

AUDIENCES WITH HIS HOLINESS

ALLAHABAD

24 - 26 February, 1985

Lady Allan

Professor R. Guyatt

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We had arrived in Delhi in the early hours of Thursday morning, 21st February. During the afternoon we received a message to telephone Jaiswal at Allahabad, and when we got through we found that plans had changed slightly and we should get there as soon as possible in order that audiences should start on Sunday morning, 24th, instead of the following Tuesday. It was too late to change our tickets to travel early the next morning, so we came by train on Saturday, reaching the hotel about 7 p.m. where we found Jaiswal and had a discussion with him about the following morning's audience.

FIRST AUDIENCE

24th February, 1985

We went for our audience to another smaller temple at Sangam (the confluence) where H.H. was staying. He seemed very warm and welcoming, and was in a small simple room and we presented flowers and fruit and meditated first, as before.

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

H.H. smiles warmly and indicated that we should proceed. MA: Although we realise our Sinhavalokan has only just begun and is a continuing process, can H.H. say anything to help us over our response so far? From this can He see where our chief weaknesses (or possibilities) lie?

H.H.: The process of Sinhavalokan is to look back from the beginning to the point one has got to so far. It is really related to the pace of a lion - what the lion always

does. He is master of the forest, and yet, whenever he is out on some chase or with his mate, he always, after an interval, looks back.

One sees how far one has gone, one also sees if something has been missing, or new barriers have cropped up. One looks each side to see if the impediments are not too dangerous to overtake one, or create more obstacles, so that the way is kept clear for the aim towards which one is advancing. This is the process of Sinhavalokan; every student does it when exams are getting close, they revise everything which they have learnt, and this is what is expected from Sinhavalokan.

Having done this, if we have found difficulties, or new obstacles arising, that is the time to put them before His Holiness.

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

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

MA: Could we also have His advice on assisting others to assimilate His material, particularly the overseas groups? Should we give it gradually from Colet House?
(we do not think the interpreter repeated the part about the overseas groups)

H.H.: It all depends upon demand! You have enough supply for a long time. Give that slowly and wait until they digest that material, and if they do try to put it into

practice, questions will arise. If questions do not arise from them, then they have not bothered to do anything about it - they have heard it and that is the end of it. This is the process - check, see if there is a demand, and if there is, then give them more.

Ultimate aim of all this material is to enliven the mind and show their progress towards liberation of the Self. You cannot keep it totally secret, but you need not give it as a whole. So, go step by step - give them some and see the response and then give it to them - there is no need to keep anything secret.

RG: We felt our answer about justice and equity wasn't very satisfactory, and we would like the question from Mireille Norris read to H.H. to start our discussion.

MN: Your Holiness has taught us the value of referring to the Param-Atman and made us aware that consciousness is all around us and in us, and does not have to be created. Through this understanding, a taste of what harmony really is comes with a realisation that all is fair in the universe. There is an omnipotent fairness in all that is manifested around us. Is the ultimate result of manifestation to bring harmony and unity and is it necessary that, as a school, we need to experience this firsthand in our own life? Unless we feel justice and equity in our own life, how can we help others to find and experience it?

(**Note:** It then appeared that Jaiswal, who had our Systematic Proposition to H.H. with him, went through our Justice and Equity reply, and H.H.'s answer follows; the question was not read to H.H. so we do not know what Jaiswal said.)

H.H.: The concepts of Justice and Equity are two sides of the same coin. Where there is Equity then there ought to be Justice. It is not possible for either of them to exist by themselves. The way to approach this problem, which is only one problem - not two as the words indicate - is that all this arises from two aspects of the opposite as well - and the two aspects are attachment and prejudice. Attachment (Rag) and

Prejudice (Dvesh) which is usually called hate. If there is any attachment anywhere, there is bound to be prejudice somewhere too. Attachment is always to a particular form. Form has certain limitations - and you will have prejudice against anything outside those limits. Here Justice will be denied.

You cannot have attachment without prejudice, or prejudice without attachment, as you cannot have justice without equity. If you want to bring justice and equity into your organisation, in your society, in the world, the first thing you have to learn is that attachment is the mother of injustice and prejudice is the mother of injustice. They are responsible for creating difficulties in personal lives, social life and national life. That is the way to look for - if you treat everyone in the world as you would like to be treated yourself, then you will see how to behave to them.

Whatever you need must be provided to everybody else. Everyone else is the same aspect of the Absolute as yourself. Treat everybody as equal to yourself, then you will learn what is natural equity and how justice descends on this earth.

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

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

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

On the other side is the world of multiplicity and divisions. Because of these divisions, troubles arise.

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

There is no division between any individual and the Param-Atman. This message He gives to you, and this message you have to bring into your life - all divisions must go. Unless you dissolve the divisions you will not be able to pass on the knowledge of unity. That is the job. These are the four points.

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

There is an example of a very rich man here - an industrialist. He has all sorts of industries all over India, and some outside India. This man is so preoccupied with the worries about his business that his digestive system is almost incapable of doing anything for him! He has been advised to eat only some extremely raw chapattis, and green vegetables! More than that he is not allowed to eat or his life will be in danger.

He sees his servants enjoying all the delicacies the Absolute has produced in the world and which he is denied! These are the sort of situations from which we have to take a lesson - the lesson of equity and justice.

If we can help other people, certainly we will be passing on the influence of the Param-Atman. There is only one influence - that is unity. If we consider that being destitute of certain things is the cause of trouble, then the logical concept which arises is that possession of the thing must bring happiness. But you see that it does not. What is it that brings the trouble? Ignorance is the real trouble - it is not having lack of possessions. Ignorance of one thing only - ignorance of unity is the trouble. We do not know what Param-Atman is, or what the Holy Man is saying, so we keep on dividing things in our own way. Division is the cause of all the trouble.

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

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

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

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

H.H.: Both are practical ways. Working on oneself is limited to all the members because they are committed members of the organisation, knowing the discipline. They have gone through the discipline, so working on themselves is for them. But the question arises, why should we keep this knowledge only within ourselves? There may be some people who are seeking something and do not know where to go. It is equally possible and necessary that some of the outside public should be given the introductory knowledge which you already store and what you are trying to do in your own life. So, both ways are agreeable to His Holiness. If they are denied the knowledge that there is something, somewhere - if they do not know, they will never seek. They might have a potent desire in their being, but they can't express it unless they find a reasonable person to ask, so you have to manifest yourself in such a

manner that people know there is a place to go and ask. This much information is necessary, so prepare whatever within your limits you can do.

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

MA: Should we say that, having spent a year studying the necessity of unity in the world according to His message, we have to own we have a problem of duality and we would like His guidance on this, because many of us, and this applies particularly to the overseas groups, feel they would like to work purely on the System given by His Holiness because He has said He has given all that is necessary, over the twenty years, together with the Meditation, for liberation. Perhaps Professor Guyatt would like to say now what he feels.

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

MA: Those of us who accept H.H.'s teaching as the Source of the System don't see this duality and we find this duality an impediment.

RG: But it is a help to others.

(Note: it became clear listening to Jaiswal that he was not repeating exactly what we said at this time, but gave a long piece to H.H., obviously mentioning Dr. Roles a great deal and "Bharat" (India), neither of which was mentioned in our questions. Afterwards we asked him to write out exactly what he said, from the tape recording made at the time, and the following answer from H.H. was in answer to Jaiswal's statement. Our questions were not told to H.H. at all. Jaiswal was very annoyed to

be asked to give us his statement and wrote on it “This is almost word for word translation. It is good for the record, but I feel I have not been trusted.”)

J: Your Holiness, there is some special problem which I would try to place before you. Dr. Roles did not appoint any specific leader, and, after his death, the task of leading the Study Society was bestowed in joint leadership of three persons. Two are present here and third is deputed to care for the Meditation side. I have not known him. At present there is some division.

Before Dr. Roles met you he worked under the guidance of Mr. Ouspensky. Mr. Ouspensky had visited India. He had a feeling that knowledge of the truth lay somewhere in India and must be acquired. Although he did get some glimpse, he could not acquire it. He instructed Dr. Roles to investigate. After this Mr. Ouspensky died. Dr. Roles kept this memory alive and he was in search for the true knowledge from India. With the grace of God he happened to meet You. So far much literature has been received through Your Holiness. Situation, therefore, in the Society is such that some members feel that the knowledge given by Your Holiness alone should be considered. There are others who do feel close to Mr. Ouspensky’s literature and it suits the Western approach to human mind. The new knowledge of Vedanta, with new terminologies, is a bit difficult to assimilate quickly. Therefore, they feel that some use of Mr. Ouspensky’s literature should also be made. Professor Guyatt and some other members feel the same that the old tradition should be allowed to work with the new tradition given by Your Holiness. Some others, equally reasonably, feel that the old is rather like keeping salt in the mouth. If we want to taste the sweetness of the true knowledge we must discard the salt. This has caused some opposition. This opposition is the cause of some mental agitation. Peace is not

prevailing. Kindly offer some advice so that peace and unity may prevail. How should they manage their affairs?

H.H.: His Holiness described the episode when He saw Dr. Roles at Ram Nagar for the first time when Dr. Roles told Him about Mr. Ouspensky, and that Mr. O had instructed Dr. Roles to find a teacher in India. H.H. responded that He would give whatever help He could, so the work proceeded and in the course of time so much material has been given which can tackle every aspect of unity in this life.* There is hardly anything else which could be given because it is already there, but He will see you again whenever you want to see Him. (* H.H. said, in reply to the same question in 1979, that everything was in His material but his 'style' was different.)

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

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

As far as H.H. is concerned, whatever Mr. Ouspensky has done in his own way, he has done for liberation, everything which is applicable to liberation of man, which is positive in its approach, is almost the same as H.H. is saying. So where is the difficulty of not using Mr. Ouspensky? He has not wasted his time in something unnecessary. Whatever he has created which can easily be put into practice can be made available to individuals. H.H. does not claim that only His knowledge is responsible for the liberation of the individual - whatever you think is necessary, whatever can be used of the material left by Mr. Ouspensky should be happily used so that people can see the variety and take whatever is suitable to them. Don't make any problem out of this situation - use whatever is necessary. The necessary work is the liberation of man. It was also the aim of Mr. Ouspensky and what Dr. Roles tried to bring in with the help of His Holiness - His material is equally available. Use them both - there should be no difficulty in using them both. Take the example of Professor Max Muller who studied Sanskrit and translated some of the Vedic literature - the Bhagavad Gita, the Rig Veda, the Upanishads, and the Brahma Sutra. At one stage, in an introduction, he says that they are nothing but Songs of the Lord. He dismissed them totally after translating them. It so happened he had come to India and met some of the Holy men, and they gave him knowledge of what the Upanishads stand for, and later on he changed his stance and he said it was his own ignorance and that they were helpful to any individual in the world. (**Note:** A warning to us not to treat H.H.'s material just as "Songs of the Lord" - Mr. O. quoted Max Muller after his realisation of the truth.)

The situation is this - whatever you have gone through in your own tradition, preserve it, but use it for the liberation of man - and whatever you feel is useful from His Holiness, use that too, and this must bring in some sort of unity in both of you.

You work not as two bodies - but with one spirit - forget that one is more useful than the other - just use them both and carry on the work. As the work proceeds and people ask questions and put their difficulties, then try to resolve them from both sides. Make use of everything - there is no division in reality - Absolute is the same in Him and in Ouspensky too. Any question on this?

MA: I would like to say that it wasn't a question of ignoring Mr. Ouspensky, but Dr. Roles said that Mr. Ouspensky's teacher denied the existence of the Divine Self in everyone, so we must be very careful because much of the teaching is about our prison, not about liberation. Dr. Roles said we must be very careful to use only those parts which were about liberation, and he gave very clear directions to some of the overseas groups, and to some of us, that we would find it all in His Holiness's teaching, and they prefer to go through that in order to see the whole.

Jaiswal indicated that time was up and we should consider the answer carefully so the above was **not** put to H.H.

RG: Please thank H.H. for His marvellous answers, particularly the enlightening one about Justice and Equity.

(**Note:** Max Muller is extensively quoted by Mr. Ouspensky in 'Tertium Organum'.)

SECOND AUDIENCE25th February, 1985.

(Note: all questions on “guidance” seem to have been put to H.H. as if we were asking for very personal guidance - not at all what we meant!)

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

H.H.: The sound which one hears in oneself is not necessarily always unmistakable. It can be a mistaken sound. It arises because it may have been produced by Ahamkar. There are two elements which prompt these sounds within oneself; one is pure Aham and the other is Ahamkar. When the sound arises from pure Aham, it really comes from the Atman, or the Param-Atman. This is certainly a pure message - pure inspiration. It has no faults - it is true, and most useful. But there may arise sounds caused by Ahamkar in which all our Antahkaran is involved - Manas, Buddhi, Chitta and Ahamkar. They are not necessarily pure, but they can be made pure, and purification of the Antahkaran is the work of the discipline, because it is only through the purification of Antahkaran that you would be able to find out where the sound comes from. The purification of Antahkaran is possible by the influx of Sattva in Buddhi. Unless that takes place, it is very difficult to decide whether it is the real sound or something contrived by oneself in one's Antahkaran.

The way to go about it is by four elements - one is the Shastras - Shrutti, and Smrtti (Shastras are the Scriptures which contain two - (1) Shrutti, the Vedas and Upanishads which have no author, and (2) Smrtti, the later ones given by individuals, like the Bhagavad Gita. The third element is Maha-Purush - the Realised Man. You can refer to all you have heard to verify - if it agrees with the Shastras, then it must be all right. If you do not find it properly verified through the Shastras then you can

approach the Realised Man and verify through Him whether this inner voice constitutes truth or untruth. Apart from all these three there is the real inner confidence of the individual - the experience of the individual. That is something very deep, but this inner confidence of the individual cannot under any circumstances whatever go against the word of the Shastras or the Realised Man. So, if it agrees with the three, then the resolution of the individual and the confidence derived from his experience are right for confirming the truth. This is the situation - one cannot always say that what comes out of the Antahkaran is really the voice of the Param-Atman - it could be something of one's own.

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

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

He does not deny the existence of the other means - but a reliable or trustworthy way of doing this is possible only when the Antahkaran has been fully purified with Sattva. If there is any element of Rajas and Tamas in the Antahkaran of the

individual, then whatever comes out as guidance, or comes in as guidance, may not necessarily be right.

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

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

MA: There is a question (AB) which is the sort of question many people would like to ask.

AB: H.H. has said that His guidance is available at all times. It is never withdrawn on His side. Can He help us in our present state to be more aware of this guidance and to act in a way suitable to its grace? (Note: It is not clear if the question was put correctly.)

H.H.: Grace is possible, but it is again possible only when the individual's Antahkaran is totally pure, pure not only with Sattva, but pure in that the individual is not seeking any gain. This is possible, but it does happen very rarely.

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

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

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

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

(Note: Again it was not clear that the question was put correctly.)

H.H.: Whatever comes out of one's Buddhi in relation to the problem in hand, or the danger in front of one, Buddhi is most careful to try to save the individual, because in saving the individual, Buddhi is also saved. But one should not think that everything Buddhi says is true to the Absolute - it depends entirely upon the level of

the Buddhi what type of answer you will get. Buddhi certainly gives the answer, but the question is what sort of Buddhi? As far as connecting oneself to the Teacher and trying to get inspiration through the Buddhi of the Teacher - in rare conditions this is possible - it is possible to connect directly with the mind of the Teacher if all the necessary conditions are there, but these conditions are rare.

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

Vishwanath was startled and said, "How did you know?" Then the disciple told him that he has been meditating on him for a long time, and that eventually he could see everything in his Antahkaran - his Manas. Now such a thing is possible, but it is extremely rare - it all depends upon the Buddhi; if Buddhi is pure you may be in a pure state for a moment then you will get a pure answer - it does not mean that you will always be in a pure state - it may fluctuate, and there may be situations where the environment qualified the instrument and you do not get the right answer. One should not take it for granted that you will always get the right answer.

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

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

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

You can check whether you are involved with attachment and prejudice. For instance, judges are supposed to give sentences free of attachment or prejudice. Every judge is supposed to have risen above these. He listens to the case, and all the evidence and gives an impartial verdict. If his son is involved in a case which comes before him it poses a problem. If he can transcend his relationship with his son and treat the case, not the son - only then could he be called a real judge who has transcended forever attachment and prejudice. So when you want to see if you have any attachment or prejudice, ask yourself if you are treating the question in exactly the same way as you would treat yourself or your son, or the one nearest to you whom you cherish. If you find you would do exactly the same, only then can you say your promptings were right. They are almost always clouded with some attachment.

Here is an example - a young man left for Bombay from a village in this state. When he left his wife was pregnant, and she gave birth to a son four months afterwards. This young man had to stay in Bombay for twelve years - he could not afford to come home, but the correspondence continued, and in course of time the boy grew and used to read the letters and used to write letters. One day, all of a sudden the young boy wanted to go and see his father, so he left for the long journey to the station. At the same time the father, now an older man, wanted to come home and started from Bombay and reached this same station. The father had to stay the night because the village was far. On the same evening they were both there. He got a waiting room at the station in which to spend the night. The young boy did not have any money, so he had to sleep outside. The boy had a cold, and was coughing quite a lot, and had a little temperature. The man found he could not sleep because the boy was coughing outside and making coarse sounds. So he called the station conductor to remove the boy from the vicinity of the waiting room. So the boy was removed and suffered much. In the morning as he was about to leave for the village, the man looked at this boy and found some similarity in his facial characteristics and enquired who he was. The boy gave all the details - his name, his village and his father's name. The man asked why he was here, and the boy said he was going to Bombay to see his father. The man realised this was his son, and embraced him and cried for the sin he had committed last night - to have removed his own son because his son's cough was disturbing his sleep.

If your Antahkaran is pure and Sattva prevails, not Rajas and Tamas, then all your promptings - whatever message you get from within, from your conscience, will stand up for everyone in the world, not just your own son. Because Atman is the same everywhere, Sattva sees the Atman, not the son. If one has cleansed oneself,

then certainly Buddhi will respond, it will respond universally, not individually.

Whatever one is doing, one has to see if one is doing it for the Param-Atman, or for oneself, or one's relative, or things one cherishes, or the organisation to which one belongs, or the nation to which one belongs. That is the thing to watch.

MA: As we have been talking about the Antahkaran, in our Sinhavalokan we have come across one rather technical question which we would like clarified. Two things people find very valuable which H.H. has said are that it is the Chitta which climbs the ladder, and that it is necessary to keep the door of Chitta open to the Absolute. In the early Records we find H.H. did not give us the word 'Antahkaran', but seemed to use the word 'Chitta' for the causal body. Later He described Chitta as one of the four functions of the Antahkaran. Could He say whether in the above two examples (the ladder and the door of Chitta) this is the Antahkaran as a whole, or as one function of it?

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

not be impediments, and then your Chitta, or Buddhi, or Manas or Ahamkar will work much better.

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

MA: So it is the Antahkaran as a whole which climbs the ladder?

J: Yes.

MA: There were several questions from New York, some of which are contained in the following: they realise that they have faith and love and valuation for the Tradition, but do not seem strong enough to make the whole-hearted commitment - how to get the strength and determination to come to the “decision which will never change”?

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

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

Preliminary to Third Audience

On reading Jaiswal's translation of what he had said to His Holiness at our first audience about our problem, it was clear he had not repeated our question at all, but entirely his own view, based on how he thought our organisation was run, and on the conversation he had had with us on our first evening.

It seems a great pity that the impression he gave H.H. was that we have difficulty with H.H.'s teaching, after all His generosity to us over 20years and Dr. Roles's great love and gratitude for it - and indeed ours too. Also he managed to convey the idea that the various roles were given after the Doctor's death.

We would like to have assured H.H. that Dr. Roles set up the structure to continue after his death long ago - in fact long before Lord Allan's death and that this has continued since.

We would also like to have assured H.H., that people all over the world find His teaching and words marvellous, and that Dr. Roles said this was our way of liberation.

This was mentioned to Jaiswal in the car on the way to our audience on the last morning (he had rushed us out having failed to tell us the audience had been put forward by half an hour). Jaiswal flew into an amazing rage - really almost out of control. He indicated that we had all ruined his life - he wished he had never had anything to do with us. Unless he had the freedom to put the questions as he wished, we would have to face the consequences! He said H.H. had answered the question and he refused to raise it again. When it was mentioned that it would have been very nice to have been able to convey Dr. Roles's wishes and instructions to us, Jaiswal shouted that if we had instructions from Dr. Roles we should obey them. He seemed unstable and unreliable, so we had to leave the whole matter and try to calm him down.

However, probably H.H. knows him well, because H.H. was always immensely warm, smiling and somehow very close to us - also closer physically as the room was much smaller!

There is no doubt Jaiswal is no longer acting simply as interpreter - he does not just repeat the questions as asked.

(Note: This has happened before as reported by Dr. Roles - see 1971 Record, pages 32 and 33)

THIRD AUDIENCE26th February, 1985.

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

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

This is about the real meditation where there are no impediments - no influence of our thinking process, no desire and no Ahamkar coming into the meditation. If the meditation is all right it will bring Amrta (the elixir of life). If it is not working all right, then one has to do something about it.

In the physical world you see plants of very different types. Some grow very quickly and produce fruit very quickly, but do not last very long. There are others which take a long time to grow - they take their time to take root, but once they have established their roots and grown, they stay for centuries - give fruit and shelter to

generation after generation. So even if meditation seems to take a long time, it is all right to presume that it will go deeper and deeper to bear more fruit. Once the meditation becomes natural, which means that it is being done properly, then the whole system in the body will become natural. Natural in the sense that you will never find the meditation absent at any time in your life, day or night, just as none of us can ever forget that we are men. Even in dreams we know we are men - this knowledge is never lost. This is natural knowledge and so is meditation. If it becomes natural, then you will live on a very different plane.

Wrestlers, who go through the most vigorous exercises and develop their muscles, and fight and win and lose, go on as long as their bodies are strong enough. Even when they are beyond it themselves, they still go where these challenges are being fought and they want to help and encourage the young ones so that they will improve. This is the way they pass on the influence.

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

RG: It is a marvellous answer, but could He say something more about periods between meditation.

H.H.: Apart from the meditation, the Knowledge has been provided, and that Knowledge can be put into practice. The treasury of Knowledge is such that if you spend it more it increases by itself. You never lose any capital of your Knowledge. Whatever has been gathered through meditation - the Amrta together with the

Knowledge - the energy derived from both these should be put into practice, and if you help the world around you the world will be happy and you will be happy too.

Wherever a rich person goes he has the acumen and eye to enlarge his business, and he never loses that capacity. He uses any opportunity to put into practice his enterprise and activities to produce wealth and surpluses. So is the man who meditates and has the Knowledge. He has the superior wealth, so wherever he goes he finds opportunities to put his energies, acquired from the meditation and from Knowledge, into practice to produce something subtler, something finer for the world around him.

(P.R.'s question seemed to fit in rather well here, so it was read out)

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

H.H.: Everybody knows that art and science belong to two different aspects of human life. One is rational, and the other is emotional. These two concepts of rational and emotional can be likened to Purush and Prakriti. Prakriti is the feminine aspect of our life, and Purush is the male. Unless they both work together, hardly anything good is possible. Nature has created us and everything with these two aspects, and at a certain level they are working together within nature itself. As far as the individual is concerned, we can take the mind and the heart. Prakriti dominates the region of the heart. Brain is where Purush dominates. If you only attend to one region then that region will develop and you will be able to do whatever is possible in

that field. But that work, whether it is of science or art, will not be conducive to the real aim of human life which is liberation, and achievement of this. So one has to see that both these two aspects work together. If they work in harmony, then the result from the work of the individual will be much better and in harmony with the universe. Otherwise disharmony and discord will prevail. If you only attend to mind, or only attend to heart - only to science or only to art - then you will not be getting the real food for life, that food for liberation.

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

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

MA: H.H. has said that in the wealth He has given us lies really all the answers, and Dr. Roles said it was enough for ten or twenty years just to go through it. What we find is that we have all this knowledge, but it is the practice which we are still short on. Many people have said it is the devotional practice which needs

developing. People in the West have very busy active minds, and many of the questions given to us have been how to make their devotional work more systematic, how to melt the heart, how to have more faith?

H.H.: These two elements are present in each individual, but one is predominant, and the other takes second place. If the intelligence is predominant and the person is much more rational and his devotion is little, then you will find that the person is very active and there are too many preoccupations with which he keeps himself busy. But those who have more devotion, and simply resort to knowledge to help themselves, then this creates a marvellous balance, and you find depth in their being, which is what H.H. found in Dr. Roles. Dr. Roles was certainly not short on knowledge, but certainly his being was based on devotion, and whenever there were situations with devotional impressions, he seemed overwhelmed. This is what worked through Dr. Roles and brought some stability in his being.

On the universal level also these two sides are working in their own field through individuals, but the basic fact is that it is devotion which offers nourishment to the intelligence. If the devotional side of the human race is starved, then you would find that the world will plunge into all sorts of conflicts and wars and so on.

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

MA: Last time we were here we asked about stillness, and it is clear in the West that stillness is one of the greatest needs. It is not easy there because they are not used to it, and need to become used to it, and to be comfortable with stillness. Many

of our people still long for more stillness. Is it the devotional aspect which promotes stillness?

J: H.H. has indicated - take rest, meditate, disengage.

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

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

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

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

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

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

MA: Can we make some of this wonderful wealth of His literature, where people find in the truth of what His Holiness says that it is not just the words, but His words have a transforming power - can we put some of His stories and other parts together to give to people who are isolated so that they have something to refer to?

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

The world is engaged in Rajas, and ultimate end of Rajas is Tamas. It tends to go towards Tamas after expending its energy. It has to go to Tamas and come to a

stop when there is no further energy, and the dissolution or disintegration of a body must take place. But if it can be helped to direct the activity of Rajas towards Sattva, then the life of the individual will not only be enriched, it can be lengthened.

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

Rajas, although active, acts in both ways. It acts through knowledge or science, but it also acts through devotion, emotion and art. Young people are mostly involved in Rajasic activity whether through intellect or emotion. Science always raises the standard in the first place, but there comes a time when it can't go any further and the so-called standard of life of the civilisation, which has been raised, falls abruptly. If it can be supported by the emotional, then this will help and the standard can be maintained for quite a long time.

Take the example of the blind man and the lame man, taking science as the blind man and men of devotion as the lame. If the blind man can take the lame man

on his shoulders, then with his eyes he can guide, and with the vigour and strength of his feet they can move around freely.

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

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

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

H.H.: This is difficult as His Holiness has never met Mr. Jacob, and does not have any knowledge about him.

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

MA: Dr. Roles did empower and appoint Mr. Jacob.

As our time was obviously coming to the end, RG said:

We thank His Holiness profoundly for receiving us and has He any particular message for us in helping to run the organisation, and a message for all the members?

H.H.: His Holiness gives His blessings to all the members of your organisation. Through their knowledge and meditation they should attain bliss in their own being and help their fellow members, their society, and their nation as much as they can with this system - the method and the knowledge - and for that He offers His blessings.

As far as both of you present here, let not your Ahamkar ever take you over; always presume that there is some higher authority guiding the destiny of all human

beings. You are in the presence of that company and you are under the control and guidance and order of that authority. You must never presume to take any sovereignty in your hands, because that sovereignty would be the product of Ahamkar. Refrain from such things and be 'in the presence' and carry on the work. That is a very easy way to proceed on the way in spiritual work.

MA: We will do our very best.

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