

# *AUDIENCES*

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## *Tuesday 8 January*

*M.A. This message comes from all of us here. Even the knowledge that we were to have the great joy and grace to be in the presence of His Holiness again has awakened so much that if we had made this journey and then found that His Holiness was unable to see us, we would still have gained so much and would be grateful. As it is, we thank him from our hearts and bring the gratitude of all the members of our Society for the continual help and inspiration.*

H.H. It is very heartening to see that the work is proceeding in unity and I am happy that all of you are together here. My blessings for all of you to preserve that unity.

*R.G. His Holiness has described Buddhi as a substance which gives rise to thoughts and desires. How is one to understand this? Does the substance of universal Buddhi (Samashti) permeate the individual Buddhi (Vyashti)? Does Samashti consist of universal layers of different substances which are contained in miniature by Vyashti. Are the manifested substances the five elements?*

H.H. Samashti Buddhi, the universal intellect, is pure and simple. It flows equally and continuously. Although everything, and Buddhi too, being part of Prakriti, is governed by the three gunas of Sattva, Rajas and Tamas, it exists unified without any manifestation of division. The individual Buddhi has limitations imposed by Samskar. Samskar is the essence of ones past actions and being. In general there are three fundamental divisions, based on the gunas, in the individual. If the individual is Sattvic—his Samskar being sattvic—then because of the peace, tranquillity, transparency and clarity of his Buddhi he is easily in tune with universal Buddhi. The result will be that he applies acute attention and concentration of mind and intellect to any activity he happens to undertake.

If the individual is Rajasic by nature his mind will mostly be agitated; this condition is known as Vikshepa. In this situation there is continuous movement resulting in imperfect perceptions, conceptions and reasoning. Therefore such a man cannot decide anything properly and so he keeps on changing his mind.

The third type is Tamasic which is dull and slow and therefore becomes self-satisfied as an escape. He either gets everything wrong or just settles for the lowest common denominator. His intellect is rather crude and blunted. This level is called Moodha—confused and dull.

Thus, the substance of universal Buddhi is pure, simple and unified and available to all; but the individual Buddhi is Ekagra (Sattvic), Vikshipta (Rajasic) or Moodha (Tamasic) according to his Samskar (result of his being and actions).

*R.G. So the five elements play no part in the universal Buddhi?*

H.H. Universal Buddhi is not affected by the five elements and in itself it does not change. It remains as it is and is available to any one who can reach it. It is like the sun, for example. The sun is shining and its light is equally available, but when it is reflected in various reservoirs of water then the level or quality of reflection will be according to the varied quality of the water. If the water is pure and still, the reflection will be perfect without any defect. If the water is moving or turbulent, the reflections will be broken and everchanging. If the water is muddy and filthy, the reflections will be unclear, dirty or absent altogether. Similarly the use of universal Buddhi by individual Buddhi varies in quality. Substantially the universal Buddhi remains the same, pure and clear, but individuals will use it according to their own level and quality. Universal Buddhi due to its purity, and predominance of Sattva is capable of providing wisdom and transformation but it depends upon the individual to use, mis-use, or not use it at all.

The five elements are the source of all the empirical knowledge we have. This is conveyed through the five Tanmatras of sound, touch, form (colour), taste and smell. These are received as perceptions. A Sattvic individ-

ual receives them properly and therefore can process them intellectually in a peaceful manner. The Rajasic man is agitated, so he receives his perceptions without sustained attention and therefore incomplete. With such background knowledge and agitated intellect he remains ill-informed and indecisive. The Tamasic man receives only little, or poor, information so he remains ignorant. He can hardly make any use of his dull intellect so he mostly gets things wrong or twisted. He either remains uninformed—uneducated—about spiritual knowledge, or he becomes fanatical about whatever he receives since he cannot apply reason.

These levels arise in individual Buddhi, whilst universal Buddhi remains pure, transparent and unified. The five elements are involved with the individual only. Fundamentally there are only three divisions but their mixture creates many combinations. The Samskar of an individual accounts for the divisions.

*R.J. When His Holiness speaks about level, is it chiefly level of being or anything else?*

H.H. The levels are the levels of being which are based upon the concept of Samskar. Samskaras vary, hence the variety of levels. But these levels of being are not totally fixed for the whole life. If they were then change in being would be impossible. Thus there is the provision of Pratibha which can, under certain circumstances such as good company, over-ride the Samskar and lead to transformation, or even a fall from a fairly high level of being. Pratibha is a part of Buddhi which musters emotional power as well. In a way it is the reflection of consciousness. If it is not rightly used then one can keep on living a mechanical life totally ruled by Samskar.

*M.A. In 1974 His Holiness said that “wars in the name of religion are due to confusion in Buddhi”. This seems very important at this time, both in India and all over the world. There are many many groups working towards unity, but no-one seems to have or to give practical knowledge of this possibility of discrimination, knowledge of Buddhi and the power of the individual to develop his own freedom, his own Swatantra of which His Holiness spoke last visit. In view of what he answered to Professor Guyatt’s question, can he say whether there is a way in which we can help as a Society with this knowledge of the way forward through right use of Buddhi?*

H.H. Dharma is the order of Natural Laws, divine or profane, and according to the way an individual, society, nation, religion or civilisation sees it, they try to put it into action. But a difference arises between seeing these laws and putting them into practice. The use of discrimination would provide a better chance of transformation for the individual, society, nation, religion or civilisation if there was a real consistency between what has been seen and what is actually being practised or enacted.

Every society, nation, religion and civilisation has proclaimed that Truth is better for peace and happiness. No-one claims that untruth can bring prosperity or transformation. This factor of the Natural Law is common to all religions or nations. The trouble is that although universal Buddhi is there to offer the view from Truth, because of the Samskaras the Truth is either received imperfectly or enacted very differently, not in a consistent way but simply to gain certain benefits, in spite of the Truth being there within themselves. Every individual or society knows the Truth within because it was discovered long ago and has been made available to everyone since then.

Though the Truth has always been proclaimed, it can hardly be said that this known truth has been put into practice properly. The proper way to act is to observe total unity and consistency between thought, word and deed (Manas, Vani and Karma). Thoughts, concepts, ideas, desires, aims, resolutions and ambitions must be spoken out exactly as they arise without any distortions or concealment. Thus one must speak out one’s mind truthfully. If the mind is exposed truthfully, it does not matter what is there, for then others can take true positions in relation to the Natural Law, i.e. the Truth.

It should be understood that Samskaras differ and everyone cannot always think of Truth as it really is; but this is no hindrance, for if the Truth is spoken then others will either come and help to save the situation or take

a proper stand. If injustice is involved one will be taken to task and the injustice removed. If desires and concepts are just, they can be justly met.

There is a further complication. When it comes to action, most of what has been said is not what is enacted. The result is total confusion. People say one thing and do another. In this way there is no proper communication or contact with the individual or even the voice of a society or religion. This is the cause of confusion from all sides. There is no meeting point so there are obviously points of confrontation. No one can reason because there is no reasonable man with whom to reason. All religions are victims of their own making. They want one thing, they say another and to get their way they act entirely against the Natural Law.

Everything about individuals, societies, nations and religions these days is ambiguous; their thoughts are secret, they speak the language of pretext and their deeds are secret or deceptive. How can peace and happiness prevail when everything is deception? It is more so now than ever.

If people take to right thinking, right speaking and right action, they will become Mahatmas, that is what every soul naturally is. Deception is possible by bypassing the Self and taking to secret ways, ignoring the Self. When Self within is kept aside the man becomes Duratma. (Mahatma is a great soul, Duratma is a wicked creature) Those who do not listen to the Self, which always knows the Truth, create wars in the name of religion, nations, society, culture or civilisation. The Self is glorious by itself, it needs no transformation or improvement. All that is needed is to express it truly. If conformity, coherence and consistency can be brought between thought, speech and action then the Self and its glory will be seen and enjoyed.

One may ask: what is the reason for this situation? The first cause is greed. Things are limited but there is plenty enough for everyone to be shared on equal terms. But some people want to have more than others. This causes imbalance of desires and thoughts. Every greed is concealed by beautiful speech and deception. Those who lead societies, nations or religions want to secure their own positions so they try to create suitable machinery to support their positions of power. If one has become Prime Minister then he wants to remain there all his life, so many aspirants for the position are deprived. The third aspect is Ahankara or ego. One thinks he is the best man available for the job, the wisest, cleverest and most efficient, and so no-one else has the right or capacity for the best job. These three factors induce people to do away with consistency in thought, speech and action. This causes war. The use of deliberate misinterpretation together with hypocritical language creates confusion and people are lured to kill each other.

Apart from what is happening in the Middle East, in India too the same situation is prevailing. People seeking political power use the term 'secular' in very deceptive manner from greed, power and pride. Secular implies equal respect for all religions but in order to secure and preserve political power they misuse it against the majority which is liberal and tolerant. But injustice by deception cannot last for long. There is a proverb which says that untruth can not remain hidden for too long just as cow dung in water cannot be hidden—it will float to the surface. When untruth is seen, then ordinary men who seek neither profit nor power, will seek honest men to lead them. If they appear, things will improve.

As long as consistency and coherence between thought, speech and action does not become part of human life, wars will keep on visiting humanity on a global scale or national, social, family or personal scale. It is ultimately the independence, freedom or Swatantra which is the victim of greed, power and pride through inconsistency between thought, speech and action.

*M.A. For the members of the Society, there is a great desire to be able to practice this consistency, and for this they find the knowledge of the Antahkarana is the way forward to put this into practice. In the wider efforts for unity among other groups, one sees that this precious knowledge of the Antahkarana which for us has been a key to practice is simply not there. There is a big gap between the concept of unity and truth and a way to start to practice. What we are asking is whether this is some knowledge that we can share with others who are looking for unity?*

H.H. It is true that consistency is all that is required. The only question which arises is who is going to decide which amongst many approaches is consistent in thought, speech and action. The situation is that each individual, group, society, nation or religion is seeking unity, because this alone can provide peace and happiness, but very few manage to acquire this sought after unity, individually, socially or nationally.

As was said before, people do not open their hearts to each other. They regard their hearts and minds as their own private property which they cannot give to others, and the reasons are the same—greed, power or pride which can be defended only by deception. These are the trouble spots. The divisions are here and everywhere. The question is therefore, how to proceed.

First and foremost is the need to accept that there are divisions and these will remain unless resolved. Thus the first precondition to any resolution toward unity is to proceed from the concept of coexistence. This avoids the trap of falling into disunity when trying to achieve unity. The concept of coexistence provides space for everyone and also the opportunity for communications to be established which can lead to this possible and necessary union. Usually this concept is ignored. The result is divisions in churches, nations, societies and even in families.

The next precondition is communication. Senior people should get together and open their hearts and minds, not to criticise others, but to present their ideas for unity and how to achieve it. In such an atmosphere of tolerance and reason some coming together is possible and in due course things may change and trust and respect can be built up in the cause of unity. Wisdom is available everywhere to be used with love and affection.

If there is a selfish attitude within the heart then pretences will abound outside and no progress can follow from communication. The language of pretext always pretends to be helping others, mostly on a grand scale, but really the inner motives remain to get one's own way and achieve victory over others. This applies to individuals, family members, societies, nations and religions everywhere. These hidden motives eventually force even the pretentious language out of communications and wars begin. The casualty is this most cherished unity. Even if communications and open discussions do not bring about unity, coexistence must not be abandoned for it is the cornerstone of unity.

At the social level, when people feel deprived of their rights they go to a court of justice. Lawyers plead their clients case without consideration of right and wrong, so even a lawyer is not qualified to decide what is the truth. Consequently there is a third party—the judge—who is wise, experienced and impartial. His frame of reference is the law of the land and natural justice. He listens to both sides and then pronounces his judgement which is binding to both sides. Similarly everyone pleads the truth of his own case but the Truth can only be One.

So, interested parties must not usurp the right to pass judgement but should seek the intervention of a wise, experienced and proven impartial person and then accept the resolution and get along with the aim of the society. The test of all these discussions, reasoning and wise guidance lies in unity alone. If you have found unity only then can you be right. Otherwise everyone is wrong. This is the only way.

*R.J. I would like to ask if it is practical to think of the collective consciousness and collective effort of our society of being of some value in the world at large, and if it is so, how can we further contribute.*

H.H. All human affairs involve emotion, intellect and instinct. They employ devotion reason and action. Emotion is peculiarly personal, it controls liking and it mostly differs, but this difference enriches the work rather than hindering it. Since people have come together to serve the aim of the Society, established long ago, and people have stayed in it for a long time, it is certain that they have devotional relationship with the Society. If their emotional centre serves the aim of the Society in any manner to their taste or liking there is nothing wrong. All such actions will serve to fulfil the aim.

The division which arises about the intellectual approach to Truth is rather difficult and therefore very important. Although intellect works through reason, it is difficult to find true or universal reason. If it does not come through mutual communication then help must be sought from a wise source. Reason is true only if it results in unity. Having found unity you will be able to give unity to the world, but anyone who begins with disunity cannot provide unity to anyone. Contributions can be different to promote the same aim. No one should be forced to conform.

*R.G. In the light of what His Holiness has been saying, I would like very much to ask about the practice of the Christian prayer 'Forgive us our trespasses as we forgive them that trespass against us.' While I see the necessity of forgiveness with my head, my heart remains cold and hostile.*

H.H. The human soul is hungry for unity and this hunger is very strong and natural—like Bhima in the Mahabharata. To satisfy this hunger the soul takes to prayer; but prayers are effective only with understanding—without it they do not do much. The understanding of prayer is this:

Prayer is not a petition to fulfil one's needs. Such a petition does not work. A real prayer from the heart simply reminds one of one's own powers which are already there but forgotten. The Creator is not mean, for he has provided everything to everyone. All the powers are lying dormant in our Antahkarana and true prayer simply sheds light on that hidden power and when recognised it becomes operative. Then that hunger is satisfied, and one can use that power for universal goodness. 'Vasudhaiva Kutumbakam' means 'the world is my family'. Small family becomes large. Once this flow of emotional energy is put into practice then God becomes practical reality.

The knowledge from prayer reveals that so much has already been provided within but due to Ahankara this has remained concealed and a realisation surfaces that one has always tried to take and not give. One takes with a large hand and gives with a small hand. When this golden shell of ignorance is removed then the spirit of forgiveness or the power to give wakes up. In true understanding of prayer the heart must warm up with the glow and light of love and unity must spread.

Hunger for unity can only be satisfied by unity which begins by association with others. More the association, more the satisfaction. Association with the universal force or God means happy association with all. Prayers are not for someone out there to answer but some One within to fulfil. One is forgiven only when one has forgiven.

### *Wednesday 9 January*

*M.A. Dr. Roles reminded us what His Holiness said about Sthitaprajna, the man who was steady and still in his knowledge and being and the same in praise and blame. I have been reminded of this again and again over recent weeks and had brought this extract with me. Of course it is what His Holiness was telling us yesterday about consistency and I wanted to ask how to accept in peace and love both what seems good and bad. In the extract His Holiness had said the stillness of Sthitaprajna was the real experience of meditation and I realized that this is where it starts. This would help us to act rightly when the need arises without this judgement of good and bad.*

H.H. Sthitaprajna is a state of Chitta where an equilibrium has been established in which he retains his stillness all the time. The test of such a person is that whatever mode of duality presents itself in his worldly affairs, he does not move from his stillness and equilibrium. To be still is to enjoy the glory of the Self within, which is deep, lively and full. This is called Mahima, the greatness of the Absolute. In that experience of the great glory he needs nothing else so he remains totally detached and accepts whatever comes to him; whether greetings or

abuse, praise or blame, he takes no notice of such fluctuations. Vyavhara and Paramartha (practical and ideal: mundane or spiritual activity) become one and the same. Therefore wherever he happens to be, whatever he is doing, all is spiritual both in form and content. He can do so because he has realized that the whole creation is an act of play, 'Leela' or drama. Gain or loss, praise or blame, good and bad is all a passing show.

There lies a clue in the word 'drama'. It is always performed by a single company. So Rama and Ravana both belong to the same company and the director loves them equally. A good drama enacts everything as real. Rama and Ravana fight the battle and one of them is the victor. Next time, the Rama actor becomes Ravana and gets the beating but, having played their parts they get together as actors bearing no grudge, no hate, no pride and no shame. The play simply feels real but really remains a drama. The company belongs to the Self and Rama and Ravana belong to the Antahkarana. The duality is not so much outside but rather within. Sometimes we become Rama and sometimes Ravana according to the flow of our emotions, desires, ambitions and temperaments. Victory does not go to Rama, nor defeat to Ravana but to Daivee (good) and Asuree (evil) temperaments. Only if one could prevent oneself from being overwhelmed by these parts and retain an equilibrium could one become Sthitaprajna. Influenced by Daivee Sampatti one feels peace and love and when one is agitated and sees evil then Asuree Sampatti has taken over. Thus the basis of duality is within, arising from ignorance.

The discipline and knowledge is given to purge the duality from within. The victory for Sthitaprajna is not for pride and Ahankara but for humility and magnanimity, to bring about equity.

For example, the mongoose and the snake are enemies; they always fight. When the snake bites the mongoose he seeks out a herbal root and cures himself and fights again and again until he cuts the snake to pieces. The same drama is taking place in one's Antahkarana. The embodiment of duality has to be cut to pieces and destroyed within. The help of the herb is the holy man or the meditation. The sky is unaffected by the clouds which float around it. The clouds are the hindrances, the pangs of duality, the good and the bad, or love and hate. Just retain your detachment like sky or space and then Sthitaprajna will be a reality and the world becomes a drama to witness.

*R.J. Would His Holiness say more about sacrifice. Is it the final surrender, full of happiness and joy, of one's attitude to worldly attractions and is it needed to know always that Atman is my real Self. Is it a once and final sacrifice or does one have to do it regularly?*

H.H. Sacrifice is an important factor of spiritual discipline for realisation of the Self or liberation. By liberation it is meant that the Self is liberated from possessions and attachments. When Self alone remains then it shines in its full glory and needs nothing else.

Sacrifices are of two types: internal and external. The worldly possessions which one acquires and hoards for continuous and constant pleasure are the subject of external sacrifice. All that is the source of pleasure comes with attachment and so is an object of bondage, a hindrance to Self-realisation. Sacrifice is of course a gradual process and each time it makes one lighter in two ways; it enlightens, and it lightens the burden. Those who desire to realize the Self have to sacrifice all their burdens on the way. Sacrifice is to reach out to help others in need. Possessions are for relishing at moments of one's choice at the expense of others.

For example, the sage Dadhichi who, by austerity, was reduced only to bones and had thus become very powerful, sacrificed his bones to create a thunderbolt to destroy Vrtrasura, an invincible demon against whom even the Gods were powerless. And again, Shivi offered his body bit by bit to the Absolute who appeared as a pigeon to test his capacity for sacrifice. There is no limit to sacrifice, the more the better.

Internal sacrifice is equally important. Within each Antahkarana there lie valued possessions of love, hate, attachments, desires, anger, greed, pride, prejudice and ahankaras of various types. These too need to be sacrificed to unload the mind and purify one's Antahkarana. These are subtle possessions and they are hard to part with. The ultimate realization is to have nothing else but the Self, so everything else must go. One cannot sacrifice the Self for it is limitless and one, without any 'second' to receive it. Internal and external sacrifices make one light and with lightness one feels free. A boat carrying a heavy burden sinks deep in the water and moves very slowly. A lighter boat floats freely and moves faster to reach its destination.

There is another story of Manu and Satroopa, who were like Adam and Eve. After they had performed austerities, the Absolute appeared and offered them the privilege of a wish. Satroopa said, "What if you can't afford what I ask?" but the Absolute assured her he could afford anything. So she asked him to incarnate as her son and he fulfilled her desire.

Thus, there is no limit to sacrifice until Self is fully liberated and becomes universal. What belongs to the individual is all subject to sacrifice. Here is a story we have heard before:

The teacher of the Gods is Brhaspati. His son Kach returned home after study of Vedas. His father asked him what he had learnt. Kach said that sacrifice was the best way to liberation, so he would sacrifice all his claims and he took to a small room. After some time, his father asked him how he felt, and Kach said he felt satisfied with his great sacrifice. His father reminded him that he still had his room, so Kach got the message and left his room for the forest where he built a hut; but still he was proud of his sacrifice. After a little while his father appeared again and asked how he was getting on. Kach again said he was satisfied with his sacrifice. His father asked him whether he could not sacrifice his hut, so Kach promptly abandoned the hut and began to live in the open, suffering the cold and heat and rain to uphold his sacrifice. Lastly, his father asked about the internal possession of his own pride in his sacrifices. Kach, to prove his resolution, built his own funeral pyre in order to perform the final sacrifice of all. Then at last his father gave him some spiritual advice. He said that Kach, being burdened in his Antahkarana with the pride of sacrifice, would, even if he gave up his life there and then have to take on yet another birth and another body and family, and so the cycle of sacrifice would never end. To complete the sacrifice once and for all, he must sacrifice the Ahankara of sacrifice.

In worldly life, if one comes under certain influences such as the scriptures, the teacher, a wise man or some moment of heightened experience, one may easily resolve to sacrifice everything; but to put that resolution into practice is difficult without proper understanding of the philosophical reasoning. Possessions are for pleasure and pleasure comes from things outside oneself. Bliss comes from within when there are no possessions. This is the form of Sat Chit and Ananda. Truth Consciousness and Bliss arise by themselves. Sacrifice leads one to that state where bliss can arise in the full consciousness of one's Self, which is the true creator of all the glorious things in creation. By sacrifice one loses nothing but gains the Absolute. Prakriti carries on worldly affairs, the drama unfolds scene by scene and the witness, the Self, remains in bliss. This is also the state of Sthitaprajna. He ascends and holds to the centre where there are no things but that which is the cause of all things. Both external and internal possessions have to be sacrificed gradually. The final sacrifice is the Ahankara of sacrifice itself and then what remains is Truth, Consciousness and Bliss, the Self-advaita.

*R.G. I would like to ask a question about meditation. His Holiness has told us that during the proper act of meditation the power of consciousness begins to rise from the natural location of Muladhara, the basic chakra, and if not hindered passes through all the other chakras till it reaches the Ajna chakra between the eyes and there shines as the light of Sattva. Does this rise of consciousness circulate through the chakras in a particular order and is it this light which purifies the Antahkarana?*



H.H. Penetration of the power of consciousness through the chakras is orderly. Once the power (Kundalini) rises from the Muladhara through Swadisthana, Manipuraka, Anahata and Vishuddha to the Ajna chakra and ultimately to Sahasrara, it merges with the universal consciousness, the Brahman. These are the orderly steps as explained in the Eightfold System of Yoga of Patanjali. There is some difference between the practice of Meditation and the system of Yoga.

The power of consciousness arising at Muladhara is a neutral power and it has to be used by the conscious being, the individual. Unless it manifests itself as light at Ajna and finally in fulness at Sahasrara, its use will be entirely at the bidding of the practicing individual. When it manifests as light it certainly purifies the Antahkarana and this can be verified by the state and actions and thoughts of the meditator. He behaves like Sthitaprajna.

Below this state it has more of a miraculous and creative nature which can control the processes of natural laws. Fine laws over-ride coarse laws and, the individual's Antahkarana not being purified, remains unstable. If he is Sattvic by nature he may not be tempted to miraculous exhibitions of power and can move on further to total enlightenment. If however, the practitioner is Rajasic or Tamasic, the power can be used in various different ways. This is rather unfortunate for it may lead to mere demonstrations of power by Ahankar and so degenerate and bring about a fall from the discipline.

For example: in agriculture, some fertilisers can be used to produce bumper crops but after a few seasons the land loses its vitality and fertility so there comes a time when the land cannot produce any more crops for some years. This is also the case in the forced use of energy and may happen to Rajasic and Tamasic practitioners of Yoga, but not to the Sattvic.

The right use of this power is, when having reached a state of love, one is ready to sacrifice everything; for in the light of consciousness one sees things as they really are. Efficiency increases and work is done much more quickly than before. Antahkarana becomes purified and acts of Ahankara begin to diminish.

Meditation as given to us is not the same as prescribed in Astanga Yoga. This is the Raja Yoga, the royal or simple yoga suitable to householders as well. It reaches the same goal of enlightenment but in a simpler manner in which all the aspects of human nature are given equal importance; the emotional, intellectual and physical aspects of devotion, reason and practice all contribute to the same goal. Astanga yoga is one of the specialist ways and demands more disciplined practice. It is certainly quicker and powerful, but if not completed then the power created may be misused.

*R.G. May I ask if our meditation does in practice lead one to experience the light in the forehead between the eyes at the base of the nose? I asked this of His Holiness two years ago and he confirmed it. Could he say something more?*

H.H. Raja Yoga is the simple system. Through the prescribed meditation, when such a phenomenon does take place then the energy will not be misused because it is equally supported and controlled by knowledge and wisdom. Secondly, anyone can practise this meditation and, if done properly, it will create the condition of experiencing light at the position indicated. This is for householders who go through the threefold discipline of heart mind and body simultaneously. Astanga Yoga is a specialist system and it requires strict celibacy to preserve the seminal constancy and this in itself is difficult for householders. One who cannot keep still for two hours continuously for disciplined yoga practice cannot take up Astanga Yoga. As it demands greater discipline it is capable of producing quick results. Raja Yoga, being simple, takes a little longer, but the end result is the same.

Nowadays, under the present conditions of human life, Astanga Yoga is more difficult to practise than ever before. Usually those who undertake this specialist approach do not fully complete the system because the body,

as it is, is not capable of sustaining the necessary discipline and rigorous practices involved. Some headway may be made but then they turn to physical or miraculous displays of power which are totally unsuited to self-realization. Ahankara is the main enemy which dislodges such disciples. Compared to this hard discipline the householders way of threefold discipline is simple and easy. It does not demand too much physical discipline for it gives equal emphasis to reason and devotion to support the practice of meditation.

*R.J. Returning to H.H.'s story of the mongoose, it seems the mongoose represents goodness because he always wins. How do we nourish the mongoose?*

H.H. The mongoose is not necessarily the representative of Daivee Sampatti or the forces of good Nor is the serpent a representative of demonic forces. During the discipline, all the hindrances which arise are represented in this story as the serpent. When one is distracted from the discipline, some help is needed to supplement lost energies, so the mongoose goes to look for the root of the herb which he knows will neutralize the poison and recharge his energy. The meditation, as prescribed, is the root of the herb which one needs, just for a little time during the day, to replenish the energies lost in worldly affairs. This is the way to treat the story.

### *Thursday 10 January*

*R.G. May I continue with my question of yesterday about the Ajna chakra by asking His Holiness if Ida, Pingala and Sushumna, which carry the three forces of the mantra up to the Ajna chakra, can be related to the physical, emotional and intellectual aspects of man? Is the Sahasrara where the union of the mantra, the meditation and the meditator takes place? How does Sahasrara relate to the Antahkarana?*

H.H. The total unity, the real Advaita, takes place after knowledge of the truth is achieved. True knowledge is that the world is illusion and there is no difference between the Self and the Absolute. The fullness of this wisdom dawns in Sahasrara. It is the centre of Buddhi, and its thousand—innumerable—petals contain all knowledge. When Antahkarana is purified then whatever aspect of knowledge is needed is available just like touching the keys of a typewriter to produce the desired letter. This, one reaches through Ajna chakra, the abode of light. Here all three aspects of the vital energies Ida, Pingala and Sushumna come together. These three carry the three forces of hot, cold and neutral influences, connected with Sun and Moon. Sahasrara is the seat of unity so the meditation, mantra and meditator become one here.

Yesterday what was said about Astanga Yoga and Raja Yoga was intended to emphasize the capacity of the disciple and the rigorous and simple approaches to discipline involved within them. Neither was criticized as inferior nor was either proclaimed superior. The fact about Astanga Yoga is that it demands a rigorous approach and so requires a forceful aspirant who is not only celibate but very controlled in his daily life. Raja Yoga, the system of three fold practice is on the other hand simple and easy, suitable for householders. As far as the ultimate goal is concerned, from Ajna chakra onward there is no difference. Raja Yoga employs devotion, reason and meditation, which simultaneously cater for all three aspects of human capacity through heart, mind and body.

*R.J. His Holiness once said that Self-Realization was not a gradual process but happened instantaneously, as in the story of the Mahatma and the tamarind tree. What really strengthens the devotion and longing for truth sufficiently for such a thing to happen?*

H.H. Self-Realization is an instantaneous event. Once it happens then it does not disappear. The Self is one and limitless, so nothing really happens to it. It is always the same, ever present, ever conscious and ever blissful.

So Self-realization as an event is almost a misnomer. When talking about Self-Realization one is really talking about the elimination of hindrances or ignorance which seem to indicate that one is not realized. Therefore it is true to say that elimination of hindrances is a gradual process. Realization is instantaneous, and is deemed to take place when ignorance is finally dissolved. This removal of ignorance can take place through any of the three ways, devotion, reason or action or all together—the Fourth Way. It is difficult to predict when ignorance will eventually disappear because it is never the same. It may be dissolved quickly or it may take ages. It depends upon the individual's layers of ignorance, his desire to remove the ignorance and his readiness to engage in disciplined work with consistency.

The sages have given the systems to do that and one can take to the system which suits one and work out the removal of ignorance quickly or in a more leisurely way. Some even give up on the way, others shy away altogether. Thus it is entirely up to the individual and no forecast is possible. Systems are true and known to be effective. Usually it is said that devotion is quicker *but though devotion seems easy it is very rare*. Knowledge is the sure way but acceptance of truth sometimes does not seem profitable.

The story in question proves the point. It shows the result of real devotion. When Narada asks the Mahatma under the tamarind tree whether he really understands what has been said the Mahatma replies that he does. He understands that the Absolute has agreed to meet him and that is all that matters. He can now remain in the bliss of this true knowledge. This total devotion is rare and that is why the Absolute appeared instantly and the union was materialised. Narada objected because he was proved to be wrong, and the divine dispensation also proved to be wrong, but for Absolute such discrepancies do not matter for only the quality of devotion was being tested—and tests are always tricky!

There are three factors involved in removal of ignorance—emotional, intellectual and physical. These factors are personal and one of them predominates even when all three factors have to be considered as for householders. Therefore, if a disciple is predominantly emotional, intellectual pursuits should not be forced upon him. The same applies to others, for example, to a rational man, devotion looks rather lowly.

The difference between Astanga Yoga and Raja Yoga has already been discussed. Basically the system of elimination is one, like a river, but it can divide into various streams and then meet again as does the river Narmada which divides into two at Onkareshwara and joins up again after a couple of miles.

Dr. Roles was full of devotion. When at Rishikesh he was given an examination of twenty questions he failed, but he was the only one to stay in contact and establish a relationship with H.H. through love and devotion. At one time it was suggested that he should stay at home and proceed with the knowledge he had been given, but he insisted on having good company and came to India again and again. In devotion there is no barrier of space or time, but getting together is always good, even to see each other.

Self-realization is instantaneous. Removal of ignorance is gradual, and the intensity and determination of the individual will decide the period of time it will take him to remove the ignorance. He must do it himself.

*M.A. Yesterday His Holiness used certain myths, some new to us, to illustrate his answers. We had wanted to ask him about myth, because in the West there is renewed interest in myth and stories as people turn away from empirical knowledge to look for spiritual knowledge. Are these universal myths, such as the one quoted yesterday which was similar to the story of Adam and Eve, stored and released by universal memory? How does this relate to creative imagination in the individual Antabkarana? Everyone loves his stories!*

H.H. Myths are common to all civilizations. In the passage of different cultures and civilizations the human spirit passes on its experience and intuition to following generations in the language of myth and allegory. Myths are a combination of intuition and reason. An element of creative imagination comes in to produce an artistic narrative on a factual foundation. Myths are not just imaginary. For instance, God exists, but this cannot be

proved by any experiment. There is an intuition of a power which cannot be revealed by pointing a finger, so inspired beings in all cultures try to build up a structure of myth in order that those who have had no such direct intuition may grasp the idea and then open themselves to that intuition. This is how myths arise, not to deceive but to explain the inexplicable. When those with unclear Antahkarana try to build their own myths the result is to distort and complicate; this lowers the standard and the true meaning is lost.

Myths are pleasant because their central theme is always human experience. A myth is complete in itself, coherent and integrated, so everyone remembers the whole story. Analytical explanations not based on human events seem disconnected and are therefore difficult to hold in one's memory. That is why ordinary people cannot love them.

Empiricists try to explain everything empirically but having found its limitations they turn to find traces of deeper knowledge from myths.

Knowledge is received in four ways. First is from experience, then through reason which lies just beyond experience. The third, the Shruti, the Word, the Veda or the traditional scripture, give knowledge which cannot be known in any other way. The fourth is the words of Mahapurush (great men, wise men or holy men) who sometimes create stories using the allegory of myth to convey the essence of their own experience. To ignore these as meaningless is to deprive oneself of something real and artistic. Wise men have no axe to grind, but they can be creative and artistic in presenting what they have experienced or realized.

Some wild myths are produced by the adventures of not-so-wise men! They let loose their fancies and cook up a story simply to impress or deceive. These one must ignore.

Myths are messages of a metaphysical kind. As they are allegorical and artistic expressions, to try to find some historical basis of fact is rather a fruitless exercise. Every culture creates its own myths and they are similar because they are all human. There is no particular body of myth deposited anywhere but conditions giving rise to similar myths do abound. Consciousness is creative and creativity is not copying. Similarities may be accidental or eclectic.

Myth helps clear the sheath of ignorance. For example the sun is always shining and those who are not blind can always see the sun. If clouds come over, the sun may be hidden, but when the wind blows the clouds away one can see the sun again. Likewise these myths are like winds which clear away the clouds of ignorance so that the truth can be seen clearly again. Realization is already there because the Self needs no realization but the clouds of ignorance must go.

These myths and questions are not new. The same questions and answers are all examined again and again in time. Each person finds it anew, but only because of the cloud in his experience. Myths carry a message. The qualities associated with the Gods are love, mercy, justice, charity, truth and bliss, rescue of the meek, punishment of demons, and security and protection of the weak. These things are there for us to learn and put into practice.

The essence of all myths centres on the oneness of God; some like it without form—Nirguna—others prefer Him with form and involve Him in the drama of Creation. This is Saguna. They call Him by various names and dress Him according to their culture. The wise look for unity, poets usually look for descriptive glory. Common man enjoys whatever he receives through his family tradition. Very few like to go for the truth of His unity, conscious freedom and blissful detachment. Absolute must be one and cannot be two. If there are two Absolutes then there can never be a resolution of Truth and duality will always prevail. There will be no peace, no reason, no freedom and no permanent bliss. Every vision or myth will be incomplete, blurred and ambiguous. Uncertainty will reign everywhere.

Consider the story of two artists previously told. The two promised to produce the same result. One, the emotional, took to the formal painting of images. The other, the rational, simply cleaned the wall and polished

it like mirror, removing all blemishes. When the partition—the cloud—was broken down, the real painting was reflected exactly on the other side. This simply illustrates the unity of the creative force and all manner of myths aim to show the absolute unity of God. In a pure Antahkarana, simple myths arise but in impure Antahkarana they are confused.

*M.A. Please explain the four terms employed.*

H.H. They are:

**Shruti.** Received by verbal tradition. The ‘Word which was in the beginning’, the Veda, the Knowledge, the essence of ancient tradition, non-historical visions of the forefathers we know not.

**Yukti.** The reason and logic through which one can know what is not obvious, the metaphysical.

**Anubhuti.** The experience of the individual, the direct sensory perception, empirical knowledge, the certain and primary means of knowledge.

**Mahapurush.** The wise man, great soul, holy man, the visionary, the poet who uses all of the three above, and being of pure Antahkarana, employs his conscious vision to give new interpretations and timely guidance. He is a realised man.

They are all valid means of proof. Mahapurush does it most appropriately and convincingly.

*R.G. I have a question from Alan Bray, a senior member of the Society who has been a member since the days of Mr. Ouspensky: When one has reached the age of 80 and retired, how should one prepare oneself for death?*

H.H. Death is only a change of form if one is not liberated. One should follow the discipline as much as possible and withdraw from the world as much as possible to devote one’s mind to remembering the Absolute and His glorious act of drama. Fewer the desires the better. The only need is the Absolute you have known. Don’t cling to the world. The journey will be easy.

### ***Message to the Study Society***

With my blessings I wish that love may keep flowing amongst all those participating as disciples and guides within the Society. This love will provide knowledge and communion of a practical nature to keep the organization lively. Therefore stay united and by supporting each other uphold the duties for smooth running of the organization. This will ensure progress and win the blessings of wise men. My heartfelt goodwishes for all of you to keep your minds intent upon Dr. Roles’ feelings and thoughts so the Society may enjoy continuous progress.

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