses this capacity. He uses every opportunity to practise his enterprise and activity to produce wealth and profit. So also is the man who meditates and has the Knowledge. He has this superior wealth, so wherever he goes he finds opportunities to put the energies acquired from the Meditation and from Knowledge into practice to produce something subtler, something finer for the world around him.

Paul Robertson's question seemed to fit in rather well here, so was read out:

P.R. Science suggests that the two hemispheres of the brain perceive differently and that meditation may affect this relationship. Could H.H. tell us at which level, how and why the languages of science and art divide? Will an inner resolution of emotional and rational understanding come through meditation, and would such an inner intercommunication create the possibilities of a unified language between art and science?

H.H. Everybody knows that art and science belong to two different aspects of human life. One is rational, and the other is emotional. These concepts of the rational and the emotional can be likened to Purush and Prakriti. Prakriti is the feminine aspect of our life, and Purush is the male. Unless they both work together, hardly anything good is possible. Nature has created us and everything else with these two aspects and at a certain level they are working together within nature herself.

As far as the individual is concerned, we can take the mind and the heart. Prakriti dominates the region of the heart and the brain is the domain of Purush. If you only attend to one region, then that region will develop and you will be able to do whatever is possible in that field. But that work, whether it is science or art, will not be conducive to the real aim of human life which is the achievement of liberation. So one has to see that both these two aspects work together. If they work in harmony, then the result from the work of the individual will be much better and in harmony with the universe. Otherwise, disharmony and discord will prevail. If you only attend to mind, or only attend to heart—only to science or only to art—then you will not be getting the real food of life, the food of liberation.

R.G. His Holiness has told us that people responsible for organising a group must make sure that the way of Knowledge and the way of Devotion are equally available. This must refer to each person individually and also to each group, so that we don't organise just a devotional group and an intellectual group—we have a group of both to feed each other. Is this correct?

H.H. This is correct provided they work in harmony, but it has sometimes been found that the intellectuals do not respect the feelings of the devotionals which they consider something inferior, not up to their standard or dignity or position! Such people may need to be taken care of differently, rather than put with the devotional who may be a bit more impulsive. If reasonable Knowledge is provided, then that impulsiveness can be channeled to become a positive, regular force. The real force lies in devotion, although knowledge is equally necessary—but purely intellectual logicalism should not be encouraged and such people should be treated differently, otherwise they will create some sort of discord in the group.

M.A. H.H. has said that in the wealth he has given us lies really all the answers, and Dr. Roles said it was enough for ten or twenty years just to go through it. What we find is that we have all this Knowledge, but it is the practice we are still short on. Many people have said that it is the devotional practice which needs developing. People in the West have very busy active minds, and many of the questions given to us have been how to make their devotional work more systematic, how to melt the heart, how to have more faith?

H.H. These two elements are present in each individual, but one is predominant—the other takes second place. If the intellect is predominant and the person is much more rational and his devotion is little, then you

will find that the person is very active and there are too many preoccupations with which he keeps himself busy. But those who have more devotion, and simply resort to knowledge to help themselves, then this creates a marvellous balance, and you find depth in their being, which is what H.H. found in Dr. Roles. Dr. Roles was certainly not short on knowledge, but really his being was based on devotion, and whenever there were situations with devotional impressions, he seemed overwhelmed. This is what worked through Dr. Roles and brought some stability to his being.

On the Universal level also these two sides are working in their own field through individuals, but the basic fact is that it is devotion that offers nourishment to the intelligence. If this devotional side of the human race is starved of devotion, then you would find that the world cannot function properly and will plunge into all sorts of conflicts and wars and so on.

If, in your organisation, you find people who are too busy, then all they have to do is to cut down on their busy-ness, because busy-ness is the process of expending energy—peace is the process of consolidating energy. If you find yourself too busy—cut it down, take some rest.

M.A. Some of our older people would be glad to hear the answer to Mrs. Reed's question:

After many years of physical (as well as spiritual) connection with the Society, the time in one's life must come when one will not be able to attend. Could His Holiness please speak of Self-realisation in physical retirement, and say more about the true meaning of Holy Company ?

H.H. There are three levels of company. One is the company of the Self, the Param-Atman within; another is the company of the Realised Man; and the third is the company of the Scriptures—the holy writings or whatever advice the Society has received from His Holiness. The first one—the company of the Self—is the holiest of all. Usually people don't find this company, they miss it—not because it is not there, it is always there. It is immanent, available to everyone, but people can't find it. Holy literature can help them find it, and the company of good people is necessary; and sometimes they can visit a Holy man and sit in His company.

The real reason for not finding the company of the Self is Buddhi. If Buddhi is much more attached to worldly things it will keep you busy with the world and you will have no time to look into yourself. If you do not find the company of the Self, the fact is that you are not giving time to be with the Self. If Buddhi has been turned toward the spirit, then you will find that the Self is there and you can communicate, and the Self will communicate and help in so many ways as to how one should live one's life. One thing is very sure and that is that the Self will never give you any bad advice, it won't beguile you.

H.H. emphasises strongly that the material which you have accumulated from Him in the course of years is so great that it contains answers for all occasions. All you have to do is to make use of it. All the answers and all the proofs are there. The answers have not been given dictatorially, as you can verify from the reasoning given with the answers, and they are valid for any problem which may arise in any individual's life or in the life of a group, or the nation. Whatever the situation, it is all there. *You simply have to make use of it.*

In the course of retirement one must keep the company of these three. Because you don't have so much to do, you must improve the chance of spiritual Knowledge, and the spiritual being, because one day the physical retirement will take over. If you have not prepared well for the next world, you will find yourself hollow, and you will have to move around here and there without any substance. So now is the time to make use of all the company available. It is very rare that one should need the company of a Realised Man, particularly in the case of this organisation which has made use of him and has all his advice. The most you have to do is to refer to your material and find out what is most useful for you in your particular situation, or in a general situation.

M.A. Can we make some of this wonderful wealth of his material where people find the truth of what His Holiness

says that it is not just the words, but his words have a transforming power—can we put some of his stories and other parts together to give to people who are isolated so that they have something to refer to?

H.H. His Holiness agrees to the proposal that some material can be made available to these people, but he goes beyond that.

The world is engaged in Rajas, and the ultimate end of Rajas is Tamas. It must turn into Tamas after expending its energy for it comes to a stop when there is no further energy and then the dissolution or disintegration of a body must take place. But if help can be given to direct the activity of Rajas towards Sattva, then the life of the individual will not only be enriched, it can be lengthened.

Most people in the world are so busy up to 40 years of age that they have spent almost all their energy, and there is very little later on which they can do; so it is necessary to help them right from the start. In order to help the world from the start when they are young, and have enough Rajas in them and are about to embark on too many activities in their youth, at that time it is necessary to give them help. The help which you have to give is to tell them the importance of the Meditation so that they can learn to retire into themselves, and have the company of the Self, the company of the scriptures, and the good company of a group. So, make a small introductory book for young people who are not in your organisation, who are outside in the world and do not know anything, and this should be distributed amongst them so that they may understand something from the examples which His Holiness has given; and give also some personal examples from your members so that they can find some guiding light.

Rajas, although active, acts in both ways. It acts through knowledge or science, but it also acts through devotion and emotion and art. Young men are mostly involved in Rajasic activity whether through intellect or emotion. Science always raises the standard in the first place, but there comes a time when it can go no further and the so-called standard of living of the civilisation, which has been raised, falls abruptly. If it can be supported by the Arts and the emotional side of life, then this will help and the standard can be maintained for quite a long time.

Take the example of the blind man and the lame man, taking science as the blind man, and men of devotion as the lame. If the blind man can take the lame man on his shoulders, then, guided by the eyes of the lame man, and with the vigour and strength of his feet, they can move around freely.

This is the example which you can make use of in your little book, which you should be able to issue to young people so they can get some information that there is something better in life to achieve.

M.A. This is one of the things which Dr. Roles left us to do—he asked us to do exactly as His Holiness says! We will certainly now get on with it

Mr. Roy Jacob who is looking after the Meditation side, asks that when it appears necessary in the future to empower others to initiate in new centres, may this have His Holiness's blessing?

H.H. This is difficult, as His Holiness has never met Mr. Jacob, and has no knowledge of him.

J. I think we should bring Mr. Jacob with us another time.

M.A. Dr. Roles did empower and appoint Mr. Jacob.

R.G. Could you thank His Holiness profoundly for receiving us? Has he any particular message for us in helping to run the organisation, and a message for all the members?

H.H. His Holiness gives his blessings to all members of your organisation. Through their Knowledge and Meditation they should attain bliss in their own being and help their fellow members, their society, and their nation as much as they can with this System—the method and the Knowledge—and for that he offers his blessings.

As far as both of you present here, let not your Ahankar ever take you over; always presume that there is some higher authority guiding the destiny of all human beings. You are in the presence of that company and you are under the control and guidance and order of that authority. You must never presume to take any sovereignty into your hands, because that sovereignty would be the product of Ahankar. Refrain from such things and be “in the presence” and carry on the work. That is a very easy way to proceed on the way in spiritual work.

M.A. We will do our very best.

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