

AUDIENCES

ALLAHABAD

October 1989

***Lady Allan, Professor Guyatt
Mr. & Mrs. Jacob***

Translator S.M. Jaiswal

Monday 23 October

M.A. We feel most privileged to be in the presence of His Holiness again and we bring the love and greetings and deepest gratitude of all members of the Study Society, not only in England but around the world. Many overseas groups telephoned when they heard we were coming and Mexico, particularly, gave a long and very devoted message; Mr. Nicholas Roles, Dr. Roles' son, who nearly died last year has been so grateful for the help of the meditation, and Dr. David Connell sent letters.

All these people show by their deep devotion that they, who have never been in the presence of His Holiness, feel a deep connection with him, and they would like to express their ever loving gratitude. We have been very conscious of His Holiness's message to us indicating that he has given us so much we should make better use of it and we are most sincerely trying to put this into practice through Sinhavalokhan and Manan. It has made us hesitate to ask for further audiences in view of His Holiness's expressed wish for seclusion. Nevertheless, we are sure His Holiness realises that, in our immaturity, we always long to be in his presence and we only wish to respect his wishes about this.

It gives us the greatest pleasure that His Holiness has been gracious enough to allow Mr. Roy Jacob, who has not been before, to come with us.

R.J. May I say how very happy we are to be in your presence and I would like to express, on behalf of all those in our Society who have received the meditation, our deep gratitude for the continuing guidance and inspiration we have from His Holiness.

R.G. I feel truly blessed to be in the presence of the Realised Man once more, and am full of gratitude. Because of the great benefits I have experienced from my previous visits, I hope most sincerely that, in the spirit of the official message from the Society which has just been delivered, His Holiness will continue to grant our Society the great privilege of attending an occasional audience, both to refresh enthusiasm and to increase the understanding of the knowledge which he has already given us.

R.J. Meditation gives us a practical discipline as well as working on other levels. During the rest of the day it seems we need help from a higher level to achieve stillness. His Holiness said to Dr. Roles that, during a pause in our activity, we might "reflect the mantra". Could he give any further guidance on what this means?

H.H. Life is a journey. Just as during the night when one travels from one place to another one comes across lamp-posts on the road, when light from one lamp ends the other shows at a distance. There does remain a patch of darkness between. So one moves from light to darkness and darkness to light to complete the journey. When the darkness prevails then further light helps to cross from darkness slowly to light.

Similarly, on the journey of life one needs energy, light and knowledge. When, with the help of inner forces, one proceeds further, it is possible, due to many engagements and activities, one forgets the source of energy and feels tired. But when you remember, the energy becomes available again. In the stormy involvement of Rajas, it is necessary to keep the memory of that source of all energies which powers the universe. Help is readily available from that universal source to meet all occasions. That same energy is acquired and stored through the act of being still.

The energy for events governed by Rajas and Tamas also comes from the same source. Whenever one feels Vikshepa all one needs is to pause for a minute and remind oneself of that life-giving source of energy. The act of reminding oneself of the mantra should help relieve tension and tiredness and make one fresh.

R.J. I would like to ask further in regard to what one actually does during that pause. When one is fortunate to have a moment of remembering, what exactly does one do? Does one just attend to coming to stillness?

H.H. It is different to the act of meditation. In this case the mantra is silently pronounced once in the mind, without repeating it again or doing anything else. With eyes closed, stay in that stillness for a minute or so. In that stillness the sound of the mantra in the mind will vanish slowly and total silence and stillness will prevail.

R.G. Is it right to think that Effort, the third step on the ladder, is the effort needed to practise attention, and that this is no longer necessary when one feels 'The Pull of the Way'? Is this in line with what His Holiness has told us that Dharana (concentration) goes into Dhyana (meditation) and Dhyana goes into Samadhi? Is true will, or the will of the Atman, needed in order to practise attention?

H.H. The difference between true will and ordinary will is that true will concerns the Truth, whereas ordinary will concerns itself with worldly matters. Truth in its purest form is that individual and Brahman are the same.

Attention is necessary for every type of action, worldly or spiritual. People attend naturally to what pleases them, but the pleasant is not necessarily the same thing as the good. The good is that which leads to realisation that you are the Absolute. To move toward the good one needs discipline. The ladder of knowledge and the system of Yoga are two ways which prepare and provide the way to Self-realisation.

The Yoga system is eightfold. The first four steps are to regulate the physical body and its conduct. Therefore, Yama, Niyama, Asana and Pranayama bring about a healthy body free from unnecessary Rajas and Tamas to attend to the discipline of the subtle body. Pratyahara initiates bringing the mind to attend to one point again and again. Dharana applies this attention to stay still in time. When this capacity of attention to stay at one point is mastered, then Dhyana begins which, in its subtlest form of total stillness, is called Samadhi. Samadhi with an object brings about efficiency and Samadhi without any object is being (or experiencing) the Self as the centre of all energy.

Artists, musicians, poets, writers etc. also reach that point of unity and see all aspects of their creative work in one single point, and then their skills manifest in creative work.

Likewise, this Yoga system is similar to the Ladder of Knowledge. Here, the good impulse which initiates the move on the ladder begins with a will for Self-realisation and is followed by Decision regarding the truth about Self and non-Self—who am I, what is this world, what is my relation to the world and its creator etc.?

Only when a decision is accomplished can the aspirant move with attention and some devotion to make systematic efforts (Tanumansa). Through these efforts impediments fall away and the Pull of the Way (Sattvapatti) is established. This happens due to increase of Sattva in one's being and knowledge. This then clears the intellect so much that Insight and Abundance follow, leading to Turiya.

The Pull of the Way materialises because elements of Sattva have cleared the intellect and the Way is clearly seen. Although confusion and doubts are mostly cleared away and a natural and steady progress on the Way is possible, attention is still needed. By this time the true will of the Atman would have taken root as in Dharana, when stability of the mind has become obvious. Only with the help of attention can Insight, Abundance and Turiya be reached. Turiya is the only point when will and Atman become one, as in Samadhi.

Each step on the Ladder, or the Eightfold path of Yoga, takes over control of the previous steps. They become less immediate but never unnecessary. Good Impulse, being an expression of the True Will of the Atman, remains constant in the background until the zenith.

Meditation, as it has been given, works comprehensively, for it looks after many of the steps of Yoga, and eases progress on the Ladder of Knowledge.

R.G. May I ask whether the attention H.H. has talked about should be brought as much as possible into ordinary affairs?

H.H. The practice of meditation as given, is an exercise in attention and then its transformation into Pure

Consciousness. The Pure Consciousness, Samadhi or Turiya, is the centre of energy. Once one reaches that state, and having come out, this energy can be channelled in the way the individual prefers. When used in ordinary affairs the result is efficient, beautiful, loving, peaceful and evolutionary. On the other hand, it can be employed on the Way, on the Ladder (or on the Yoga). It can also be used to help those who are desirous of joining the Way or the Ladder of Knowledge.

Regular practice of meditation increases this store of energy—like one's capital in the bank which can be invested according to the choice of the individual himself. This energy, with its abundance and purity refines one's attention and all works carried out under that attention.

M.A. In 1982 His Holiness told us that he wished our Society 'to enlarge its scope and fit into the service of the nation with true knowledge and with confidence.' There have been several positive openings to which we have tried to respond and, as His Holiness wrote to us recently, these contacts are increasing. There seem to be two kinds of contact being made:

The first is with leading scientists who are involved in a change in world thinking to a more unified view, and who seem to recognise the need for contact with true knowledge. The second is the increasing meetings together of spiritual organisations working for unity. These do not involve a mixing of ways but a recognition of our common aim, and love and unity seem to follow from this coming together.

May we take it that His Holiness would encourage our participation in both aspects, bearing in mind the need to preserve the purity of the true knowledge?

H.H. All the wealth and fortune of philosophical knowledge which has been collected through the years should be distributed freely. Open the vaults for anyone to come and collect. The mystery of this opening of the vaults is that if they contained material wealth it would be exhausted very quickly, but this being intellectual and spiritual wealth, the more it is given, the more it increases. Once acquired and given it is never exhausted. So there should be no barriers retained, no boundaries and no prohibitions. Just give as much as possible.

There are examples when people hesitate to give what they have collected or hoarded. This is certainly true on the material level, but it can happen on the intellectual and spiritual levels as well. All wealth belongs to Sat-Chit-Ananda and no-one should covet it, particularly spiritual wealth. It is called 'Sat-Chit-Ananda ghana.' Ghana means solid. So this expression of consciousness is solid and limitless and there is no-one in the universe who can exhaust it.

So, establish as many contacts as possible and provide them all plentifully. Knowledge of truth is rather crystalline and a bit brittle and sharp, so it can sometimes create a little difficulty when passing it on to others, particularly as fixed ideas, but if it is offered with love and sympathy, without a call for conversion, then it may be well received without friction or fracture.

There are people who collect spiritual knowledge like material wealth, and feel in their minds that, if they give their spiritual knowledge to others, the others will become equals and so the chance to be superior will be lost forever. This is fallacy and delusion. The fact is that knowledge is limitless; the deeper one goes, the deeper still it becomes. The more one gives, the more it grows of its own accord. The process of knowledge is eternal, it is freedom, it is limitless, so there cannot be an end to the pursuit of knowledge. So, if contacts are established, one need not be miserly in offering knowledge. It comes from the Absolute, so give it to the Absolute in others.

M.A. We have felt that it is only when it becomes natural that it comes through with love. We felt the need to spend a long time trying to make this knowledge natural. Then it could be given with love rather than having the feeling that we know something other people do not know. We are trying to keep it pure.

H.H. Assimilate it first, then make it available to others when it becomes natural after assimilation; spare some love and distribute it. But one should not wait for that moment when everything has been properly and thor-

oughly assimilated. Whatever has been assimilated should be offered, and in this way assimilation and distribution will progress simultaneously.

A teacher learns and assimilates more than the student, so one need not worry too much. Process of giving, in itself, provides the possibility of assimilation, and in this way the giver remains one step ahead.

R.G. Could His Holiness tell us more about the fourth principle of Sanatan Dharma? I do not understand how one knows what one deserves, or how one steals from the universe and deprives other people?

H.H. It would be authoritarian for anyone to regulate what others deserve. Thus this question need not concern the organisation of the Society, but should be addressed to oneself. This question arises at a high level of Consciousness when universality is being assimilated into life as a practical proposition. Only when the Atman is being seen as the same within and without does Advaita enter into life. To try to find a measure of what one really needs to fulfil one's rôle, one can try cutting something out and then see if you can survive naturally with dignity. The problem confronts wise householders. If your economies begin to hinder family life, education, or your professional work, then you have reached a limit. Anything extra must be returned to society. The fewer desires one entertains, the happier one becomes. Desires have no limit simply because the world is full of so many beautiful things. Moreover, finer things are less numerous. If one entertains a longing for ten things, then even if one of them is not acquired, Vikshepa is bound to prevail—and this is very limiting. So why not reduce desires and remain free and, therefore, happy. One should experiment for oneself: within the household, if you have ten suits, cut down to nine, and then slowly to eight or seven or whatever is practical and dignified but not luxurious. What has been renounced will be returned to Samashti. When one person takes to Asteya others may learn and follow. The world would then be a better place.

R.G. Does this refer to the spiritual life as well?

J. This aspect was fully dealt with in reference to M.A.'s question when His Holiness referred to those who hold on to spiritual knowledge so that others may not become equal.

H.H. There is another category: those who go on reducing their desires and needs to reach the minimum, as in the life of a Sanyasin. Then Samashti takes over and meets their needs. As long as one is engaged in life one has to work, but when one has renounced all desire to fulfil one's own needs and devotes one's life to serving others, then the pattern changes and Samashti begins to provide all that is required.

Tuesday 24 October

R.J. May we ask permission from His Holiness to empower new initiators as may be necessary due to retirement owing to physical age or other needs?

H.H. Taking the age factor into consideration and other needs, responsible members may be empowered to initiate people into meditation. But, there have been complaints about the pronunciation, so it is very necessary that the pronunciation should be learnt correctly. This cannot be done through the written word. It can only be done through word of mouth. So, whoever you empower should be referred to Mr. Jaiswal so that the correct pronunciation may be preserved. Sound is the most important factor in the Mantra system and in the initiation ceremony. Various cases of incorrect sounds and even wrong words have been reported. The text and pronunciation have been checked with an authorised pandit in the ashram, and further precautions must be taken to keep the purity of the system and the tradition. Everyone who is empowered now, or is going to be empowered, must be checked for correct pronunciation and the text.

R.J. All current initiators were trained by Dr. Roles. We have not empowered anyone since then. Now we shall look into the checking of pronunciation.

H.H. Unless one learns the pronunciation exactly, it is very difficult to pass it on properly because mistakes will be passed on. Linguistic mistakes are so subtle that it is difficult to check it by oneself. One may feel one's pronunciation is right, but it may not be so.

R.J. Could I say that we have a recording of His Holiness pronouncing the actual Mantra.

J. It would be better to have somebody else who really knows the language to decide whether you have picked up the right sound or not.

R.J. True Knowledge has been provided in abundance by His Holiness and growth of Being would seem to come from the Meditation. Is there any further guidance His Holiness can give to lead us to more understanding. Will this occur naturally or is there something further we might try?

H.H. You certainly possess abundant knowledge which has been gathered over the years and you also have the system of meditation. If there is any unresolved enquiry help is possible, but unless you know where you are, unless you see the need for further progress, unless you realise that there are impediments, hindrances or ignorance in your way needing to be removed, nothing more can be provided.

If you consider that you have everything you need and you are self-sufficient and need no more help, or consider yourself Realised, then that is the end of the matter! There is nothing more to offer. The door is open—and will remain open—but only when you need something will he be available.

A holy man said: "I have gone through all the scriptures and now feel I have learnt them well. Could there be some form of recognition or a certificate to that effect?" He was told: "in the absence of any equipment to measure the quantity and quality of your wisdom, it is impossible to do that, but if there is no doubt in your mind about anything, then you can presume yourself to be wise"! As long as any doubt or confusion still exists one has not really reached the state of wisdom. Even if one presumes to be wise the wisdom or immaturity will become obvious whenever that so-called wisdom is expressed in words or actions. There is no meter to measure the level of knowledge. The test is oneself. If there is confusion then it is not clear; but when all doubts are dissolved and the knowledge becomes one's own then it can be called wisdom.

Trying to locate the rising sun with the help of a lantern goes against all commonsense. Atman is Nitya, Buddha, Shuddha, Mukta-Swaroop—(Eternal, Wise, Pure and Free) and its nature is light. How can anyone seek that light which powers even the sun with the help of the little light of their lantern—a piece of knowledge? The light of the Atman is limitless and eternally shining and it is one's own. Because it is unlimited and eternal one cannot infer that it exists separately from oneself and is located somewhere beyond oneself. It is oneself.

Awareness should be focussed to observe whether the Self is being experienced as Ahankar (Ego) or pure Aham (Consciousness unqualified). To realise pure Aham, or to be pure Aham, all one needs to see is that the heart and mind have no more doubts and no contradictions are hidden or covered.

The original Shankaracharya said once that those who are ignorant, and those whose Prajna (knowledge of truth as 'being') is not firmly established, keep on saying that everyone is the Absolute without real knowledge of it. Their being is in darkness and they move towards darkness and not towards light. The rise and evolution of consciousness, even after the acquisition of knowledge, is possible only in humility, with the feeling of being less than the Absolute, the limitless.

On the other hand, if one presumes to have reached the peak, there is no more scope for evolution since all knowledge has been acquired and full realisation has been achieved. This would be an example of going from one darkness to another. There can be no pride and no declaration of omniscience, but if there are questions then one can help. Feeling proud of being all-wise is an impossibility in wisdom. The wise know that in reality, worldly acts are simply part of a drama by the ever-enlightened Atman, but played out in ignorance.

The actors who wish to improve must go to someone who can help because he himself has transcended those levels.

M.A. Could we confirm that for myself and many others we turn to him every day, and that, although we know he has given so much knowledge, we do very humbly realise that it is only when we practise it and turn to him through the meditation and his words that we gain help. We do not presume that having it recorded is the end of the road. It is only beginning and every day this is important to us.

H.H. The relationship is based on the level of Atman alone and it is not something new and it is not going to develop into any new form either. When Dr. Roles was in Ram Nagar in a camp organised by Maharishi Mahesh Yogi he met me and told me that his teacher was Mr. Ouspensky, a Russian philosopher. During Mr. Ouspensky's last days Dr. Roles asked about the future guidance of the work to which Mr. Ouspensky replied that Dr. Roles should try to find that guide in India. After this meeting Dr. Roles came to pay his respects to me and asked that, if during his spiritual search he needed some advice, would further audiences be possible. He was assured that the doors are always open and whenever he felt the need he should contact me and that he should keep the thread of relationship alive.

The same is being said today. The door will remain open, but only if there is a need, if there is a question. Unless there is a need felt for guidance no action can be initiated from this side.

According to the Sanatan Dharma tradition, the seeker must seek for help, the seeker must go to the Teacher. If anybody thinks that they have acquired enough and need no more help, only blessings and good luck can be offered.

Yet, even after this realisation of self-sufficiency, if there comes a moment when some guidance seems necessary, the doors will remain open. Meditation is already given to you which should bring you to a state when you will develop certain capacities to make serious enquiries. *If you have not reached that state, then you should examine your practice of meditation again.*

The same applies to knowledge. One must ask the question inside and not be influenced by anyone else apart from yourself. Stand by reason, and if there is any area of confusion or doubt then seek guidance to clear it. If, on the other hand, there remains no doubt or confusion, and you feel only light there, then you need not seek.

To test this state of Self-realisation, though no instruments are available for that, one should make sure that in the state of realisation, the individual has been transformed into the universal and total unity with everything in the universe has taken place without any reservation. All separations get dissolved in that state. Unless such a situation has come to pass there is need to seek.

Before assuming this seat of Shankaracharya, much internal analysis had to be done and nearly fifty years were spent in the search. The tradition in India allows one to search until one reaches complete stillness and peace and then a life of service to others takes over completely. The responsible seeker will always go on seeking more response till the Self is revealed by itself without any doubt. Let others enjoy their ivory towers.

Study as much as possible, meditate as much as possible, and help yourself and others with you.

At one stage Dr. Roles was told that more than enough material had been passed on to him. He was getting older and the material given should clear all his enquiries and doubts, so why trouble to make such an uncom-

fortable journey? But Dr. Roles said whenever he came to see His Holiness he felt he was sitting very close to the Atman and this proximity felt like an ocean of bliss which he liked to enter into and swim freely. He asked not to be deprived of such opportunities so he was told to come whenever he felt like that.

There are men who are 'Prajna Pratisthita,' the 'living abode of wisdom.' The example of Sthitaprajna is given in the Gita. Just by being in their presence one gains some subtle spiritual influences which may, unless held by reason, get lost in Samashti in due course. This coming together is not only a matter of discourse, it is a natural union under the power of the Prajna Pratisthita man. This is like a stream of bliss and this is Satsang.

A wrestler learns all the tactics and develops his muscles to make himself invincible. When he grows old, he cannot engage in contests, but he still goes to the gym and watches young wrestlers with great attention and gives them a tip or two so that they can perform better or achieve what he may have failed to do himself.

This is the course of evolution.

When in the course of travel or at the Ashram, H.H. comes face to face with another Prajna Pratisthita the same blissful feeling takes over. There are no questions to ask, but to enjoy this blissful stream, questions are raised and it often happens that some totally new aspect comes to light. One may not see a need, but what about the ocean of Bliss? One must swim in it. After all, life is not just for searching, it is also for Bliss when there is no need to search.

There can never be any end to Satsang. It is eternal like wisdom and very active too. To stop Satsang after reaching wisdom is, in fact, an act of Ahankar. Where there is this form of Ahankar there is even more need for Satsang. It refreshes everything. H.H. has learnt the Stuti (praises of the Absolute) by heart and knows every word and meaning. Nevertheless he repeats them every day without fail because they show something new every day and the experience is sheer pleasure and Bliss. Only the unfortunate could wish to miss this.

Therefore the door is open, but only if you feel the need to clear some doubt or confusion, or simply wish to have a swim in the ocean of Bliss will the door remain open.

M.A. Could we thank His Holiness very much and say any hesitation has only been because we were told by H.H. in 1985 that audiences must be further apart to give him seclusion, so we may have made a mistake. Of course we would always want to come so we shall make further requests, but we will accept whenever he says no.

H.H. Even in India the same ploy has to be used. People are told that so much has been given—so why not settle down? But they have to decide on their own to keep on coming and insist on the company, the Satsang.

Satsang can be described in three ways. It is a compound of Sat and Sang. Sang means union. Sat is part of Sat-Chit-Ananda—sat, chit and ananda. In Sat (Being) is Chit (Knowledge) and in Chit is Ananda (Bliss). Sat means Param-Atman so Satsang is union with Param-Atman. Sat also means Sadgrantha, the scriptures, therefore the study of the scriptures for the sake of the light of knowledge. Sat also means Satpurush or Mahapurush, the man whose company can give the knowledge of truth, through discourse and reasoning.

Although Sat-Chit-Ananda is omniscient, omnipotent, and exists in every being, it is difficult to communicate with, so, one can have the scriptures which are said to have come through the breath of the Absolute. One can study them and acquire knowledge to some extent only. What one really needs is the company of a living man of wisdom who can clarify everything personally. This man of Prajna Pratisthita is so alive with knowledge, and its practice in the present moment, that he presents the knowledge in a new form. What was said yesterday comes with new enlightenment today. There is always growth in new aspects of knowledge. All this is called Satsang.

Consciousness is a substance which is evolving in a new way all the time and there is no end to the novelties

it can produce. If there could be an end to originality in knowledge it would not remain conscious but become part of Prakriti which has a beginning and also an end. Thus, Satsang is never completed and, therefore, the door is always kept open.

R.G. His Holiness said last year:

“...one can meditate as much as possible, but only as much as one feels like. Under no circumstances should it become compulsive or oppressive in order to force one’s way into the Self. At least half an hour in the morning and half an hour in the evening must be kept to regularly...”

I have found since then that my half hour has lengthened quite naturally to about an hour. Should one aim at establishing this as a regular practice or can one allow a certain variation beyond the required half hour?

What is the difference between those who meditate daily for two half hours and those who meditate for six hours a day?

H.H. Taking into consideration the lifestyle of a householder and the need to keep his household functioning on a reasonable basis with dignity, it is not possible for him to spare too much time for meditation while maintaining his standard of living. Therefore, the minimum which he can comfortably manage is prescribed. It is presumed he can cope with half an hour in the morning and half an hour in the evening without difficulty. But this is the initial proposition, there is no hard and fast rule. Those who are still actively engaged in life may not be able to increase the time for meditation, but if some people can, there is no reason why they should not do so. There is no prohibition.

A limited period is prescribed to meet the need. A doctor prescribes a diet for his patient to increase the chances of a cure. Later on, when the patient is fit and well, he does not need to follow the diet and can have proper meals. However, he must not eat too much which may cause indigestion.

Therefore the rule stands: two half-hours for householders, more for those who can spare the time and wish to do so, but no more than can easily be done. No force should be used to try to dig out the Atman in one go. Newcomers should not be expected to do more than half an hour twice daily.

Those who are responsible for the teaching of the system of knowledge and practice of meditation could, if they can manage, increase their time of meditation. Meditation and knowledge are intimately related. Meditation clears the mind and a clear mind can take more knowledge and also create new knowledge. Therefore, it would be helpful for those who are responsible for running the teaching of the system.

R.G. May I give my special thanks for the guidance today.

Wednesday 25 October

R.G. A question from an elderly member:

I am concerned in having real difficulty in meditating. I suffered a slight stroke five months ago. Since then, in spite of a good recovery, my memory is affected. To my distress, my attention is too scattered to repeat the mantra much as my heart wants to. I was initiated in 1960. Friends have helped me so that with them I slip happily into meditating as long as I am not alone. I would be deeply grateful for help, since valuation of the meditation is so important to me. I am eighty-six years old.

H.H. Under the circumstances, if meditation does not proceed naturally and the activity leading to meditation seems to be heavy on the heart, then it should not be forced. The Mantra is a simple syllable charged with spiritual elements and if the questioner can manage to repeat it for some time that will be beneficial. This can

be done remaining comfortable as far as the body is concerned, and repeating the Mantra with love and devotion. If deeper levels of meditation cannot be achieved in the present state of the physical body one should not be distressed. If this easy and comfortable repetition can be achieved, it will not add to the difficulties, but will help in recovery. The spiritual content of the Mantra will help to relieve this unfortunate situation and the repetition of the Mantra will create a magnetic field which will help in recovery and give strength to transcend the physical obstacles.

M.A. Father Laurence Freeman asked me to convey this to His Holiness: Many years ago John Main was taught Mantra meditation by a Hindu Swami. He later became a Christian monk and taught Christians this meditation which had become central to his life. He died in 1982. When his successor, Father Laurence Freeman, came into contact with us it appeared that all John Main's instructions from his Hindu Swami were identical to those given to us by His Holiness. Father Laurence recognised this and felt that, through the Study Society, he had made contact with the source of Father John's meditation.

He asked that, if possible, we could tell His Holiness how H.H's tradition is reaching the Christians of India through John Main. Father Laurence stressed that he was not asking His Holiness to comment, but that it would be helpful to have this spoken in His Holiness's consciousness.

H.H. It is good that some good work is being done but there is an important factor to be kept in mind that whatever system one has received from a particular source, it is much better to preserve that system in its purity, and not mix it with another system, because mixing two systems creates difficulties later on, even if in the beginning one does not find any.

M.A. There is no confusion, but only a sense of gratitude.

H.H. When one comes to hear or know about another system, curiosity may impel one to find out more about it. Having found something different one might experiment to establish its truth in a general way with the gentle force of curiosity. Since there are many systems available these days, this possibility of adventure is quite natural, though only if one is not satisfied with the system so far available. If one is fully satisfied with the system one has already acquired, then such adventures would only lead one into doubt and confusion, and both systems will fail to satisfy—not because they are deficient in themselves but because of the mixture. A mixture is something of one and something of the other which may not harmoniously produce a reasonable system. This is why such mixtures create difficulties later on.

J. During an early stage of contact with His Holiness, some Indian gentlemen came to see Dr. Roles at Barnett's Hotel in Allahabad. They offered their help to take Dr. Roles to see another holy man much superior to His Holiness in spiritual wisdom and power. Dr. Roles thanked them for their help but declined to go to another holy man because he was fully satisfied with His Holiness.

H.H. Presuming that all good systems lead to the same point of Self-realisation, one needs to follow the system which one has received in the first place. In order to change to another system, one will have to abandon the course of development one has started and begin again with a new one. This amounts to a waste of time, and also doubts and confusion may enter in, resulting in insincerity and therefore total loss. Help from another source is useful only if one finds oneself helpless due to the shortcomings of a system.

Trying to influence people to leave their own system and come to another is very much like market place advertising and it is better to refrain from such attractions. In spiritual pursuits the mixture of systems and advertising one's goodness must be avoided.

M.A. I should make it very clear that there is no question of such developments.

H.H. Then this advice should help in future if such events come to pass.

M.A. Many scientists and others are now expressing a one world environmental and ecological view. Some physicists and biologists with whom we are in touch (and who meditate) are now expressing the concept of one consciousness and universal memory. However, without some link between the new physical concept and the new concept of mind dualism remains.

With all H.H's help we are now beginning to appreciate better the rôle of individual Manas. However, we find we need more help to appreciate the rôle of universal Manas, Mahat-Tattva or the Great Intermediary as we feel this may be the link needed?

H.H. Mahat-Tattva is the immediate manifestation of Prakriti. It embodies the Sattvic, Rajasic and Tamasic Gunas from which Ahankar and the five Tanmatras (the subtle form of the five elements) appear. The Tamasic manifestation of these is the body of five elements: Akasha, Vayu, Agni, Jala and Prthivi (Space, Air, Fire, Water and Earth). The Rajasic manifestation is motion and all activity in the universe. Manas is the expression of the Sattvic manifestation.

The Manas can easily move towards useless activities in its usual state of ignorance, or scale the path of evolution and liberation through Satsang. Each step of evolution provides some bliss, consciousness and freedom. This in turn becomes a source of inducement and it develops. With the influx of Sattva into Ahankar it merges in the Mahat Tattva, and Mahat-Tattva merges into Prakriti. The Sattvic Prakriti merges into the Universal Being.

All sources of Vikshepa basically arise from material things or substances. Vikshepa manifests due to the wrong measure of material substances. This wrong measure creates unnecessary agitation and distortion and wrong functions follow. If material things are used and enjoyed with right measure, as in the case of nourishment and normal activities in daily life, Manas can be spared from agitation and malfunction. Regular misuse diminishes its capacity to escape from this slippery path of destruction and destitution. In this situation it either slips into the sleep of Tamas, or moves erratically in agitation and confusion. Starving it of conscious light blots out the realm of Sattva, enlightenment, vigour and freedom.

Scientific work on material substances does proceed towards marvellously complex manipulations of matter, and the process is being pursued with great speed. But the body of scientific knowledge, although very capable of leading towards complexity and expansion, cannot, by its own nature, turn towards simplicity and unity. The inventive force charges into marvellous complexity but it offers no escape from this complexity.

In this unrestrained march of complexity the unfortunate victims are the senses, Manas and Buddhi. They lose their Sattvic lustre and the way to liberation is almost never remembered. This is why scientifically orientated people often do not retain a belief or faith in the spiritual aspect of the Creation. Their domain of existence is either Tamas or Rajas. To lift them out of this state of agitation is a tremendous job. It would require understanding of spiritual truth and its flawless practice in everyday life to attract their attention and curiosity. It would also need continuous and sympathetic offering of wisdom with great patience. Only then can a turn-about take place.

One thing is certain. The human mind is such that it can rise from the deepest levels of destitution, degradation, pollution and alienation. But someone has to show the beacon light or become the beacon light. In the absence of such light of wisdom and truth of the spiritual realm, it is no wonder that they have no faith and belief. Some even cherish hate and disgust toward it.

In order to help in this situation, Manas and Buddhi must be purified and filled with Sattva so that they can merge in the Mahat-Tattva. The intelligent and faithful need to tread this path of enlightenment and only then would full experience and proper use of Mahat-Tattva become a practical proposition.

The realm of spiritual knowledge is the ocean of love. Love can never pressurize nor can it dictate. It is like light and if people prefer to close their eyes to it then nothing can be done. Scientists will have to stumble somewhere in their agitation and seek some peace of mind. Only then would those who have already merged in the ocean of love and wisdom be able to mount a rescue. Just as Prakriti and Mahat-Tattva have Sattvic, Rajasic and Tamasic qualities, Ahankar also can be Sattvic, Rajasic or Tamasic. Nourish your Ahankar with Sattvic knowledge, love and bliss and then if opportunity knocks something will be done.

Scientific work is not all bad. The material substances are so wonderfully used today as never before. Science is very attractive and equally comfort giving, but only for the physical body. It deprives Manas and Buddhi of brilliance because it simply does not deal with them. It cannot deal with them. Scientific achievement and knowledge is very intoxicating and those who are totally intoxicated find difficulty in opening their eyes. They simply relish material things.

But it is a general rule of nature that the power enshrined in the subtle world is far greater than in the physical world. The power in Jala (water) is greater than in Prthivi (Earth). Agni (Fire) is more powerful than Jala. Vayu (Air) is more powerful than Agni and Akasha (Space) is more powerful than Vayu. Mahat-Tattva which is subtler than Akasha, and in which everything of the universe has its place is certainly more powerful. Likewise Prakriti and Avayakta are yet more powerful, and subtlest of all—the Absolute, the Consciousness—is supreme.

As mentioned, Manas can move either towards ignorance or towards knowledge. Science seeks knowledge of the physical world which is only one third of the creation. It remains ignorant of the subtle and the causal worlds, but it cannot go on eternally, for one day the scientist will also turn around and seek. This is part of human nature. When someone turns toward the spirit there will be someone to help. One does need to use technology, but not at the cost of depriving Manas and Buddhi. One should not get attached to the glories of the physical world but should remain vigilant and look to the far more glorious realms of the subtle and causal worlds.

R.J. His Holiness would seem to embody total freedom for the individual, mankind and everything. However, to proceed along this path we need a little discipline, meditation and other ways H.H. has indicated. Mainly this seems to be the discipline of remembering who is the provider of this freedom found in complete stillness. How do we experience freedom?

H.H Experience of freedom is possible after proper understanding of the concept of freedom. Freedom in Sanskrit is Swatantra which is a compound of Swa and Tantra. Swa means Self and Tantra means discipline. Thus a free man is one who is self-disciplined. Self-discipline means that all those factors of one's physical, intellectual and emotional activities which are not useful for the Atman must be controlled by oneself and not by anyone else. Whatever is useful and good for the Self should be accepted and put into practice. Even if something is pleasant, if it is not useful for the Atman it must be rejected and controlled. There may be objects or actions which are pleasant to the senses, profitable to the mind and conducive to a feeling of happiness for the present, but the result on a long term basis is harmful to the Self, so they must be curtailed.

Discrimination between what is useful and harmful to Atman arises from Viveka and Satsang. With the growth of self-discipline the latent powers of the Self manifest. This provides confidence and clarity and one begins to act freely with natural measure.

The opposite of Swatantra is Paratantra, dependence, when one does not have control of actions or discipline in oneself. When sensory pleasures, temporary gains, sense of power or devotion for the sake of future gain motivates one's actions, one is not free but dependent. Such a person has no sense of measure. Therefore, one who has developed the capacity to refrain from useless actions in ignorance, and naturally goes for measured and just actions in the light of the Self, is a free man. His actions do not leave a stain behind to be cleaned later.

R.G. Is there a chief feature in everyone's make-up, particular to themselves, which is their main obstacle to climbing the ladder? Does each individual have to find out what this is for themselves?

For example, it is most distressing to observe how fragile my good states continue to be, and in spite of my efforts over the years, how vulnerable I still remain to attacks from petty vanities and arrogance. These seem to have crystallized into a formidable obstacle which prevents me from climbing the ladder.

H.H. The Antahkaran has two active elements apart from the others, which are Manas and Buddhi. Manas is the means of expression for desires to initiate actions. Buddhi is the means of discrimination of what is useful or harmful for the Self. Manas is usually dynamic, whereas Buddhi is reflective and needs wisdom to operate its discriminative force.

If Buddhi has not been sharpened with reason, then, before it can offer restraining commands, the dynamic Manas can quickly get the body into action. Manas is ready to repeat, very spontaneously, whatever is pleasant to the senses. Therefore, all that is necessary is that Buddhi must be made sharper and stronger to control Manas before it gets into action on impulse.

Those who seek true knowledge are usually blessed with reason which can remove all these obstacles on the way. One needs to be patient and persistent, sooner or later reason will prevail.

There may be an element of Samskar, from birth, which bursts out at unguarded moments to claim its share of pleasure. Those who are not provided with true knowledge and reason, do not know what causes these eruptions. They may even justify them! Men of reason have the capacity to recognise them. This recognition of a failing is, itself, the proof that Buddhi is active. Action done, cannot be undone, but men of reason feel sorry to have seen it taking place unintentionally. This sense of remorse creates vigilance and in the light of reason such Samskar loses its strength and in the course of time disappears.

There is no obstacle which cannot be removed by reason and wisdom—after all, consciousness is not supreme for nothing. Vanity and arrogance are no exceptions, but reason can dissolve them only when one sees the obstacle and feels sorry to have stumbled.

There is no eternal obstacle, for obstacles are nothing more than a wrong measure of the goodness provided by the Absolute.

R.G. Does the meditation store energy in the Antahkarana, or, rather than storing, does it enable the power of Samashti to flow freely through Vyashti? Are different energies stored at the different levels, Causal, Subtle and Physical within the individual organism? Or do they flow universally throughout the cosmoses at those levels?

H.H. Meditation helps to remove the limiting conditions created by the dominance of Rajas or Tamas. These limitations separate the individual from the universal. Rajasic and Tamasic actions build up a limited Vyashti which cannot harmonize with the Samashti although in reality it is made up of the same substance as Samashti. Through the act of meditation Sattva brings about the balance and limitations disappear. In the equilibrium of the three gunas, all barriers are dissolved and one experiences the Samashti as oneself, and not as Vyashti.

M.A. This question is from A.G., group taker of the new group:

H.H. has been most patient in answering past questions about suffering in the world but young people joining us are full of compassion for the sufferings of the innocent, such as children orphaned or injured by earthquake. How can one help them to accept this and see it as part of a perfect creation?

H.H. Where there is light there is no fear of movement. Where there is darkness there is hesitation to move. Fear is caused by darkness or ignorance. Darkness has no substance and need not be feared. It is only the absence of light which is known as darkness. But with the eye of the mind one can even tread into darkness without fear. With knowledge therefore, there is no fear, no hesitation. Light and darkness can be seen as divine and worldly aspects of creation. They balance each other.

When the Ahankar becomes proud of being brilliant and superior, worldly forces rise to fight simply to

destroy false pride. Similarly, when worldly forces become too strong, divine forces cut them down to size. This is how the creation moves on in balance. The devastations and miseries of today are caused by the deeds of yesterday. Sometimes it is not possible to understand exact causes, but from effects one can infer causes. When unfortunate events do take place then there is the need to help those who are suffering. It is rather useless to ask why they happen, but it is better first to help the suffering people and then visualise how to organise human affairs to avoid such repetitions in the future.

The universe is perfect for one who has insight and the vision of total unity, who fears nothing and acts with great compassion whenever misery breaks out. He also organises support to prevent misery and provides alternatives and aid to alleviate suffering when it happens for some unknown reason.

Youth is full of compassion. It does not want to see misery, but it does not have this vision of the perfection of the universe for this vision can be obscured by the wrong use of freedom. Some misuse freedom to cause misery whereas others use their freedom to help create a society that can meet disruptions with the least suffering. Since nothing happens without a cause and the cause is always in the past, and no one can get hold of the past to remedy the present, it is a more enlightened attitude to discover the cause and so avoid a repetition in future. If someone could freeze perfection for all time, everyone's freedom would be denied.

Misery seen with wisdom can be used as an opportunity to do good and make a better world, but just to cry over spilt milk is an act of ignorance. Give these young people knowledge and reason; let them develop the inner eye so they will be able to transform misery and suffering into love, charity and a better civilisation. They might begin to see perfection somewhere behind the remedies effected by miseries and sufferings.

Final Message

H.H. To develop the feeling of Atman is very important for the Society. As the leaders develop they make possible the progress of the members.

Atman expresses itself as love and with love arises the welfare of others. All spiritual organisations are only built upon love. Dr. Roles had love in abundance, and organisations flourish when love prevails between and through the leaders to all the members, just as one sees the sap flowing through every part of a plant.

There was a very critical man who never failed to criticise anything. Walking with his friend he criticised the Creator's absurdity for manifesting very large fruits on small plants, and very small fruit on large trees. His friend said that whatever the Absolute does must be right and the same benevolent Absolute has provided the power of criticism.

When they felt tired they sheltered under a large tree and felt sleepy. By chance, a ripe mango fell on the nose of the critic and caused some bleeding. The critic got the message and said to his friend that the Absolute was not absurd after all to put small fruit on large trees. Had he, as the critic wished, put large fruits on them, he might have lost his life. Therefore it is true that whatever the Absolute does must be right.

In every organisation there will be some differences, but with love and generosity they can be washed away. This approach will provide opportunity for development of the leaders and members alike.

Blessings to all of you here and to the Society to proceed upon the Way happily to provide growth to the spiritual tree left by Dr. Roles for humanity.

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