

AUDIENCES

ALLAHABAD

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Translator Sri Narayan Swaroop

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M.E.P. To Interpreter Shri Narayan Swaroop. I would like you to translate the paper (describing the picture) (Story of Creation from Hindi Ramayana, Book 1. Ch. 45) and then I should like to ask about creation. Long pause, punctuated by some explanations from me. How is the creation made?

H.H. Creation has been made by merely willing it. Sankalpa. (I note that you know something of Hindi because you wrote some quotations in one of your letters). The creation has been created by Sankalpa.

God was alone before the creation was created. He thought, “Let there be creation. Let Me be more than One.” The object of creation is play. God wanted to have some pleasure—to play.

Because we believe the Lord is Sat-Chit-Ananda, of speaking as such the pleasure of the play is natural, is happiness—joy—bliss, this is very natural to Him to think of enjoying the play.

Sankalpa—Thought, desire, imagination.

M.E.P. Is this the reason why in your system there are many gods; they are all reflections of the one?

H.H. They are like toys for play.

M.E.P. Why do we make it such hard work?

H.H. The hardness of the work is not felt during play.

M.E.P. In this picture where in the system from one to nine, where come the elements akasha, air, fire, water, earth and then the whole creation comes into being. I think I have a little understanding which I have tried to put into the picture. The question is, what part has man to play? How may he best direct his play?

H.H. This manifest creation—it is the meaning of the word. Brahma is Shabda*. Brahma is like the word and the creation is the meaning of the word, and from his feeling are the five elements, akasha, air, fire, water, earth. The five elements are the effect of this word. Cause is the word, effect is the Jagat—the world. Now it must be so, that this creation is related to word but as cause and effect. Cause is the word, world its creation, is the effect. Before the cause is Brahma. Brahma is the original cause, from that emanates the word, from that emanates the world, creation which is made of all these five elements. Now when the world has come into existence then comes the trinity, Sattva, Rajas, Tamas. Then from this also the end is bound to come. The world, creation, is devised so that there is to be an end to it all. When there is a beginning and an end there should be something in between so that there has to be existence also. Creation, existence and end.

So Brahma is the original cause, from that emanates word—Shabda, and from that comes together the creation, then creation develops into trinity, Sattva, Rajas, Tamas.

*Brahma—God as creator. The first and highest created being. Cosmic mind or intelligence. Shabda—Sound or word. Jagat—The changing world.

M.E.P. Does man have a special part to play, in existence?

H.H. In the whole of creation there is nothing like man. He has got a special rôle to play. There is a great significance attached to manhood. He is better than the gods, the Devas, in the sense that Devas, the gods, are kept in enjoyment. They are meant to get the benefit of their previous doings, and they are to get all sorts of enjoy-

ment. But they are inferior to man in this sense. Man has got power to get Moksha also, which they do not have, so manhood has a speciality about it even better than godhood.

Moksha—or Mukti—release or liberation.

M.E.P. So what is this speciality?

H.H. He is able to use his wisdom, his power of discrimination, which the Gods lack. They do not have that power of discrimination. The man has got power of discrimination and can attain Moksha, through his wisdom, by discriminating between good and bad, he can attain Moksha, salvation.

M.E.P. And this attainment of salvation is the most important thing a man can have or do?

H.H. There is nothing better than this. He explains the meaning of salvation—Moksha—it is liberation. Liberation is a thing which is dear to everybody; dear to children, they want leave, they want to be liberated, liberation from having to study. This liberation is wanted by wise people, everybody wants liberation and this word Moksha denotes liberation from all possessions. He says whatever you get is likely to become separated from you. All your possessions are bound to be taken away at one or another time, and Moksha means being devoid of all these so that there is nothing to be taken away from you. Once you get Moksha nothing remains with you to be taken away and if there is something that can be taken away then you are bound to feel disappointment, and if there is a feeling of separation there will be a sense of sorrow. But if there is nothing to be taken away because you have nothing else, that is Moksha, otherwise in Moksha you do not get anything. It is a state where you have no possessions and therefore you have dissolved this.

M.E.P. Like Samadhi?

H.H. His Holiness says that Samadhi is slightly different from all this. Samadhi is a state of Chitta while Moksha is something different. Moksha is a stage where there is liberation from these twins—good and bad, pleasure and pain. This Moksha—opposites do not exist.

For example: His Holiness gives the illustration of the Lord Rama. When he was going to be enthroned the next morning, he was sent to the jungle. Now when it was announced that he was going to be enthroned there was no pleasure; when it was announced that he was going to the jungle there was no sorrow. Why is that? Because Rama is an elevated personality—he is Mukta by nature. Therefore there are no opposites for him and he is uniform to all dualities. So Mukti means “liberation from what we call *dwand*, pairs of opposites.”

This enables one to distinguish Mukti from Samadhi. In Samadhi he says you are alive, but there is no Mukti after death. Mukti is also being in life, but then that is different from Samadhi. Samadhi is only a state of pure Chitta and it will disappear. But in Mukti there is liberation from all burdens, and from all opposites too.

M.E.P. He says that Mukti is still possible while there is the body?

H.H. Bondage is by ignorance, liberation is by discrimination, by Vichara. By discrimination we get liberation. Bondage is by ignorance.

Vichara—enquiry into Self: discrimination between real and unreal.

His Holiness gives an illustration.

If a piece of rope is lying in a curved fashion where there is not enough light then one gets to think it is a snake. Then, thinking it is a snake, there comes a fear of death but that can be removed by a flood of light—this knowledge that it is not a snake.

When by the light of discrimination one gets to know that this is not real—it is all a manifestation of God Himself—the Lord Almighty—then one knows that everything is God Himself. All that we can see is not the world but God himself.

M.E.P. Please say to His Holiness that I have spent much time turning snakes into ropes.

H.H. His Holiness says it is not a matter of making this kind of thing, snakes, ropes. If you make a snake then you will know it will not even bite.

M.E.P. It is a question of remembering to discriminate, it seems to me.

H.H. His Holiness further illustrates the point. He says this world is a manifestation of Shabda. As long as we think about the Shabda this will not make any difficulty. We will come to realise when we know the meaning of it, for example if you know the word 'snake', unless you know that this is an animal—a reptile that bites—then the word snake will not mean anything to you, but when you know, then there will be fear in your mind. Take another position:

Take the word mango. Now if you say mango, unless you know what it means, there will be no meaning. If you ask anybody to show you a mango, people will show you this is a mango tree, they can say this is mango wood, they can show you that this is mango leaf, they can show this is the mango fruit, but if you want them to tell you what is mango they will not be able to tell you, unless you know what is the meaning of the word. They can even show you the fruit of the mango but what is mango? That they will not be able to tell you. So this is an inescapable fact.

Unless—all the things in the world have got a name—they did not exist actually. Unless we know their meaning and their meaning is—if you are endowed with the power of discrimination, then you will be able to know that this is the Lord Himself. There is nothing else except the Shabda which is the manifestation of Brahma.

M.E.P. It sounds as though this Brahma Shabda is the only word from which to know.

H.H. If you know the meaning of the word Brahma then you know everything. For example, if you know the earth, clay then all things made of earth you will know. The knowledge will come. By knowing the meaning of the word earth you will know everything coming from it.

Tuesday 21 August

M.E.P. I would like to take up where we left off yesterday and to ask about the relationship between Mukti and duty. We have made an arrangement to meet here now at ten o'clock and so the bodies are bound by that and not free. So there is a response to the duty and I would like His Holiness to explain the relationship.

H.H. Duty is in relation to body and is connected with action. Duty relates to action, which is connected with body, while Mukti is connected with thinking which is connected with Atman. There is no comparability between the two, they are on different planes.

Action takes three forms all related to the body. There are three forms of body, Sthula, Sukshma and Karana. The physical is Sthula, Sukshma is subtle, the power which drives this body and Karana is a still subtler form.

So all action is connected to these. The action is done by the body, decided by Buddhi and conceived by the still subtler body—while Mukti, Moksha is a determination from the process of thinking, (reason) from which Moksha is derived. This has nothing to do with the physical body.

Sthula Sharira—physical body. Sukshma Sharira—subtle body. Karana—causal (and Sharira) body.

M.E.P. So what is the relationship to the Antahkarana.

H.H. There are two states of Antahkarana. One is in bondage; when Antahkarana which is in bondage is liberated, then there is Mukti.

Liberated Antahkarana and bonded Antahkarana. A person who is realised and a person who is not realised, both perform certain actions. Suppose all actions are the same, there is no difference. The person who is realised, he performs those actions considering them to be unreal, dramatic, theatrical. A person who is not realised, he performs those actions thinking them to be real and, therefore, he has got to reap the results of those actions, while the person who is realised, he does the same things but thinking they are unreal he doesn't have to undergo the responsibilities of those actions.

M.E.P. His Holiness said yesterday that the knowledge of Brahma was the most important, the best thing, so will His Holiness please instruct me in the knowledge of Brahma?

H.H. His Holiness says that is not a thing which can be given but is something which can be caught. You can take it.

M.E.P. As I say to my people, you have a guide to show you the way up the mountain but the climbing you must do yourself. But, we come to this, that much of this information is readily available in the west and I think it is understood by some people, but those same people suggest, that of man, mankind is a further step to be sought, and press (with the heart) for some key. What is the further step—that is what we need to know?

H.H. His Holiness is saying that this information that is available in the west is just ordinary information. One needs to have a deeper information in order to get advantage from it. Unless one dives deep into it that information will not be of much use. It's on the surface only. One has to go deep and that is not how it is in the west—as a general rule. There may be people who have gone deep into it, and so on, but as a general rule, that information is only on the surface.

That is true, not only of the west. Even in India about 80% are the people who know, who have got the information but that is not enough to enable them to be initiated into something deeper.

M.E.P. So you make now two distinctions. You say to dive deep into the information and then you say to be initiated into something deeper. Is there a special distinction to be made or is it just language.

N.S. Yes, that might be a mistake of my language. It is not my mother tongue.

M.E.P. So does His Holiness mean by 'going deeper' into the subject, more and more study of the information or something rather different?

H.H. Three things are necessary for complete realisation. First is that you have to listen or study. This means do the study: Shravana. Now the second thing is concentration on what you have studied—go on thinking about it, reflection upon it. That we call the Manana. First you have to listen—and second is Manana, concentration and reflection, and third is Nididhayasana—which means that you will have, after considering it for some time, to sit quietly and get absorbed in it.

Shravana—hearing of the Shrutis or scriptures. Manana—constant thinking of eternal verities; reflection.
Nididhyasana—contemplation.

M.E.P. We might call that “contemplation”?

H.H. Yes.

M.E.P. I have observed that many people engaged in the work in London continue to ask the same question over and over again—and mostly they know the answer so it becomes—they erect a barrier for themselves and, when I see other people doing it, I ask if I am doing it also and if someone else, His Holiness, can see this particular question of mine, over which I must get—so if other people become stuck on a question then maybe I have become stuck on a question too. What is that question? I may need help to surmount the fence.

H.H. Those who ask the same question again and again, knowing the answer themselves, probably they derive some pleasure in listening to the answer and that is why they indulge in that sort of interpretation and they don't seem to have yet got the pleasure of doing anything but they are wholly confined to listening. They take their pleasure from listening to the answer to the question. That's why they ask it again and again—but they don't do it. If they had experienced the pleasure which they will get out of doing what they have been told in the answer, then that will be greater than the pleasure of listening and that will stop them asking the question. So you can apply this to yourself also, when you put yourself in the position of that, those persons who ask the questions again and again.

Those who ask the question again and again are better than those who do not ask a question. At least they remember that they had to ask a question so they are better in a way than those who do not even care to ask a question.

M.E.P. There is the simile of the thorn used to remove the thorn. His Holiness does not choose to use a thorn?

H.H. His Holiness rather explains that those who ask a question again and again, they are in a way remembering and this is another method of saying what His Holiness first said, Manan. Manan is considering or pondering over what you have heard. This is the result of their pondering, that they remember what they have heard and that's why they ask the question again and again. So this is in a way, what is meant by Manan, the thinking of it again and again.

M.E.P. Is there any method to be employed in the art of contemplation?

H.H. His Holiness says there are two things to be done. You are asking what is the machinery of contemplation. There are two things. One is that one has to be attentive. Attentive whether during study or listening. This is the first part. Studying or listening is the first part and one has to be attentive in it, then alone the contemplation part will come. If one is not attentive, and one is only listening with a part of the mind, as it were, then the process of contemplation will not start. It will not be possible to indulge or employ oneself in that process.

The other thing is that one has to have a feeling of its greatness, of its utility. One has to be impressed about the greatness or the utility of the information then alone will that process be employed. So there are two things, one is attention and the other is a feeling of greatness or of its utility.

M.E.P. So is the knowledge of its utility a product of the desire to know?

N.S. Exactly, This was the point which I myself raised. His Holiness has already replied to that part. That desire to know is when a man asks the question for the first time but when he repeats that question then that desire has already been satisfied. Now there is only this thing of contemplation, thinking about that question again and again. So the desire part is finished this is now Manana—the thinking part.

H.H. We see so many things. We don't remember them all. Unless we see things with attention, then we remember. We listen to many things. We do not remember them all. There are certain things which we heard many years ago and we still remember them because we heard them with attention. We thought that they were worth remembering, we had a feeling about their utility. Therefore, we continue to remember them. Similarly in this spiritual work, then you will listen to things and you will study things, you will be able to contemplate when you listen or read with attention and when you have a knowledge of their utility.

M.E.P. Yes, by way of example, when I was here before three years ago, His Holiness said, "that little Sattva which you have is worth more than all the things of the world about you", and that was heard with the heart and has been of great utility. So, this especial attention can, I think, be practised so that one hears more and hears better but then one would need discrimination, what to attend to and what not to attend to?

H.H. His Holiness said that discrimination is what you can use; this is the utility of a thing, which is more useful—and when you know the usefulness of a thing, then your practice will be automatic, you won't have to seek it, it will come of itself. You will be more attentive to those things which you think will be useful to you. Unless you have this feeling that this will be more useful towards you, you will not be able to practise attention towards that. The knowledge itself decides the utility.

M.E.P. When you acquire the knowledge then you will know which is useful and which is not useful.

That, I think, may be obscured by desire—because if I want to know about this I will attend to this and if I want to know about that then I will attend to that, and so there is first to be made a discrimination but if the desire is too strong—for the world shall we say, then how does a man proceed from that position?

H.H. Your question was that the desire for the world, if there is a greater desire for the world, then how will you get away from it, and the reply is—It is natural for a person to be walking on earth but some people practise and they can learn to swim, so they can swim in water. That's not natural. Man is by nature supposed to walk, not by nature to swim, but he can acquire the knowledge of that art of swimming so that he can go in the water. Similarly this rather natural tendency of mankind to have a feeling of utility of the worldly things; but by practice he can acquire the power of knowing the utility of things other than those of the world—the ultimate things.

Now while you have a feeling of the knowledge of utility of the things of the world you can also acquire the knowledge of the utility of the things of God and spirituality.

His Holiness further illustrates; the woman loves her son, her child. Also she loves her husband. But the quality of love and affection differs. She has different sort of affection for the husband than for the child. She can love both. Similarly a person can have a knowledge of the utility of the things of the world as well as a relationship with God Himself. The only point is that it is slightly different. The base is the same. External affection is the same; but its nature is slightly different.

So your knowledge of utility is the same, the base is there, whereas we want to get this measure, as it were, for the world and differently for the God.

M.E.P. Yes, this is very useful because many people argue that you have to choose one or the other and don't understand that the two can proceed side by side.