

Friday 23 January

Fourth Talk (Amended Copy)

After Meditation

R. I expect your Holiness knows about this already. We decided yesterday that we should really try to do what you teach, instead of merely thinking and talking about it! Result was a beautiful half hour's meditation in the peace of the night, after which I had a feeling that something in my heart was free from its cage and up in a tree, like the parrot in the story, while its owner on the ground could not understand it all?

In that story who are the parrot and its owner in relation to the four components of Antahkaran?

H.H. The desires which are always present in human beings—it is in the nature of things—usually end up in attachment. Attachment comes because there is continuous associating between certain types of desires with the objects that fulfil those desires. This attachment is Raga. If you go on being attached for longer, it becomes Lobha (greed) so that you always like to have things in plenty for an unlimited time. They go beyond your individual needs and this is called Trishna (craving or 'addiction'). Raga and Lobha constitute the cage in which the individual ego is imprisoned. It is only possible to get him out of prison if there is somebody to lead him; just as one can fall very easily into a well but by himself it is not possible for him to get out, even if he has intense desire, unless someone on the surface is ready and able to help him. So he needs guidance and leadership. For those who are intelligent, the Scriptures, discourses and certain words of the Realised Man will help.

For all those people who are not intelligent, and cannot think for themselves, only the repetitive Method is available as most necessary for their liberation.

They are like the parrot who was made to learn and repeat two names of God (Radheyshyam and Sitaram) which he used to do every day; this would never have led him to full Realisation and liberation, because he does not know the importance of the Absolute, nor can he attach these Names to this idea of the Absolute. His Holiness suggests as proof of this that if there was some catastrophe looming over the heads of such creatures, they would not resort to the Name of the Absolute as a wise human being would do; but they would fall back once more to the natural sounds of their kind, no longer remembering the Mantra. So for them only the method is available.

But this parrot, whose story was given to you, requested his owner to ask: "How can I be liberated?" The Realised Man said nothing, but fell on the ground with his eyes closed. Bystanders rebuked the man for asking so awkward a question as to make the Master unconscious, and being driven away he returned home and related to the parrot what had happened. The parrot said, "That's enough for me". Next morning he copied exactly what the Realised Man had done and found his liberation.

So the necessity is there for anyone who seeks liberation to find a True Guru who will look after the ways and means.

R. You have said that attachment to desires is the cage, and people ask sometimes if that story of the parrot relates to the situation of the Atman. But surely the Atman is perfect?

H.H. No, the Atman is never bound by anything. But when the "inner organ" or Antahkaran (which we feel as "I") is superimposed on the Atman which is the usual state of all of us; even then the Atman is just as free as He has ever been. In fact it is not the Atman who is in a cage!

R. No. It felt to me like emotional centre being freed. It was felt in the heart emotionally and then it lit up many of the things you have been saying.

H.H. (continued): The superimposition is caused by that attachment (*Raga, Lobha and Trishna). So it would seem that Antahkaran itself gets into the cage because of these three. So there are two possible states for people:

- (1) Antahkaran being free from those attachments, or
- (2) Antahkaran being in the cage due to them.

The Real Self or Atman is under no circumstances bound by anything; it's only the (psyche) Antahkaran. Those who seem to be liberated, or have no cage, experience the freedom; those who are not free are bound by their own desires, attachments and greed.

*Raga is the word for 'identification', Lobha is greed or demanding more and more, and Trishna is 'addiction or dependence'—wanting again and again.

R. (second prepared question) Is it possible that, at a certain stage, the Guru can come to live in the Antahkaran of one who is under his discipline—not just visiting him from time to time? I had the feeling that both you and our first Guru had been living there, but that my Ahankar (ego) has not known it till now?

H.H. As far as the Guru is concerned he always lives in the hearts of his disciples, never leaves the disciple alone. But the experience (awareness) of his presence in the disciple's Antahkaran is possible only if there is abundance of Sattva. When Tamas and Rajas intervene, then he may not be able to experience the presence, but nevertheless the Guru is always there. As long as the liberation of the disciple is not actualised he, of necessity, will be there; and once the disciple is liberated, then they have become One. So there will never be a moment before or after liberation when the Teacher would be away from the disciple.

R. It takes such a long time to have complete belief in that. Is our slow progress due to poor mixture and concentration of Gunas—too much Rajas or Tamas? Also could it be because we have a wrong point of view, taking everything at the level of physical space and time and not on the scale of higher levels?

H.H. Re-emphasises a point which must be understood; namely that no one can get rid of Tamas and Rajas because in the nature of things they have to be always there; everyone has to learn to use Rajas and Tamas as well as Sattva; even the Realised Man. The difference between Realised Men and ordinary men, lies in the measure and the refinement; if one uses Rajas and Tamas in a refined and a measured manner, they both become useful as well as necessary. So it's a question of measured use of the refined Rajas and Tamas which would lead to development and to abundance of Sattva. Measured use of Rajas goes very well for the organization; measured use of Tamas makes one's body fresh after a measured sleep. This would mean that while Sattva is good, yet Rajas and Tamas are not bad, one just has to learn the measure and refinement.

R. Well, one can't drive a car much without accelerator and brakes!

H.H. Says that practice and discipline always lead towards Truth and purification (refinement).

He comments personally to you! You are predominantly emotional. But this has to go hand in hand with discourses and Knowledge of Truth, by which emotional centre (Bhawana) and intellectual centre (Viveka) are brought together. Only then is it possible that a person would move on the Way easily and with precision. That is why it is essential that discourses must take place to clear out any errors in the mind or anything not fully understood. True Knowledge is the only means to free one from any doubt, or whatever could arise, as a set back on the way of Liberation.

D.C. I have noticed that you recite a saying or Mantra before and after the meditation. Sayings which have gained a strong emotional content appeal to me in this way. Can you suggest anything in this line?

H.H. It has been customary to use some of the Vedic Mantras; and he quotes three of them are in current use. We have been given some of them, a little time ago (1967).

Translation of Vedic Mantras II and III

II: This is perfect, that is perfect, and from out of the perfect comes the perfect. And subtracting perfect from the perfect, the remainder is also perfect. Peace to the Causal, Peace to the Subtle, Peace to the physical.

III: May we hear the good,
May we see the good,
May we with strengthened minds perform the desire of the Absolute.
Peace to the Causal body, Peace to the Subtle body, Peace to the physical body.

Om Sahana Vawatu sahanau chunaktu
Together let us be active in the pursuit of Spiritual Knowledge.
Saha weeryam karavawahai
Let us perform all our worldly activities together, also
Tejaswina Wadheetamistu
Let us do virtuous deed together.

Ma Vidwisha Wahai
Let us together enhance the brilliance of the Gods.
And we should never hate anyone at all.
Om Shantih, shantih, shantih.
Peace to the Causal body, Peace to the Subtle body, Peace to the physical body.

In this the meaning is:

Let us work together, work on the line of this ritual knowledge, and let us do all the activity of this work together, and together we should try to follow Knowledge and brilliance which comes through the Absolute, and we should never hate anybody in the world. And with these triple words for Peace and for the three levels of man's existence, then it is easy to get into meditation as a man.

D.C. Very necessary for me to have something which collects the scattered attention and gives me unity before starting to meditate.

H.H. Assents.

R. Is it possible to tell this to certain people, perhaps a few people who are in temporary difficulty with meditation?

H.H. Yes, of course. Those who have such difficulties in getting wisdom from without, they can be prescribed these things, and if this Mantra passes through something of the above, they will be very much helped.

D.C. May I put a question from my wife?

Lady Susan. Once you have been to Badrinath you can return in an instant by recalling it, this you previously referred to. Can one return to the still place within by remembering it?

H.H. Yes, this is quite possible. By remembering whatever one has experienced, it can be repeated again and again; just as one can go to Badrinath, so one can go to this abode of peace within.

Sometimes it has been observed that a person has the idea of the peaceful or truthful Atman as being somewhere in a closed part of one's being. In fact the picture is just the reverse. Within the Atman which is also known as Brahma (the Creator of the Universe) is Avyakta, which is the Undifferentiated Nature ('Eternal Unchanging'). Within this Avyakta is the Prakriti—Manifested Nature; within Prakriti is Mahat Tattva; within

Mahat Tattva is Akasha (space or vacuum). Within Akasha is Vayu (Air) which is contained in Agni (fire). In Agni is water (Jala), and within water is Prithvi (the earth). This is the general pattern. So Atman is the most extensive of all things; Prithvi on the list being the smallest thing we know in Creation.

The same pattern is in the individual. The Atman is extensive because it encompasses the whole organism. Within this Atman is Chitta (=Avyakta) and then Prakriti (one's manifested nature) of Ahankar and Buddhi and Manas, and then the space, air, fire, water and earth (the matter which is the Prithvi). When one gets the experience of this peaceful abode, in fact it is the reflection of that extensiveness which is pervading all over the Universe that is reflected within, so one experiences all that. This is the correct picture.

D.C. It is more like the drop returning to the ocean.

H.H. (smiling): Whatever is the cause is always bigger than the effect. When Prithvi (the earth) comes out of the water, then immediately one has to understand that water is more extensive than earth. So this progression builds up, and over all one sees that Brahma or Atman is more extensive than everything else.

To look at oneself on the way of Self-development, the most important factor to tackle is the Manifested Nature (Ahankar and Buddhi)—just below the Avyakta; and Universal Nature is exactly the same as individual nature. That is why people are governed by their nature, by their attitudes, and find it difficult to resort to any other discipline that does not come within the realm of their own nature. That is how opposition builds up.

Then he talked of one of the great poets, Tulsi Das. In his prayer he says:

“Please by your Grace let my nature be Sattvic and with complete balance. Only then will I be able to worship you!”

This is where the attack has to be spear-headed. The attack is on the nature of the individual (Prakriti), to transform it to a Sattvic nature.

Universal	Individual
9. Brahma	Atman
8. Avyakta: Undifferentiated Nature	Chitta
7. Prakriti: Manifested Nature	Ahankar, Buddhi
6. Mahat Tattva	Manas
5. Akasha	Space (Ether)
4. Vayu	Air
3. Agni	Fire
2. Jala	Water
1. Prithvi	Earth

J. Asks about the word for individual nature and Nature on the level of Brahma.

H.H. Yes, they are of the same quality, but there is some difference in quantity. Just as the whole Universe is the Nature of the Absolute, so in individual man the substance of the Brahma is taken as the Atman within. And from the Light of the Atman in the same way is lit up the Prakriti of the individual.

As an example he gives the light within this room, and the light outside emanating from the Sun. Light is the same; its measure is different.

D.C. I have a growing and increasing wish for Realisation of the Self. Can you give any particular guidance about

this?

H.H. Says that this use of the words ‘Self-realisation’ is only indicated because nothing better can be substituted. But in truth no one has to realise the Self because it is Real already, and always present. What happens is that there are certain colours around this Antahkaran, most of which are caused by Rajas and Tamas. Due to Rajas one gets into undesirable and unnecessary activity; and with Tamas there is a sort of opacity that one cannot see through—like mud. So on the way to Self-realisation one has to remove the layers covering the Antahkaran.

An example: When the Sun cannot be seen on the earth it is only because there is a cloud between the seer and the Sun. One cannot say that one has to create the sun or make it real! (‘realise it’); one has to dissolve the cloud.

Once this dissolution of the cloud has taken place, the ever-shining, ever-real Atman is always there. (see Appendix)

The association with a Realised or liberated Man helps quite a lot. It is the mercy (see story of Good Samaritan) of the Realised Man which uplifts individuals. He gives another simile:

The Realised Man is very much like an engine which has the power of self-propulsion and of moving with or without the goods wagons. The wagons, although they can follow after the engine, do not have any energy or source of power of their own, to put themselves in motion. So if one has faith in some Realised Man and keeps remembering him in one’s heart, then the motivation towards Self-realisation becomes possible.

D.C. I am very grateful.

R. There is still another question, but it is very late and Jaiswal has no voice. Would your Holiness wish to be liberated from us over the weekend? (H.H. and his followers laugh loudly). He invites us to his tent at the Mela between 3 and 5 any day, but will see us at 11 tomorrow (Saturday) morning here.

Appendix

This is expressed in a verse by the great Sikh poet, Nanak (AD 1469-1539)

When the light of the soul blends with the Universal Light
And the human mind commingles
With the Mind of all beings
Then our petty being
With its violence, doubt and sorrow disappears.
Through the grace of the Guru
Such spiritual union can take place.
Blessed are they in whose hearts the Lord is living.

from Sacred Writings of the Sikhs