

15 June 1981

### READING 3

#### THE CREATION AND HUMAN CREATIVITY

##### PREFACE

In August 1979 M.E.P. began his audience by asking translator Shri Narayan to read a passage from the Hindi *Ramayana* written by the poet Tulsī Das (a contemporary of our Shakespeare). He then asked how creation was made.

S. Creation has been made by merely willing it. Brahma is like the Word (Mantra) and this manifest Creation is the meaning (Shabda) of the Word...

So Brahma (Absolute) is the original cause, from which emanates the Word, and from that is put together the Creation from the five elements and then comes the Trinity of three Gunas (aspects of energy). The world, Creation, is devised so that there is to be an end to it all. Where there is a beginning and an end there must be something in between, so there has to be existence also – Creation, existence, end.

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

S. In the whole of Creation there is nothing else like man; so he *has* a special role to play. There is great significance attached to manhood. He is better than the Gods, the devas, in the sense that devas are kept in enjoyment. They are meant to get all sorts of enjoyment as the benefit of their previous doings. But they are inferior to man in this sense: man has got the power to get Moksha (liberation) also, which they do not have, so that manhood has a speciality about it even better than deity.

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

S. He is able to use his wisdom, his power of discrimination (Buddhi) which the Gods lack; they do not have that power of discrimination. But man can choose between good and bad and so he can make his own Salvation (Moksha).

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

S. There is nothing better than this. Salvation lies in liberation which is dear to everybody. Children want liberation from having to study, and to wise people this word Moksha denotes liberation from identification with possessions. Whatever you possess is likely to become separated from you and Moksha means being devoid of attachment to all these so there is nothing left to be taken away from you and therefore no disappointment or the sorrow of separation.

(Record, 20 August 1979)

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There was much more of interest and importance but this is enough to lead up to Dr. P. F's question asked when our party followed on immediately after. To understand the answer one has to remember that the mantra of our discipline of meditation has to be implanted in the Antahkarana or soul – the Causal body (emotional centre) of the individual – at Initiation, in order to produce its intended results. Amongst the most desirable of these is the enhancement

of creative energy in an individual living the life of an ordinary citizen. Some have asked to hear this question and answer as quoted at the June Meditation Meeting last Tuesday.

P.F. My understanding from the previous talks with His Holiness is that the mantra purifies the Antahkarana. Could H.H. please let us know how the mantra receives this power? Is it the sound of the mantra, or the fact that it has been given from a tradition, or is it the purity of heart of the meditator?

S. The sound of the mantra has been given to us through the Vedic tradition, and its roots are in the Brahman itself. All these pure sounds which are incorporated in the mantra are full of qualities, and each sound has a particular element or meaning, which combine to create a particular type of effect, when this mantra is being repeated by the individual. Thus the meaning of the mantra and its proper pronunciation by the meditator internally will have the proper effect which is embodied in the sound of the mantra itself.

It does three types of work. First of all it eliminates all the impure, unnecessary and harmful traits in the individual, or in his Antahkarana, and secondly it increases and develops whatever good he holds within himself. Thirdly, it makes the individual much more universal. There is a process of expansion which takes place in his Antahkarana so that he becomes much more universal and appreciates the universe more and becomes more united and in tune with the universe. These are the three factors which crystallise through the mantra.

As far as the individual is concerned, certainly the purity of heart (Antahkarana) is a good precondition for the mantra to work much more than it would with an impure heart. So although the mantra is the same, when given to different types it produces an effect according to the capacity, based on the purity of heart, of the individual. Some people get the result much quicker, while others get it later and there may be cases where no result is seen and perhaps in frustration they may give up the meditation and the mantra.

The third factor concerns the tradition. The tradition makes a mantra much more potent because it has been evolved through the centuries and millennia and been practised by great saints and the forces of these saints have been passed from one to the other, from teacher to disciple. So there is this type of force which comes through the tradition. There are different types of mantras. In our own Mantra there are three elements. The first sound is the Rrrr sound which is the embodiment of the fire – Rajas element. And the sound Aa is the universalising element – Sattva – which creates expansion. The Mm sound is the crystallising factor which binds all the qualities together. These are the three elements of our mantra. As an example of the importance of the tradition there is the following story, four to five centuries old:

There was once a saint called Tulsi Das who wrote the Hindi *Ramayana*. He used to live in Benares and while he was sitting on the banks of the Ganges a small boy came crying to the river bank in the evening. He had come to the city to get medicine for his sick mother who was in the town across the river called Raj Nagar. At that time there were no boats available as all the boatmen had gone home. The boy was crying because he was unable to cross to the other bank and didn't know what to do about his ailing mother and her medicine. The saint heard the boy crying and came down to ask what troubled him. The boy told his story. The saint then gave the little boy a leaf, on which was written this same mantra and he told him to hold it in his palm and swim the river. He

would have no difficulty in getting across. The boy was very curious and thought he would like to see what had been given to him. He opened his leaf and saw the word written on it. He thought, well, I know this myself and there is no difference between the word I have been given and my own, so I can do it myself. But when he tried to swim he found himself swept away by the force of the water. When the saint saw what was happening he said, 'But dear boy your word is not going to help you. You ask for help from *my* mantra. So take the leaf and hold on to it.' The boy in trouble took his advice and crossed the river.  
(Record 29 August 1979)

Although things may seem to be the same, when it comes to the Tradition it has certain potent forces. In answer to the question, all three factors contribute to the efficiency or the force of the Mantra in creating the necessary growth for the development of the individual.

**Comment.** So it is very important to remember that we are always asked not to say our Mantra out loud, because it is meant to go inward to produce effects in depth.

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