

**AUDIENCES WITH HIS HOLINESS**

**NEW DELHI**

**8 - 10 January, 1991.**

**Lady Allan**

**Mr. R. Jacob**

**Professor R. Guyatt**

**(Interpreter: S.M. Jaiswal)**

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**AUDIENCES 8 - 10 JANUARY, 1991.**

**1ST AUDIENCE**

**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 to see all of you 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 evenly and continuously. Although everything, including Buddhi, 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 one's past actions and being.

In general there are three fundamental divisions, based on the Gunas, in the individual. If the individual is Sattvic, and his Samskar is 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 which he happens to undertake. If the individual is Rajasic by nature his mind will mostly be agitated, which is known as Vikshepa. In this situation there is continuous movement resulting in imperfect perceptions, conceptions and reasoning. Therefore such a man cannot properly decide anything and he keeps on changing his mind. The third type is Tamasic which is dull and slow and, therefore, self satisfied as an escape. He either gets everything wrong or settles for the lowest common denominator. His intellect is rather crude and blunted. This level is called Moodha, the confused and dull.

Thus the substance of universal Buddhi is pure, simple and unified, available to all; but individual Buddhi (Vyashti) is Akagra, Vikshepa or Moodha, according to his samskar, being and action.

**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. So it remains as it is and is available to anyone 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 reflection will be broken and ever changing. If the water is muddy and filthy, the reflection will be unclear, dirty or absent.

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, misuse, or not to use it.

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 perception. A sattvic individual receives them properly and therefore can process them intellectually in a peaceful manner. The rajasic man is agitated, so he gets his perceptions without sustained attention and therefore incomplete. With such background knowledge and agitated

intellect he remains ill informed and indecisive. The tamasic man gets little or dull information and remains ignorant. He can hardly make much of his dull intellect, so he mostly gets it wrong or twisted. He either remains uninformed, uneducated about spiritual knowledge, or with what he gets he becomes a fanatic since he cannot apply reason.

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

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

**H.H.** The levels are the levels of being which are based upon the concept of samskar. Samskars 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 a provision of Pratibha which can, under certain circumstances such as good company, override the Samskar and lead to transformation, or even 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 used rightly 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 Law, 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 Natural Law and putting it into practice. The use of discrimination would provide a better chance of transformation of the individual, society, nation, religion or civilisation if there was a real consistency between what has been seen and what is being practised or enacted. Every society, nation, religion or civilisation proclaims 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 Samskars, the truth is either received imperfectly or enacted very differently, not in a consistent way, but simply to gain certain benefits, inspite 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 ever 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 keep total unity and consistency between thought, word and deed (Manas, Vani, 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 - others can take true positions in relation to the Natural Law, i.e. the Truth. It should be understood that samskars differ and everyone can't always think of truth as it really is. But this is no hindrance. If the truth is spoken then others will either come to help and save the situation, or take a proper stand. If injustice is involved, one will be taken to task and the injustice removed. If the desires and concepts are just they will be met justly.

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 A and do B. 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 confrontation points. 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 behave entirely against the Natural Law.

Everything about individuals, societies, nations and religions these days is ambiguous; their thoughts are secret, their speech is secret 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 (saints), that is what every soul naturally is. Deception is possible by bypassing the Self and taking to secret ways, ignoring the Self. When the Self within is ignored, 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, societies, cultures or civilisations. The Self is glorious by itself, it needs no transformation or improvement. All that is needed is to express it truly. If conformity 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 plentiful and sufficient 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 position for eternity. So they try to create suitable machinery to support their position 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 the Ahamkar or ego. He 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 a 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 could be liberal or tolerant. But injustice by deception cannot last for long. There is a proverb which says that untruth cannot be hidden for too long like cow dung in water cannot be hidden - it will float to the surface. When untruth is seen, then ordinary men who do not seek either profit or power will seek honest men. If they appear things will improve.

As long as consistency between thought, speech and action has 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 independence, freedom or Swatantra which is the victim of greed, power and pride through inconsistency between thought, speech and action.

- M.A.** For members of the Society there is a great desire to be able to practise this consistency, and for this they find the knowledge of the Antakharan 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 Antakharan, 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 amongst many approaches who is consistent in the exposition of thought, speech and action. The situation is that each individual, group, society, nation or religion is seeking unity because this is all that can provide peace and happiness. However, very few manage to acquire the sought after unity individually, socially or nationally.

As indicated previously, people do not open their hearts to each other. Their heart and mind is their own private property which they do not give to others. The reasons are the same - they are 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.

The first and foremost thing is to accept that there are divisions and that they will remain unless resolved. Thus the precondition to any resolution towards unity is to proceed from the concept of co-existence. This saves one from falling for disunity in order to achieve unity. The concept of co-existence provides space for each other and for communication for possible and necessary union. Usually this concept is ignored. The result is divisions in churches, nations, societies and even in families.

Next is communication. Important people should get together and open their heart and mind not to criticise others but to present their point of view for unity and action for unity. In such an atmosphere of tolerance and reason some convergence is possible. In due course, things may change and trust and respect can be built up for unity. Wisdom is available everywhere to be used with love and affection.

If there is a selfish attitude then pretensions (?pretence) will abound outside and no progress could follow from communication. Pretence always employs the language of helping others, mostly on a grand scale, whereas the motives remain to promote oneself by victory over the other. This applies to individual, family members, societies, nations and religions everywhere. The hidden motives give

rise to false language in communication and wars begin. The casualty is the most cherished unity. If communication and open discussions do not bring about unity, co-existence must not be abandoned for it is the corner stone of unity.

On the social scale, when people feel deprived of their rights they go to a court of justice. Their lawyers plead for their clients' case without consideration of right and wrong. Thus a lawyer is not the person to decide what is right or wrong. A third party is used who is wise, experienced and impartial, with a frame of reference of existing laws or natural justice. He listens to both the sides and pronounces his judgement which is binding to both sides. Everyone pleads that his case is true but there can only be one truth, so interested parties must not usurp the right to pass judgement but 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. Only if you have found unity are you 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 as 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 and it controls liking, and it usually differs, but this difference enriches the work rather than hinders. 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 a devotional relationship with the Society. If their emotional centre serves the aim according to their own taste or liking there is nothing wrong. All such actions will serve to fulfill the aim. The division on intellectual approach is rather difficult and, therefore, very important. Although intellect works through reason, yet it is difficult to find true or universal reason. If it is not coming through mutual communication then seek help from a wise source. Reason is true only if it ends in unity. Having found unity you will be able to give unity to the world. 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 very much like 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 for 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 of the Mahabharata. To satisfy this the soul takes to prayers. 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 Antahkaran 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’. The small family becomes large. Once this flow of emotional energy is put into practice then God becomes a practical reality.

The knowledge from prayer reveals that so much has already been provided within, but, due to Ahamkar or ego, 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! (Here H.H. quoted a shloka which, when Jaiswal gives it to us, will explain His use of the word golden in the following sentence.) 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 a glow and the light of love and unity must spread.

Hunger for unity can only be satisfied by unity, which begins by association with others. The more the association, the 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 someone within to fulfil. One is forgiven only when one has forgiven.

**SECOND AUDIENCE****9th January, 1991**

- 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 I 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 realised 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 (Antahkaran or soul) when an equilibrium has been established and remains with him all the time. The test of such a person is that whatever type 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 that he remains totally detached and accepts everything as it comes to him whether with praise or blame; he takes no notice of such fluctuations. Vyavahara and Paramartha (practical and ideal: worldly or spiritual activity) become one and the same. Therefore, wherever he happens to be or whatever he is doing, it is all spiritual in form and content. He does so because he has realised that the

whole creation is a drama or 'Leela'. Gain or loss, praise or blame, good and bad is a passing show.

There is 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 is victorious. Next time the Rama actor takes the part of Ravana and gets the beating, but, having played their part, 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 Antahkaran.

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 temperament. The victory does not go to Rama, nor defeat to Ravana, but to good and bad nature. Only if one does not allow oneself to be overwhelmed by these parts and retains an equilibrium will one become Sthitaprajna. With an abundance of good influences one feels peace and love, and when one is agitated and sees evil then an abundance of bad influences 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 Ahamkar (ego) but for humility and magnanimity to bring about equilibrium.

For example, the mongoose and the snake are enemies; they always fight. When the mongoose is bitten by the snake it seeks a herbal root and

cures itself and fights again and again until it cuts the snake into pieces. The same drama is taking place in one's Antahkaran. The embodiment of duality has to be cut to pieces and destroyed within. The help of the herb is the wiseman or the meditation. The sky is not affected even when there are drifting clouds. Clouds are the hindrances, the pangs of duality, the good and the bad, or love and hate. Just retain your detachment like the sky or space and Sthitaprajna becomes 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 in order 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 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 or hoards for continuous and constant pleasure on demand are the subject of external sacrifice. All that is the source of pleasure comes with attachment and, therefore, an object of bondage - a hindrance for self-realisation. Sacrifice is, of course, a gradual process and each time it makes one lighter in two ways - it enlightens and lightens the burden. Those

who desire to realise 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, through austerities, was reduced to skin and bone, but his bones had become exceptionally strong. He sacrificed his bones for the creation of a strong enough thunderbolt to destroy Vrtrrasura, a formidable demon otherwise invincible against the Gods. Shivi offered his body bit by bit to the Absolute who appeared as a bird of prey to test his capacity to sacrifice. There is no limit to sacrifice - the greater the better.

Internal sacrifice is equally important. Within each Antakharan there lie valued possessions of love, hate, attachments, desires, anger, greed, pride, prejudice and ego of various types. These too need to be sacrificed to unload one's mind and purify one's Antakharan. These are subtle possessions and hard to part with. The ultimate realisation is to have nothing else but the Self, so everything must go. However, one can't sacrifice the Self for it is limitless and only one and there is no 'second' to receive the sacrifice. Internal and external sacrifices make one light, and with lightness one feels free. An overloaded boat sinks deeper in the water and moves very slowly. A lighter boat floats freely and moves faster to reach the destination quicker.

There is another story of Manu and Satroopa, (like Adam and Eve). After performing austerities the Absolute appeared and offered them

the privilege of a wish. Satroopa asked what if the Absolute could not afford what she would ask? The Absolute assured her she could ask for anything, so she asked him to incarnate as her son, and this desire was fulfilled. Thus, there is no limit to sacrifice until the Self is fully liberated and has already become universal. What is possessed by the individual is all subject to sacrifice.

Brhaspati is the teacher of the Gods. His son Kach returned home after study of the Vedas. His father asked him what he had learnt. Kach said that sacrifice is the best way to liberation and, therefore, he would sacrifice all his claims. He took a small room. After a time his father asked him how he felt, and Kach said he felt satisfied at his great sacrifice. His father asked him what about the room? Kach understood and left the room for the forest and built a hut in which he lived, but still with pride in this sacrifice. After a time his father appeared again and asked how he felt. Kach again said he felt satisfied. The father then asked about the hut which could be sacrificed. Kach promptly moved into the open to suffer cold, heat and rain in order to uphold sacrifice. Finally his father asked him about the internal possession of his pride in sacrifice. Kach, in order to prove his resolve, prepared his funeral pyre in order to complete the sacrifice. Then his father gave him spiritual advice. Even if he died that day, the pride present in his Antahkaran would give him another birth, body and family. His cycle of sacrifice would never end. To complete the sacrifice he should sacrifice the ahamkar (ego) of sacrifice.

Under certain conditions in worldly life, such as under the influence of scripture, a teacher, a wiseman, or in some other 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 external things. Bliss comes from within when there are no possessions. This is the form of Sat, Chit and Anand. Truth, consciousness and bliss arise by themselves.

Sacrifice leads one to that state where bliss can arise in full consciousness of oneself, which is the true creator of all glorious things in this creation. By sacrifice one loses nothing but gains the Absolute. Prakriti carries on worldly affairs, the drama unfolds bit by bit, and the witness - the Self - remains in bliss. This is also the state of Sthitaprajna. He remains in the centre where there is nothing but which is the cause of everything. Both external and internal possessions have to be sacrificed gradually. The final sacrifice is the pride of sacrifice itself and then what remains is Truth, Consciousness and Bliss - the non-dual Self.

**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 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 Antakharan?

**H.H.** Penetration of the power of consciousness through the chakras is orderly. The power (Kundalini) rises from the Muladhara through Swadhisthana, Manipuraka, Anahata, Vishudda to Ajna chakra and ultimately to Sahasrara from which it merges with the universal consciousness, the Brahman. These are the orderly steps. This has been explained in the Eightfold System of Yoga of Patanjali. There is a difference between the practice of our 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 fullness at Sahasrara, its use will be entirely at the bidding of the practising individual. When it manifests as light it certainly purifies the Antakharan and this could be verified by the state and actions and thoughts of the meditator. He behaves like Sthitaprajna.

Below this level it has more of a miraculous and creative nature which can control the processes of natural laws. Fine laws override coarse laws, and the individual's antahkaran being impure remains unstable. If he is sattvic by nature he may not be tempted to make a miraculous exhibition of power, and move on further to total enlightenment. If the individual is Rajasic or Tamasic then various uses may be made of the power. This is unfortunate because it can turn into an exhibition of Ahamkar (ego) and then get degenerated and lead to a fall from the discipline.

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

The right use of this power is when one is ready to sacrifice everything, having reached a state of love, because in the light of consciousness one sees things as they are. Efficiency increases and work is done more quickly than otherwise. Antakharan becomes purified and acts of ahamkar (ego) begin to diminish.

Meditation as given to us is not the same as prescribed in Astanga Yoga. This is Raja Yoga, the regal or simple yoga suitable for householders as well. It reaches the same goal of enlightenment in a simpler manner where all aspects of human nature are given equal importance - the emotional, intellectual and instinctive aspects of devotion, reason and practice, which for us is meditation, all contribute to the same goal. Astanga Yoga is one of the specialist ways and, therefore, demands more disciplined practice. It is certainly quicker, but powerful. 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 a light in the forehead between the eyes at the base of the nose.

I asked His Holiness two years ago if this was right and He said it was. Could His Holiness say something more about this?

**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 or wisdom. Secondly, anyone can practice this meditation, and if done properly it could create that condition of experiencing light at the position indicated.

This meditation is for householders who go through the three-fold discipline of heart, mind and body simultaneously. Astanga Yoga is a specialist system and it requires strict celibacy to preserve the seminal constancy which is difficult for householders anyway. One who cannot stay still for two hours continuously for disciplined Yoga practice cannot take up Astanga Yoga. Because it demands greater discipline it is equally capable of producing quick results. Raja Yoga being simple would take comparatively longer but ultimately the result would be similar.

Nowadays, under the present condition of human life, Astanga Yoga is more difficult to practice than ever before. Usually those who do 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 is made and then it turns into physical or miraculous exhibition which is totally unsuited to self realisation. Ahamkar (ego) is the main enemy to dislodge any such disciple. Compared to this hard discipline the householder way of the threefold discipline is simpler and easier.

It does not make too much demand on physical discipline for it lays more emphasis on 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 it always wins. How do we nourish the mongoose?

**H.H.** The mongoose is not necessarily the representative of (Daivic Sampatti) the forces of good. Nor is the serpent a representative of evil forces. During the discipline all the hindrances which arise are represented in this story as the serpent. When one is distracted from the discipline then some help is needed to supplement the lost energy, so the mongoose goes to look for herbal roots which it knows will neutralise the poison and recharge for fresh efforts. The meditation prescribed is the herbal root which one needs just for a little time during each day to replenish the energy lost in worldly affairs. This is the way to treat the story.

**THIRD AUDIENCE****10th January, 1991.**

**R.G.** May I continue with my question of yesterday about the Ajna chakra by asking His Holiness if Ida, Pingala and Susumna, 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? And how does Sahasrara relate to the Antakharan?

**H.H.** The total unity or 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 petals contain all the knowledge. When Antahkaran is purified then whatever aspect of knowledge is needed in Antahkaran 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 the three aspects of the vital energies, Ida, Pingala and Susumna, come together. These three carry the three forces of hot, cold and neutral influences connected with the 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 emphasise the capacity of the disciple and the rigorous and simple

approaches of discipline involved within them. Neither was criticised as inferior nor was either proclaimed as superior. The fact about Astanga Yoga is that it is a forcing rigorous approach. Therefore, it demands a forceful aspirant who is not only celibate but very controlled in his daily life. Raja Yoga, the system of threefold practice, is on the other hand simple and easy and 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 simultaneously catering for all the three aspects of human capacity through heart, mind and body.

- R.J.** His Holiness once said that self realisation 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 realisation is an instantaneous event. Once it happens then it does not disappear, but as the Self is one and limitless nothing really happens to it. It is always the same, it is ever present, ever conscious and ever blissful. So self realisation as an event is almost a misnomer. But when one talks about self realisation one is really talking about the elimination of hindrances or ignorance which seem to indicate that one is not realised. Therefore, it is true to say that the elimination of hindrances is a gradual process. Realisation is instantaneous, which 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, which is the fourth way. It is difficult to predict when the 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 so that one can take the system which suits one in order to remove the ignorance quickly or gradually. Some even give up on the way, others shy away. Thus it is entirely up to the individual; no forecast is possible. The systems are true and known to be effective. Usually it is said that devotion achieves it quicker, but devotion, though it seems easy, is very rare. Knowledge is the sure way but acceptance of truth sometimes does not seem profitable.

The story mentioned in the 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 says yes. He understands that God has agreed to see 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 union was materialised. Narada objected because he was proved wrong and the divine message also proved to be wrong, but for the Absolute such discrepancies do not matter for the quality of the devotion alone was being tested.

There are three factors involved in the removal of ignorance, emotional, intellectual and instinctive. These factors are personal, and one of them predominates even when all three factors have to be considered for householders. Therefore, if a disciple is predominantly emotional then the intellectual pursuit should not be forced upon him. The same applies to others, for example a rational man feels superior to one on the way of devotion. The difference between Astanga Yoga and Raja Yoga has already been discussed. Basically the system of elimination is like a river which can divide into various streams and then meet again; for instance the river Narmada divides in two at Onkareshwara and joins again after a couple of miles.

Dr. Roles was full of devotion. When at Rishikesh among a group of others, he was given an examination with 20 questions he failed, but he was the only one to make contact and establish relationship with the Holy man through love and devotion. At one time it was suggested to him to stay home and proceed with the knowledge available but he insisted on the good company and came to India again and again. In devotion there is no spatial or temporal barrier and getting together is always good even just to see each other.

Self realisation is instantaneous. Removal of ignorance is gradual and the individual's intensity decides the period of time it will take 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 Antakharan? Everyone loves H.H.'s stories!

**H.H.** Myths are common to all civilisations. In the dawn of different cultures and civilisations the human spirit, wishing to pass on its knowledge to future generations, has used allegorical narratives to pass on the experiences and insights. Myths are a combination of creative imagination and reason. There is an element of creative imagination involved in an artistic narrative though based on a factual foundation. Myths are not figments of imagination. For instance, God is existent but not empirically perceptible. There is some intuition of a power which cannot be indicated by pointing a finger, so inspired beings in all cultures try to build up a mythical structure so that those who have no such direct intuition can grasp the idea and then open themselves to that experience. This is how myths arise, not to deceive but to explain the inexplicable. If some people with impure Antakharan try to build their own myths they are complicated and distorted; this lowers the standard and they convey nothing.

Myths are pleasant because their central theme is always human experience. They are a whole and therefore connected and correlated, and one word can recall the whole story. Analytical expositions not based on human events remain unconnected and therefore difficult to hold in one's memory. That is why ordinary people don't love them.

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

There are four ways knowledge is received. The first is from experience. The second is through reason which lies just beyond experience. The third is through Shruti, the Word, the Vedas or the traditional scriptures which give knowledge which cannot otherwise be known. The fourth is the utterings of Mahapurusa (great men, wise men, holy men) who sometimes create mythical stories to convey the essence of their own experience through allegories which are the myths. To ignore them 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 realised.

Some wild myths are the product of adventures by not such wise men. They let loose their fancy and concoct a story simply to impress or deceive. These one must ignore.

Myths are messages of a metaphysical kind. They are allegorical and artistic expressions. To try to look for history in them is a rather

fruitless exercise. Each culture creates its own myths. 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 are either accidental or borrowed.

Myth helps to 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 then the sun can be hidden. When the wind blows the clouds away then 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 again clearly. Realisation is already there because the Self needs no realisation but the clouds of ignorance must go.

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

The essence of all myths centres on the oneness of God. Some prefer the Nirguna (abstract) - others prefer form and depict God in the drama of creation. This is Saguna - or the realistic approach. They call God by various names and describe Him according to their culture.

The wise look for unity, and poets give descriptive glory. Ordinary man enjoys whatever he receives through his family tradition. Very few seek the truth of His unity, conscious freedom and blissful detachment. The Absolute must be one - it cannot be two. If there were two absolutes then there could never be one truth and duality would always prevail. There will be no peace, no reason, no freedom and no permanent bliss. Every vision or myth would be incomplete, blurred and ambiguous. Uncertainty would reign everywhere.

Consider the story of the two artists, previously told. The two promised to produce the same result. The emotional one took to the painting of actual images. The other, the rational one simply cleaned the wall and polished it like a mirror until all blemishes were removed. When the partition (the cloud) was removed, the actual painting was reflected exactly on the other side. This simply illustrates the unity of the creative force, and all types of myths aim to show the absolute unity of God. In pure antahkaran simple myths arise but in impure antakharan they result in complexity.

**M.A.** Could you repeat the four terms used?

**H.H.** They are Shruti which is 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 knew not.

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

Anubhuti is the experience of the individual, the direct sensory perception, empirical knowledge, and primary means of knowledge.

Mahapurusa is the wiseman, great soul, holyman or visionary, the poet who uses all the above three and being of pure antakharan employs his conscious vision to give new interpretation and timely guidance. He is a realised man.

They are all valid means of proof. Mahapurusa does it more appropriately and convincingly.

**R.G.** I have a question from Alan Bray. He is a senior member of our Society since Mr.

Ouspensky's time. "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 dwell on the glories of His creation. The fewer the desires the better. The only need is to remember the Absolute you have known. Don't be attached to the world. The journey will be easy.

**M.A.** We are filled with gratitude for this visit, but also with humility because there are people all over the world who take the meditation and what His Holiness gives that we take back who manifest a greater purity and light from it than we humble representatives here. So we are full of gratitude and hope we can convey all this to these wonderful people.

**Message to the Study Society.**

**H.H.** 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 organisation lively. Therefore stay united and by supporting each other, uphold the duties for smooth running of the organisation. This will ensure progress and win the blessings of wisemen. My heartfelt good wishes for all of you to keep your mind intent upon Dr. Roles's feelings and thoughts so that the Society may enjoy continuous progress.

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