



**Master E.K.**

# **OVERSEAS MESSAGES**



**KULAPATHI BOOK TRUST**



## **MASTER E.K.**

Kulapathi Ekkirala Krishnamacharya, known as Master E.K. among his followers, is the New-Age-Teacher, Healer and Yogi. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the undercurrent of every topic drives the reader into synthesis. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centres are opened and operated to serve community.

Master E.K. is a multicut diamond. He is poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.

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The Publishing unit is constituted to propagate the Ancient Wisdom given out to Humanity from time to time. The proceeds from sale of the book are utilised for reinvestment in similar books in pursuance of the objective of the propagating Truth.

The contents of this book are dedicated to the humanity at large. They belong to the One Light and the One Truth that pervades and is beyond the concepts of Caste, Creed, Religion and Nation.

## FOREWORD

Master E.K. toured the European countries seven times during the period 1972 to 1983. He gave lectures at various places at the request of the groups. Twenty five of such lectures are published together into this volume styled as "Overseas Messages".

Master E.K. has been an inspiring teacher. His published teachings also continue to inspire, the cross section of human society even after 18 years of his departure from the physical. The demand of the readers resulted in publishing these teachings into one volume. This volume contains a variety of teachings displaying the numerous facets of wisdom.

This is yet another humble presentation of useful work placed at the venerable feet of the Master, for the benefit of the seekers of wisdom.

**K. Parvathi Kumar**  
*Chairman,*  
**Kulapati Book Trust**

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# ASTROLOGY AND ITS PURPOSE

*(Lecture delivered at Yoga Institute,  
Liege, Belgium on 7th June 1973)*

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Dear Brothers and Sisters,

I thank you all for the opportunity you have created for me to express a few words about ASTROLOGY. I thank the organisers whom I have known since my previous trip to this place. I wonder why Astrology has been selected for today's subject because it is among the many disputed subjects. About 75% of the modern minds argue that Astrology is not a science. But about the 85% of the same lot will be ready at the same time to have a prediction from an Astrologer without being noticed. This proves that Astrology has its influence upon 85% always. That Astrology is not a true science is only a complex (not even belief) of some timid minds whereas many people know that it is a science.

The sacred subject Astrology has often been put to misuse. Many news papers use Astrology as an advertisement table, that is to increase cheap popularity. It is the case in India as it is more so in the West, particularly in the States. In the weeklies you find weekly readings, monthly readings and daily readings. All the people of the globe are mad to fit into the weekly readings in a small table. Such practices make the subject disputed.

In the minds of almost all the people there is a desire to probe into the future, to know what is going to happen for them the next day and Astrology is considered to be a subject

which satisfies the idle curiosity. Many people feel much interested to know their future but only a few are ready to receive it and be benefited. Oliver Goldsmith once joked with his daughter when she had a prediction from a sooth-sayer. She gave two shillings to a sooth-sayer who predicted that she would be the wife of a Duke. Then the father joked that for half the fee he would have called her the wife of a King.

The Truth is that Astrology is a very sacred science. There is a sacred purpose behind the subject and it is not for knowing what is going to happen the next day. A newly married couple expecting some good news like the Golden Egg observes the custom to go to the Astrologer to find out whether it would be a daughter or a son. The answer is very simple. "Wait for a few months, you will know!" Such silly things should not demand the practice of Astrology. There is nothing one can do by knowing about the sex of a child a few months earlier. It is called idle curiosity. Some times these predictions may fail and the mediocre always ridicule Astrology as false. Once there was a king. For a very long time he had no children. Finally his queen was carrying good news. The king had a state Astrologer for life. He sent people to the Astrologer to find out whether the forthcoming would be a son or a daughter. Unfortunate! The Astrologer was a quack. He did not know anything but sitting in the royal court chair daily facing the king. He had to tide-over the impending prediction. He said that there was a great curse against the king. If predicted, there would be no child birth and it would be a miscarriage. The king was afraid and refused to be predicted. However, to prove the validity of the science and the efficiency of Astrologer they would keep the prediction sealed in a cover. After the child birth they might go and verify. Then there was the child birth. The King had a son. The son

stroke was to be verified! The king directly came down to the house of the Astrologer and announced the news. Then the astrologer said that he had it predicted long before and kept in a sealed cover under the roof of his house. It was taken, the seal broken, verified and found correct! It was written that a son would be born to the King. Of course the Astrologer had prepared another similar cover with another paper having the prediction of a daughter. He kept it at the second side of the roof. There are people who use Astrology like this. Come to the right side of the question. Wherever there was GOD SCIENCE, wherever there was spiritualism, wherever there was realisation by man there was the need and development of the sacred science, Astrology.

It is a grand Truth that the planets shower their influence upon the Earth and all its beings. Planets show the phenomenon of photosynthesis and this itself is a scientific proof of the validity of the planets' influence upon Earth. The seasons of this Earth and changes in the fauna and flora thereby are themselves a direct proof of the planets' influence. As the Earth rotates round its own axis it is making the day and the night to the beings on this Earth. This creates the routine of man. Without sunrise and sunset there is no daily routine, no arrangement or doing of things, no timing of incidents, no time and no watches! The rotation of the Earth along its own axis creates all the measures of the day. The revolution of the Earth around the Sun creates all the measures of the year. The revolutions of the Moon around the Earth create full-moon and new-moon and the measures of the Moon. Thus man has learnt to know the day, the month and the year. He has also discovered that the same seasonal effect repeats after twelve months. This made him understand that there were 12 divisions in the year corresponding to the 12 months and they were

the signs of the Zodiac. The division of the month is based on the movement of the Moon. The word month is a derivative from the word Moon. Man made such observations about the planets and there was the birth of Astrology.

Prediction is not the main purpose of Astrology as I told you. The science teaches us how to use the power of man by tuning with the powers of Nature and how to set up the economy in between. That gives you the power to select what is right and to reject what is wrong; to select the right time and to reject the wrong time. Here is an example : You are to go from one village in the east to another village in the west on foot. Which is the correct time to select? Suppose one chooses to start in the evening about 4-00 P.M, goes to the village, completes the work and stays there that night. The next morning he starts at 8-00 or 9-00 A.M. and returns home. He selected a wrong time. In the evening he travelled from east to west when he had to face the Sun. The next morning he travelled from west to east, again foolish enough to have the Sun before his face. Both ways he selected an inconvenient time. Instead, suppose a person starts in the morning, goes to complete his work and returns home in the evening. He will have the Sun at his back both ways. He cannot control the Sun but he has every right to select the convenient time. This is the commonsense behind the sacred science of Astrology and it is how selective Astrology starts. That gives power to select a proper work by using the measures of Astrology. The seasons are there and man found out the selection of good time to sow the seeds and reap the fruit. As we sow, so we reap. This is the age-old Karma theory which forms the reasoning of Astrology. Everything is but commonsense used in a Divine Path.



One truth about Astrology is that we have all the planets within ourselves. How is it? When the planets are seen in the distant sky, how can we have them within ourselves? Suppose you have an atlas on the table. You open the map of Belgium. You say, here is Brussels, here is Liege and so on. Are these big cities existing on your table in the small book? No, but still you have the method to know them through the book. Similarly you have the atlas of all the planets within yourself. You are a book of tendencies and these are the planets in you. You have the instincts and reflexes in your psychological mechanism and this is your keyboard of the planets. Thus the planets exist in you as the tendencies and the components of your behaviour. The human weaknesses and the strong points in you are indicated by the planets at your birth time relative to your birth place. They are the blends of the basic values of your inner soul. The blend of one individual differs from another according to heredity and past experiences. The tendencies of the parents give you a birth blend and the tendencies which grow with you through age and environment give further individualism to your blend. The law of evolution imparts tendencies from previous experience through births. Re-incarnation according to past Karma is recorded as your own map of the heavens in the atlas of the planetary forces. I came away from India to Belgium. Does that mean that everything in India about me is closed? My people there are still following my plan and doing what I asked them to do. They are writing letters to me, they remember me along with all the expectations, hopes, friendships and enmities. Similarly a man who came to this birth after leaving the body carries all the obligations in the form of his tendencies and limitations. Had I completed the formalities of my overseas travel before I left the Indian shores, now I can have a peace-

ful tour in Belgium. Had I played some fraud and was having a police case in India then you can imagine what happens to me in Belgium, Switzerland or England. Wherever I go, the police will greet me in my Indian terms. This is the case with the karma of previous births. From place to place the soul-man is reborn with the past tendencies. It remembers not in the mind as thoughts and names but in the soul as tendencies and limitations. Whenever the tendency is stimulated by the environment, the human being reacts only in terms of his own tendencies. All people do not react the same way in the same environment. Four sons of the same father, brought up in the same house, same school when they grow up they show off four different types.

Environment can never explain this. It is like the soil which cannot change the seed. Of course good soil feeds the existing seed. Sow four types of seeds in the same soil, they germinate into their own four different types. The seed is brought forth by its own past karma through the parent fittingly selected by the soul. Thus you see the evolution has two things along with it : one is the advantage of the soil and the other is the advantage of the seed. See the double evolution of Man. The advantage of soil is shown by the parent and the environment. The advantage of the seed is shown by the soul. Parent gives you heredity and the soul germinates its own tendencies. It brings out what all it experienced in the previous birth. It reacts according to this experience. Let someone bring a cup of strong coffee with good flavour while I am lecturing. My mind is diverted and my lecture stops. It is wrong to think that it is the action of coffee. It is right to know that it is my reaction to coffee according to my past attachment with it for many years. Coffee has no action upon one who does not know what coffee is. Similarly everyone

of us reacts according to that which is due in him and not that which is there around him. Environment gives stimulation while man himself externalises reaction. The inner mechanism of man is a blend of his tendencies. There are mainly seven layers which carry the tendencies. The first tendency is what we call "I AM", the ego which causes consciousness objectified. The second tendency is the mind which reflects the ego. The third tendency is the force or positivism influencing others. The fourth is understanding, the fifth is skill, the sixth is love and the seventh is to wait for what he has to get (patience). These are the main tendencies which every soul will have around itself. These seven tendencies form like the seven coloured dome around the inner light of Man which is pure and colourless. His seven tendencies form seven colours which condition and externalise the pure light which is Himself. The blend of these seven colours changes from man to man. The change is according to the stage in evolution.

Now these seven tendencies are given seven names planets in Astrology. It is all according to the law of correspondences. The first tendency, the "I AM" is called SUN because from the Sun God comes to the Earth what we call light. The I AM in you is nothing but light in the highest stage. The second tendency, MIND is called MOON. Moon is a reflecting principle and the mind is also a reflecting principle which reflects the I AM in you. The force in you is called MARS; the understanding and intelligence in you is called MERCURY; the wisdom and skill in understanding and following the Law is called JUPITER; the capacity to love, sympathize and forgive is called VENUS and the capacity to wait when the time is not ripe is called SATURN. Generally Saturn is considered to be a bad planet by many people and even by some astrologers. There is nothing bad about him

or about any other planet. There are no bad planets or bad days in God's creation. Out of his good deeds and bad deeds man creates good days and bad days for himself. We cannot say that the policeman is bad. For a criminal he appears like a cruel one but for a normal, good and law-abiding person the policeman is properly understood as the real implement of law and order. Similarly Saturn appears bad for those who cannot wait, for those who commit things unripe. A bad cook takes out food half-cooked. Then we have to eat unripe food. Any hurried tendency makes man do wrong things before time to repent in the right time. This repentance is caused by the planet Saturn in us, only when we do things unripe. Saturn discharges only the bad things that are stored by us. The planets never bring anything good or bad to us. They bring only what is due to us according to our own files and accounts. You go to the bank and draw money. That does not mean the bank is paying you something. It pays you what you have in your account. Similarly the planets make you enjoy good things when they are in store for you. So too the case with bad things. If the police beats the thief it does not mean that he has malice for the person. Planets are like policemen and bank employees, discharging only what we have but not what they give. For this you should have a bank balance sheet. This is what we call your horoscope in Astrology. The bank will be sending us a sheet of your position in the bank every month. Every birth gives us a sheet issued by the planets at the time of our birth. The Eastern Horizon gives you the pointer to show your position amidst the map of planets. All the planets in the horoscope put together give a key to your individuality, personality and soul.

This blue print gives you your balance-sheet. Under the column of every planet you will know what you have and

how much you have and also what you owe to the outer world. According to the law of magnetism you will be attracted to your own environment and you will yourself repel by disliking that which is not yours. No one is attracted to an environment that he does not belong to. The quarrelsome fellow can pick up a quarrel only with a man like himself. A holy man is attracted for conversation with another holy man during a journey. A business man coming to Europe from India tries to visit business places in Europe and study how the activity goes. A tailor from India tries to see the colour and out-fit of every one he meets in Belgium. Every one has his own world to attract him according to his previous course of living. A hair-dresser goes to Rome, observes carefully the hair of persons more than the persons themselves. The blend of planets is stamped in the Horoscope at the time of birth. The person launched into one environment through birth begins to be stimulated by the environment according to the planets in the Horoscope. He will be attracted only to such parents that are fit to give him birth according to his Karma. Suppose he was very cruel to his own children in the previous birth. The stamp of cruelty is registered upon his soul and he is attracted to such type of parents who torture him before he grows up. One who had not given proper food to his servants will be attracted to parents with a heredity of gastric and liver troubles and throat troubles. As a result he is born with poor liver etc. The doctor advises him not to eat all but to sustain on minimum liquid food until death. He may be a millionaire, yet the planets control him from eating in the form of his doctors. Thus the planets stimulate according to the magnetic law of attraction and repulsion. A man of positive qualities like love, good nature and helpfulness will be attracted to the parents of his own nature. The case is different with the man

of negative qualities like quarrelsomeness and murderous instincts. Such a one will be attracted to people who pick up quarrel. Not only that. He will be attracted to those who are more powerful than himself. Then he begins to react badly and is thrown into confinement with good kicks. Thus starts his purification. It works as a curative to his soul and makes him better gradually. Every soul gets a penitential attitude by the pain and suffering he gets and thus be purified. This is the Drama of the planets, created by man and edited by the planetary forces under the guidance of nature in the abode of God. God gives only his presence and no interference in any part of the Drama. Nature is there to supply what the soul wants. It never induces man into bad deeds. Whatever you ask, nature gives you. You are the creator of your own drama and the planets indicate the portion you have to play. The horoscope gives you the plot of the drama and the number of characters that enter with you. The number of persons you come across in your life form the dramatic personnel of your drama. This is the Astrological drama man has to study and play his own role with the happy and unhappy scenes. Use good periods for expansion and unfavourable periods for consolidation. Then you have played your role well. Many people commit unwise acts during good periods. They enjoy and sleep away good periods when they experience the worst during the bad periods.

There is a complaint against astrologers that many things which they predict as good do not come true while the unhappy things predicted will surely come true. It is a fact but not the fault of the astrologer. During the good period you are expected to do some good work on constructive lines to expand your own subjective virtues into objective achievements. Then they will save you as shock absorbers during

the so-called bad periods. If you sleep, the good periods pass away in the form of some enjoyment, picnic or entertainment. The bad period does not pass away without demanding your ability, effort and attempt to the last step. You have some people to pay you some amount but you also have some people to whom you have to pay. Keep quiet with those who have to pay to you, you don't find any trouble. Keep quiet with those to whom you have to pay, they drag you into trouble. This is the difference between the good periods and bad periods of your horoscope. Your good period indicates that you have to act but your bad period forces you to act. This is the lesson to learn from Astrology. Whenever it is bad to you, understand that the time is not bad but you are passing through a period for which you have created bad. Now what to do? Do not react to the environment while passing through bad period. The more you react, the more it will be magnified and prolonged. In good days, the more you react, the more it will be reacted in the right direction. In bad time if you invest Rs. 5 the loss is Rs. 5, if you invest Rs. 5000 the loss is Rs. 5,000. The horoscope gives you the time when you should not react. It does not give you the magnitude of your loss. Hence minimise reacting to the environment. Stop temptation and caring for the impression of others. Temptation never gives you any punishment. But the fall into a wrong action gives you punishment. This is what the Holy Bible teaches. When there was a temptation by Eve there was no punishment for Adam. Only when Adam yielded to the temptation there was a fall and there was the curse. The story is carried by the planets who are the messengers around the altar of God. The Bible teaches us spiritual lessons about astrological wisdom. Unfortunately the church teaches us that Astrology is the work of the Devil. Do not believe the church but believe the Bible.

The Holy Book was born long before the church is born. It teaches us that the planetary angels come down to creation to carry the message of God. The seven main planets of the Solar system are described as the seven candles at the altar of God in the New Testament. There is prediction, prophecy and fulfilment everywhere in the Bible. So it is written by the scribes (planets), thus it comes to pass. This is the message of the Holy Book.

The planets reveal the story of the races of people and the individuals work out the story of the races into their own individual stories. We know the story of the 12 tribes of the Human races which are born under the 12 signs of the Zodiac. The word Zodiac means a group of Jivas (beings or animals). The patterns of the stars in the sky, as seen from this earth appear in many shapes. These shapes are printed upon the matter of this earth so that the plants and animals get their models and shapes regularly being hatched in each season. This is the science beyond all sciences by knowing which every one is expected to read his own story among the 12 tribes. Every human being can be taken as a sample of the planetary forces working in the whole Solar system. Every part of the system is printed in him as a tendency just as every seed of the banian tree includes all the parts of the tree to germinate once again. Every human being is a seed of the whole Solar system. He is a potential Universe, going to stimulate into a solar system in the long long future of the Solar evolution. Every one should understand properly his own lot of life, should know his responsibilities in order to get a proper stimulation of his own mind, discrimination, will and Soul.

If you meditate upon the various parts of yourself properly, you receive the proper stimulation of all the planets in yourself. You can rectify your system by rectifying every



tendency and bring the whole pattern of your tendencies according to the patterns of the heavens made for you which is your horoscope. You can make yourself an image of perfection, a real image of God. The Scriptures tell us : God has created Man in His own image and likeness. This is the real purpose of Astrology and we are expected to use this science for this purpose. Meditate upon the planets as your own tendencies along your spinal column. The 12 signs of the Zodiac are arranged in six pairs, positive and negative. Aries is positive while its counterpart Scorpio is negative. Meditate the six pairs of the Zodiac as the six centres of activity which you call the Chakras along your spinal column. Then they will point out to you the higher centres which are called Lotuses or Liberating centres. Chakras indicate fixation or bondage of your tendencies within the forces of centre and circumference. They carry the conflicting forces in your tendencies. They are made up of the thin fabric of Kundalini coils in a net work. These tendencies will be liberated into the superior centres called Lotuses. These are the unfolding or the liberating centres. A meditation upon these centres will give a release from the bondage of the consciousness. It leads you to the head centre or the thousand petalled lotus in which all the tendencies of the chakras are found in the absolute release. The tendencies of man are released from man-consciousness into God-consciousness of man. So you can study your horoscope and place the planets in the respective chakras for meditation according to the signs in which your planets are placed. May you achieve this and live in the Kingdom of God beyond bondage.

*Thank you all.*

## ASTROLOGY AND HEALING

*(Lecture delivered at Liege, Belgium on 15th June 1974)*

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Dear Brothers and Sisters,

I thank you all for asking me to express a few thoughts about Astrology and Healing. I am especially happy to meet you in the Yoga school, because Yoga is the only one which synthesizes many subjects into Oneness of Truth. I speak a few words about Yoga before I go into the subject.

Of late, in the West, Yoga is spreading like light. Great personalities like Sri Aurobindo, Sri Vivekananda and Ramakrishna Paramahansa have brought a good fusion of East and West. The founders of the Theosophical movement have brought many things to light to the vision of the West. Yoga is one.

Yoga is a very common term used by the Western Public. It is much popularised and it is very good to the society. But I want to point out that Yoga to many people in the West is only Hatha yoga. According to the scope of the science of Yoga, Hatha yoga is only the first of the eight steps of Yoga. So I wish all those who teach Hatha yoga in this school and those who want to systematise and regularise the course of Yoga should systematise all the aspects of Yoga and try to practise it to its perfection. Some people, at least, should do it. Generally Hatha yoga gives a strong physique. It keeps all parts of the body fit. It keeps all the nerves under control and all the secretions of the body in tune with the mind.

But there is the other side of yoga, the higher side, that is controlling the mind. It should be achieved through the

advanced steps of Yoga. Even all these steps put together i.e., upto the 8th step called Samadhi (absorption of mind into "I AM"), include only the practice of Yoga and not YOGA. Yoga practice is for Yoga living just as developing a good physique is to use it to serve some good purpose and experience happiness. According to the Indian Masters of Yoga, yogic practice is not of any significance at all without yogic realisation and yoga way of living.

The word Yoga exactly means, synthesis and some people understand it as union. Of course both are correct though synthesis is more correct. Union is union of man consciousness and God consciousness in man. Before that there should be a communion. We should achieve the communion between Man, the higher and Man, the lower. Before that, the lower man i. e., mind is being always disturbed by the five senses. The senses are seeking pleasures on the physical body. Mind runs through these senses to the external objects to search for its own happiness. For example, the tongue seeks something tasty and the mind has to run along with it to enjoy taste. The eye runs to a beautiful shape and the mind has to run through the eye to enjoy the shape. The ear wants to hear some music and beautiful sounds and again the mind has to run into the ear. The nose wants to smell cosmetics and perfumes and the mind has to run through the nose. The skin wants to enjoy either smoothness or required temperature and the mind has to run along with the skin for it. See the fate of the mind! It is helplessly running in five different directions along with the five senses. It is like a slave of five autocrats. That is the condition of the untrained mind. Yoga is to train the five autocrats to become the good children of the mind and to train the mind to have a good mastery over these five senses. That is a part of the real practice of Yoga. If the mind were to gain

mastery there should be healthy body. For this, Hatha yoga is necessary. So it is the first step of Yoga practice. Having a mastery over the first step, if we were to stop there, what is the difference between Hatha yoga and gymnastics? So we should go to the second step, that is mastery over mind and five senses.

A man with mastery over mind and five senses can steer his body and senses in his own direction. The untrained mind cannot give a drive by itself since it is being driven by the external objects of the environment. The scene is like horses drawing a chariot each in its own direction of something attractive. The horses are attracted by green grass and when they begin to run with the cart behind, we cannot call it a journey. We do not know where the horses pull the cart. When there is a good driver in the chariot and when the horses are running according to his direction that is what we call journey. We are qualified to go according to our own will just as the chariot is being driven according to the direction of the driver. This difference is there between the yogic mind and non-yogic mind.

When mind gains mastery over the senses, the person is no more influenced by the environment. His psychology is above environment and in whichever environment he is placed we find him the same. He may be talking to any person but he remains himself. That means he will have no impressions about any one; no good ideas or bad ideas. He will have no burden of impressions about the many people and the continuous incidents that happen around him. That is the great liberation of man from his environment. Then only he can try to establish communion between himself as God and himself as man. Then he will be able to taste what He is.

After a long period of establishing this communion he lives as Himself. He is active in the outer world catering to the needs of others. He behaves properly according to the environment and lives without any attachment. He has no complications, no implications, no attachments, no likes and no dislikes! That is living himself with Himself. Then he tastes or experiences Himself in others also and then gets the union with God in others. This is the stage of union after establishing communion.

Still after some time, he understands that all lower levels of man are only the extension of God Himself; that they are in no way against the principle of God. His mind is full of God. His senses are only like the petals blossoming out of God and his body, a sacred gift of God. There is nothing non-sacred to him. Every atom of his body and every atom of this whole universe is understood by him only as God and nothing else. That is what is required and that is what is called synthesis. With that synthesis he should experience a synthesized living. He should live as a god in THE GOD. This is God walking on earth with man. This is real Yoga. For example Karma Yoga, Jnana Yoga, Dhyana Yoga, Bhakti Yoga, Hatha Yoga, Japa Yoga— there are hundreds of Yogas but no one should think that they are all Yogas. There cannot be many Yogas because Yoga is one. Suppose in a city there are a hundred unions of workers. What does it mean? It means that there is no unity among the workers. Union means one. If there are hundred unions, that is the first proof that there is no union. Similarly if there are many Yogas in the mind that means there is no Yoga practised. Yoga is one. All these Yogas are parts of the ONE. I wish that the Western world should remember this and should not understand that Yoga stops with Hathayoga.

Astrology is one of the sciences required to achieve Yoga. Astrology is always a much disputed subject. Many people feel modern by doubting subjects like Astrology, God etc. Of course the modern man has evolved enough to understand that Astrology is true and there are not many people who doubt Astrology. There are not so many people as there were 50 years ago. This is because the people of present race have gradually come to know truth and advancement of the modern mind allows people to understand things more and more.

The planets influencing persons on this earth are considered to be a mystery by many people. It is not at all a mystery but simple commonsense. Take the example of the Sun's rays reacting upon the leaves of trees, causing photo-synthesis. This itself is a direct proof that the planets influence the beings on this earth. We know the sun-flowers blossom in the sun's rays and they droop down in the evening after sunset. Especially in the tropical countries like India, we find such plants more. There are trees of the species of Mymosa in India that dance beautifully all through the day as long as the sunlight is there and in the evening they droop. They are called sleeping trees in India. We have hundreds of examples like this. The very life on this earth is caused by the sun's rays and every biological scientist knows that there is no life without sunlight. Similarly after some 20 years hence the same biologist will be able to understand that there is no germination of seeds without the moonbeams. Without the moonlight on this earth, plants do not germinate from seeds and also no fertilisation and child-bearing. The moon is called the calendar of the mother by the ancients. That means the female principle in nature which is called the reproductive principle (the counterpart of the male principle) is absent without the moon.

There are two principles in nature, one the creative principle, the other reproductive principle. The creative principle is life itself which is caused by the sun's rays. The reproductive principle is the principle of the child-bearing which is caused by the moon. Therefore the moon is called Mother-principle in nature. Creative principle is called the Father-principle. These two principles are always at work in nature. The Father principle is caused by the sun's rays while the Mother principle is caused by the moon's rays. The moon's path along the Zodiac when understood astronomically and cycles of the moon around the earth, when measured properly, give us the calendar of the various miracles in the reproductive aspect of this earth. That is why the ancient astrologers called Moon, the Mother in Nature. Every astrologer knows that it takes about 28 days for the Moon to complete one circle along the equator or Zodiac. That is, for the moon to go round the earth once, it takes about 28 days roughly. That is called the calendar of the mother. See, how the woman has 28 day cycles for fertilisation. With these measures as lunar months the growth of the embryo and the time of child birth are also measured. See how the ancients understood the many mysteries of how the planets influence the phenomena on this earth. The modern astrologer knows that the fisherman on the sea will experience the ebb and the tide according to the phases of the moon. Some days he gets no fish. Some days he gets sumptuous quantities of fish. He knows it when. We also see that on lunations (full moon or new moon) the tides of the ocean are more. Like this the effects of the planets can be understood everywhere in Nature. If man uses only his commonsense and perception, Astrology is nothing but man understanding nature's programme and to act accordingly so that he may follow the will of God, so that he may not disobey God and harm himself.

Can we follow to learn something from planets and do something good. Surely we can. We can select our own suitable things and timings by following planets and Astrology. People think they select good days and good times from astrological influence and leave bad days and bad times. This is not correct. There are no good days and bad days in nature. God created only good days. Some days are convenient to do something. This requires a selection. Commonsense is a very holy lamp given by God to man. Many people do not care to use it. It is wrongly called commonsense, because it is used rarely. When commonly used, all the sacred sciences dawn upon the mind of man and the Will of God is understood by man properly. All the laws of the seven planets are properly understood.

Each planet sends its rays to this earth, along with sun and moon and each planet influences the minerals of this earth. For example the sun's rays produce sulphur and gold and the moonlight produces silver among the minerals. Also the moon gives the magnetic touch to this earth by which the whole earth behaves like a magnet. Its two poles allow the earth to rotate on its own axis around the sun. Like this every planet has its own wonderful influence upon this earth protecting it to live in equilibrium. Every planet is influenced by other planets and it is a great team work. We are concerned with influences of other planets upon this earth.

Astrology gives us an additional information of everything which we understand. Generally we understand all the sciences to some extent. If we understand Astrology, we understand every science more than what we understand normally. For example the law of healing is properly understood by having the correct understanding of Astrology. We can know when a person's health is going to be at its worst and at its best. If we observe the years of our life, we see



that in some periods we are very strong and our resistance to disease is very great. Though we behave rough and tough with our body, our health is not affected. In some other periods, even though we are very very careful about our health and even- though we protect our body against disease, somehow, some mistakes creep in and sickness takes hold. These periods can be understood by Astrology and care can be taken. Astrology is not to know when a man dies, or when a man is going to fall sick, or when one is going to be married, when one is going to get promotion etc. Predicting is only one side of Astrology and it is not the main thing. Many astrologers predict with great accuracy but every prediction is only a possibility and no surety. Astrology is for selection and not for prediction. We can select what is right to us, what is agreeable to us and reject what is not agreeable to us.

There is no use of fighting against nature. We should tune ourselves with nature and learn to get on favourably with nature. The rules of nature are called the script of God. For example the properties of matter, the astronomical properties of the earth, the properties of life etc., all these things are called the script of God, because they cannot be changed. Sugar can only be sweet and salt can only be saline, water can only flow downwards, flame can only shine upwards. Like that the world is full of rules, laws and regulations. These regulations cannot be changed by any one. They are neither political nor social, made by man. They are regulations of nature and no person can change them. That is why all the Scriptures of the world praise these rules and laws of nature as the Scripture of God. In the Scriptures you read that man is expected to read the script of God on the vault of Heavens, that is, along the sky in the name of sun, stars and planets. Man is expected to understand these rules and laws of nature. After understand-

ing he is expected to follow the rules and honour the law, thereby honouring the Word of God. That is what Astrology teaches us. In the ancient books, Astrology is compared to the light of God, the lamp of God. The lamp will neither bestow nor take away anything but it gives light to your chamber. It enables you to arrange your things properly. This is the use of Astrology.

Now apply that light to your own body. You will see many things in this body (not only those things which you see in the anatomy theatre). If we dissect our physical body and observe each and every nerve, the skeletal system, the circulatory system, the respiratory system, each and every thread of our body, we understand only the anatomy of our body. Except that, nothing can be understood. But when you apply Astrology, you will see many lights in you which are not to be seen through anatomy. These lights are the various functions in man, for example- the functioning of the mind. The mind cannot be seen in the body under any microscope, with any of the modern or ultra-modern instruments. Only the astrological eye can make you experience the yogic vision of man. Astrology is one light which is required by the student of Yoga. Suppose we have to understand what is meant by the will of man. Can you show the will in any part of anatomy of the body ? We have to see this with the third eye. What is mind, what is will, what is behaviour, what is intuition and what is understanding? All these are powers of man and they do not belong to the material kingdom. That is why the doctors are helpless in cases where the physical body is normal and the mental body is damaged. They have no method of treatment except administering dirty tranquilizers and gradually killing the patient by adding to the disease which he has already had. Can we get any medicine for Buddhist patients?

And when there is no medicine for mind and when the doctor does not know what to do with the psychic patient, how can he know about the Buddhic patients and the patients with astral disturbances and etheric disturbances? Either the doctor should reject the patient or specify unscientifically that it is no medical case, but it is demonology or witchcraft. In fact it is only a disease which the materialist doctor cannot understand. An Astrologer doctor can understand and set it right.

That there were sciences in ancient days in almost every country is certain. Since then we have had very good text books which enable us to understand all these diseases and do the needful. In the books of true scientists, for example Hippocrates, we see much Astrology used to understand diseases and to heal. The modern medical people place the statue of Hippocrates to pure business and never teach anything of his work. There is a fund of knowledge in his books about the many centres of the vertebral column, the functions of liver and spleen, and their relationship with planets. Of this nothing is known to the moderns. Until late, nothing is known to modern medicine about the functions of the pineal gland and the pituitary body and their relationship with the behaviour side of man. Nothing is known about the diseases of higher and subtler planets of man and their cure. Hippocrates is only an example. There were no less than hundred great scientists in the ancient days who systematised this knowledge in books. We have to follow them and Astrology should be taught to understand those advanced books of healing. Even in the modern age all the diseases which are not understood by ordinary medical science are very easily understood by Astrology. Times can be selected for proper treatment and healing. When proper timings are selected for healing, we can remove many drugs and treat the patient with simple

medicines minimising the medication. Even air, water, colours and plants can be used for treatment. These are enough to treat all the diseases in the world. We know fully well that the most modern drugs prove a thorough failure in eighty per cent of the cases except to give temporary palliation. They cannot cure. For example diabetes can never be cured by Allopathy, Cancer can never be cured by Allopathy, and any real disease of a chronic nature can never be cured by Allopathy. So we have to remove the barriers between modern and ancient wisdom of medical science and take Astrology and the ancient herbology for our aid. In the modern days many doctors have done good and stunning researches in Astrology. For example to select a day for surgical operation, they have given good reading of many cases and statistics of many cases which are properly healed when properly selected and the speed of healing is wonderful and the number of cures remarkable, in the case of selected timings.

Each part of our body is governed by one of the twelve signs of the Zodiac. The head is governed by the sign Aries, the face and the end of the spinal column by Taurus, the throat and the bronchus by the sign Gemini, the respiratory organs and the heart by the sign Cancer, the diaphragm with the pneumo-gastric nerve by the sign Leo. Like that upto the feet the twelve signs govern the twelve parts of the body. The planetary position for that sign is observed. Suppose the surgical operation is conducted when moon is travelling in that sign, definitely healing will be delayed. There will be either suppuration or some secondary formation. Suppose Saturn is going in that sign when surgical operation is conducted, there will be 50% chance for wrong diagnosis and the doctor killing the patient by doing a wrong surgical operation. When the planet Jupiter is travelling, it gives a good help in attracting

him to a doctor who is really a benefactor to the patient and who proves very good in his type of treatment in his parental care and affection, and spiritual attitude. That is the effect of Jupiter going through that sign. Like that the planetary condition of that period can be selected.

Once in India a person wanted to get his tooth removed. A very simple thing. It does not require a doctor at all. Either an assistant of a doctor or a medical student is enough. It is such a simple thing but he selected a very bad time to go to the doctor. One of his friends, an astrologer advised him to select the next day just 24 hours later. But he said he was very busy to go out on some urgent trip and he had no time left. Therefore he selected the same day and the same time. Exactly at that time Saturn was in his birth ascendant in direct opposition with Mars. In no case the time was selective. Moon was going on that day cutting a square with both the Saturn and the Mars, and Saturn was in his ascendant. It required simple logic and no advanced Astrology at all. He had very bad experience with the doctor. He got some infection through the instrument used and he got a dangerous temperature the next day. The doctor diagnosed it as something serious. They had to take some fluid by lumbar puncture and do investigation about the temperature. They found it was an infection of meningeal fluid and the patient went into unconsciousness and delirium. He was like that for 28 days and on the 29th day he came home safe. Of course the patient was safe but after a prolonged and doubtful period. So the selection of the day is of great help in Astrology. Another friend argued that he was destined to have that and nobody could change it. If everything is predestined like that the people who discovered Astrology must be fools to discover a science, by which rectification is not possible. It is not the case. People are privi-

leged to select good things and reject wrong things. Just as a person driving a car will be alert about the traffic and arrives destination safe, a man who knows Astrology should use it for healing, for the selection of good diet and timings and travel safe through out his life.

The knowledge of planets gives us a knowledge of the Chakras along the spinal column which are well-described in Yogic science. Some people argued they could not find the Chakras along the spinal column. In the anatomy theatre you cannot find any Chakras in the spinal column, just as you cannot find mind when you operate the brain, just as you cannot find Buddhi, just as you cannot find instincts and reflexes. Similarly the Chakras, they are functional and they are never structural. They are the centres of certain functions, they exist on the physical plane. Some Chakras exist on the astral plane, some Chakras exist on the etheric plane. The ductless glands will give us an idea about the existence of Chakras and their functions. A mastery over the ductless glands gives us a beautiful vision of the Chakras. By a mastery over lower nature and a mastery over the laws of health, one can have a very good grip over one's health by understanding the Chakras in the light of Astrology and practise yoga in the light of the properties of planets. He will understand that all the tendencies of man are nothing but the planetary forces and the blend of all the tendencies in each man depends upon the position of planets at the time of his birth. We can use this knowledge for the unfolding of these Chakras in the Yoga practice. Thereby we can get the fully unfolded consciousness which is called Sushumna. He can be a perfect Yogi with no difficulty at all and with great ease in selecting his own timings, his own foods and Asanas that are favourable to him and also the Asanas that he should avoid. For example a patient with

grand mal or epilepsy should avoid Seershasana that is the head-down pose. Suppose the parents bring the boy to you, and ask to teach him the Hatha yoga practice so that he may be cured of epilepsy, then if you ask him to take to head-down pose that is Seershasana, immediately he will get a horrible fit of epilepsy because of the disturbed flow of blood. If you daily make him do that Asana, within a few months he will surely die with either cerebral thrombosis or sclerosis. So we should approach an astrologer using also the common sense to understand Astrology and medicine, the selection of the Asanas in Hathayoga. Certain Asanas should not be practised by certain people. Some Asanas are specially favourable to some people. All things can be properly understood through Astrology and a good healing is very favourably arrived at, if a doctor is also an astrologer. When once the pineal gland is stimulated, the behaviour side of man stimulates certain dimensions which are in him and previously not opened. Then we will be able to send lines of force into the same centres of other persons and give a healing through benediction or anything even with his touch. One dose will be enough where four doses are required. Like that healing on the grosser plane and healing on the subtler plane also are properly mastered by a proper understanding of the sacred subject which we call Astrology. I thank you all for the patient hearing and I thank you all for giving me this opportunity in your Yoga school. I wish you all a mastery over the sacred science of Astrology and over the sacred art of healing and over the sacred purpose of science to mankind.

Thank you all.

# VEDA AND ITS SYMBOLS

*(Lecture delivered at Wisconsin University,  
U.S.A. on 8th August 1974)*

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Dear Brothers and Sisters,

Vedas are the oldest Scriptures of the world. They are the ancientmost compositions known of the revealed word of God in the language of man. They were composed in a language which was the spoken original form of the present Sanskrit and the rest of of the Indo-Germanic languages.

The word Veda is a derivative of the root 'Vid' which means to know and to grow wise. The present English term 'wise' is also a derivative of the same root which took the alternative form 'Vis'. The Vedas are four in number : (1) Rigveda, (2) Yajurveda, (3) Samaveda, (4) Atharva Veda. Generally they are considered as four different texts. If we go through them there is much common in all the four texts. The reason is that the original text was only one which had a four-fold application, which will be explained.

## 1. RIGVEDA :

It is Rik+Veda. Rik means a flash. It is used for a flash of light, sound or thought. The term means a flash or a revelation. Rigveda contains the total original text in all its comprehension.

## 2. YAJURVEDA :

Yajus+Veda. Yajus means a ritual, an offering with devotion and any practical procedure in imitation of a part or the whole creation. This text is an application of the same



text for ritualistic or practical scientific purposes. The rituals serve as sacraments to broaden the comprehension of man upto the cosmic consciousness. These rituals include the use of fire, air, earth, water, plants etc., as the same are used by nature for the purpose of creation and evolution.

### 3. SAMAVEDA :

Sama means psalm or song. This is the application of the Vedic text to the producing and the effects of the musical scales, the power of sound and beat. The study is applied to the music of the cosmos and the music produced by man in tune with the cosmos.

### 4. ATHARVA VEDA :

Atharva means the lower or the mundane application. This includes the application of the Vedic formulae to the social, political and scientific aspects.

The whole collection of the Vedic Literature includes four parts : (a) Mantra which means formula, contemplative. This forms the main text. (b) Brahmana which forms an explanation of the multidimensional application of the Mantra. Brahmana means elaboration and therefore the name Brahmana to this part of literature. One who can explain this with mastery is called a Brahmana. The term Brahma means self-expanding and creative cosmic principle. One who knows this, is called a Brahmana. (c) Aranyaka is the third part which contains the application of the formula of a universal symbol called Arani. The term means the fire-churning apparatus which contains a ball and a socket made of wood. In the later symbolism it is called linga (emblem of Siva). They used to produce the sacrificial fire by churning this and they explained all the creative phenomena in the light of this emblem. This third part contains the scientific speculations of the Vedic Seers.

(d) The fourth part is called 'Upanishad' or the 'Approach'. It is the approach of the individual consciousness to the cosmic consciousness which culminates in the great liberation of the individual limitation.

### **THE IMPORT OF THE VEDA :**

The coverage of the subjects is as follows :-

1. Infinity, 2. Birth of space and time, 3. Birth of consciousness and its merging, 4. Birth of the states of matter, 5. Birth of mind and its counter-parts, 6. Manifestation of the creative forces and intelligences called Devas, 7. Manifestation of the grosser forces called Asuras, 8. Birth of light and sound, 9. Birth of objectivity or the breath of the cosmic person, 10. The splendour of the cosmic person, 11. Birth of the Sun and Solar System, 12. Birth of Solar, Planetary and individual units of consciousness which are called souls, 13. The evolution of the planetary atom, 14. The birth and evolution of the biological consciousness, 15. The birth of human consciousness and its evolution, 16. War between the higher and lower forces and their compromise to form complementaries, 17. The grand opening, succession and merging of the whole creation, 18. The law of correspondences.

The whole creation is said to have its own periodical awakening and merging which means only of the unit consciousness of a creation. One existence eternally exists and it exists in the alternating of the periodical awakenings and mergings like the awakening and sleep of our consciousness. The awakening is called the grand Dawn of 'I AM'. The merging is called the Mother which follows a period of activity and is followed by a period of slumber into which everything goes. During activity everything is in objectivity and in slumber everything still exists but in subjectivity. Objectivity

and subjectivity are called the first pair or the first parents, the father (day) and the mother (night). They are termed as the two primal Devas, Kashyapa (the Seer) and Adithi (the swallower). All the Devas are born to them and follow their plan of THE DAY. All the intelligences which work for creation are of two groups, Pitrus and Devas. Pitrus are the reproductive intelligences and Devas are the creative intelligences. The former are termed Mother forces or Lunar Devas. The latter are termed the father forces or the Solar Devas. Pitrus are of two kinds. Agnishwattas (those with the slumbered spark) and Barhirmukhas (spark-faced). The first variety goes into slumber or the inert state of material existence while the second variety keeps alert to form the constructive force of the atom cells and bodies. Devas who are called solar by nature are mainly of two types– the cosmic and the creative. The first set are called Gandharvas (musical beings) and Devas (brilliant ones). From the Gandharva state a globe of space-time is awakened into space imbedding time in which the creative Devas fill in manifestation as the seeds of a fruit to germinate the tree of creation. In the individual consciousness the Gandharvas govern the musical state or pure experience which we call absorption or ecstasy. The Devas govern the active consciousness.

Creative Devas form in three groups in a globe of space-  
 1. Adityas (gods of radiation), 2. Rudras (gods of vibration),  
 3. Vasus (gods of materialisation). They are respectively called 'DIVI' Devas (gods of heaven or light), Anthariksha Devas (etherial gods) and Prithivi Devas (Physical gods). The gods of radiation are 12 in number. They work out the planes of pure light which is beyond mind and senses. Since our eye fails to see them, it only sees as the deep blue of the sky. The gods of vibration are eleven in number. They work out the

planes of the visible light, audible sound, heat, movement or relative displacement. The sun we see and his light are only of the planes of radiation and so too the heat we feel of the sunlight. The original Sun belongs to the plane of 12 Adithyas. He cannot be seen but he can be known. He is the true spiritual Sun of our existence and the Sun we see is his image. The Vasus, the gods of materialisation are 8 in number and comprise the activity of what we call matter as the earth, fire, water and air. Of these four, fire is the transformer of the other three states of matter from one to another. The birth of the Solar system is a natural unfoldment of a Sun through his age. The planets manifest from him as whiskers and moustache to us through age. The spectroscopy of the sun forms rings of various rates of vibration at various distances to which the direct rays travel and react to form the planetary nuclei. These serve as the centres of planetary consciousness or the planetary spirits. In time they externalise the planetary mind and other counterparts. Then they get their physical bodies just as we get them in the womb. There are innumerable suns in the space globe and each forms its own solar system like this.

The next step is that every planet produces its own physical atoms just as we have the atoms of various minerals on this earth. All these are units of living beings with a degree of consciousness slumbering in them, being guided by the Pitrus who work in them. Every atom has its own atomic structure and the total activity so that each atom is a solar system in miniature, on its way of progression. Thus every atom has its sun which we call nucleus and the revolving units which we call the protons and electrons. All this activity is guided by the nuclear consciousness which is planned by the Pitrus. When the mineral evolution is completed these atoms will be

initiated into the second awakening called the biological awakening. Then they enter into plant kingdom when they are called Oshadhis (those who imbed the dawn of biological consciousness). Then they evolve into cereals, herbs, plants shrubs and trees. The next is the awakening of the animal consciousness when they become animal souls. After completing this course, they are initiated into the human kingdom where self-consciousness becomes possible.

These four states of evolution are compared with the four states daily experienced by us : sleep, dream, awakening and recollection.

The human evolution takes its upward path when the consciousness grows more and more sun-sensitive. From the stage of geotropism of minerals to the stage of the heliotropism of our consciousness the evolution goes on. When our evolution is completed on this earth, we get the realisation of the whole cosmic activity and begin to work as guides of the creation. Such souls are called Rishis (Units of wisdom). They are no more individuals since they are among the guides of creation. They join hands with the Devas to fill the creation with layers of wisdom. After the work on this earth is fully realised, they go to the planet Mercury to complete their evolution on that planet. Then they travel to Jupiter and Venus and finally return into the Sun. They get the solar rate of brilliance and vibration when they come down to the other planets as the Sun's rays to aid further creation. Thus we see that the Sun's rays are the cause of the birth and the evolution of life on this earth. The cycle goes on continuously until the legitimate span of that solar system is completed. Then there is the total dissolution and disappearance of the whole solar system when these units of consciousness exist in space as seeds of further solar systems.

This, in short, is the plan of the Vedic text. Of course, there are many details which are worked out but time permits only this much of explanation.

Some concepts about the Devas and their grouping : As already explained, Devas are the creative intelligences working on the various planes. The term Deva means a creative light externalised into a unit consciousness which imbeds set of chain actions. Before the birth of a cosmic egg which we call space globe, the Devas exist as unmanifest properties, when they are called Sadhyas. After the first awakening or the differentiation of the egg they manifest and begin working when they are called Siddhas. The background upon which they get their first awakening is the dissolved state of the previous manifestation which is called Pralaya. Relative to the manifest consciousness, this dissolution is a slumber. To their perception it is darkness. But before the birth of the Devas it is not a slumber to itself but it is the background consciousness or the higher consciousness. To the localised unit consciousness, the higher background consciousness is always a slumber. To itself it is not darkness but it is the original light which is all subjectivity. This is eternal 'I AM' upon the surface of which the periodical 'I AM' awakens into localisation. 'I AM' eternal. "These Devas do not know the the beginning of My Consciousness because they have a beginning in ME", says the Lord speaking of the Eternal Consciousness. From the Sadhya state to the Siddha state the Devas awaken and feel their own presence to themselves and mutually. They already find themselves working in the plane of creation without knowing how they started. It is like the beginning of a seed germinating. Take a sheet of white paper and you do not find any degrees upon it. Mark a point and already there are 360 degrees around it. The degrees were there in

Sadhya state before the point is marked. The difference is only a matter of manifestation.

These Devas first manifest as measures and then as measurers. As measures they form the measures of space and time. At this stage they are called 'Chandases' (meters of a poem). As measures of time they take their birth as numbers, as measures of space they take their birth as shapes. Thus there is the birth of the numerical gods and the geometrical gods. The numerical god-consciousness is called Prajapathi (patriarch or the lord of rounds) and the consciousness which governs shape is called Viswakarma (the builder or Architect). All the Prajapathis (numerical potencies) are born from the original Prajapathi called the positive zero (Purnam). All the geometrical patterns are born from the original pattern which is the globe (Anda or egg). Thus the first unit space-time is geometrically a globe and numerically a zero. It is called the womb or the abode (Garbha). It is the abode of the future creators and creation. In the individual creation of a living being Viswakarma presides over the shape consciousness by which the embryo gets a copy of the shape of the parent in outline and in detail. Prajapathi presides over the number consciousness by which the constant number of the limbs, bones etc. is maintained. This numerical potency or number consciousness which pre-exists the mind and brain for the construction of the constant number of limbs etc. is called Kapila in the later puranic terminology. Thus we find a running correspondence between the creation of the cosmic and the biological womb.

In the next step the egg begins to pulsate and there is the alternate expansion and contraction of space. Space is decomposed into self-conscious space units and they begin

to undergo relative displacement which is called vibration and which results in movement. This is the birth of air, from space. Though space is decomposed, the original space remains not decomposed and thus air exists in undisturbed space. The arithmetic action zero minus zero is equal to zero explains the mystery of space coming out as air and still space remaining.

The number gods operate as follows :-

Consciousness awakens as the first principle or the one. It is geometrically a point and numerically one. This god is called Agni (ignition or spark). The total globe is called Vishnu (pervasion). It is numerically zero and geometrically a globe. The two give birth to number two. This is the first pair, Kasyapa and Adithi. To this pair all the other gods nine in number are born. "Agni is the first of the Devas. Vishnu is the culmination. In between there are the other Devas", says the Vedic text. Thus there is the birth of three entities which give rise to the number 3. They are then objectified. There is the birth of mind which is the background of objectivity. Thus there is the birth of 4. 3 and 4 cause the geometrical patterns of the triangle and the square. Both put together are explained by the formula of the square with diagonals which imbeds four triangles in the square. 3 and 4 give rise to seven, the septenary principle. This gives rise to the seven planes of consciousness in which the creation is arranged. Seven sets of vibrations form the seven Maruths (gods of the densities of air). The sun's rays work on this earth as the spectrum of 7 rays. These seven sets of vibrations are the seven groups of Devas working as the seven sacred Chandases, (meters) well known to the Vedic seers. The law of correspondences causes the making of the physical body of the human being with seven tissues. Again 3 and 4 work on the grosser plane through an action which is mathematically called multiplication. There is the



birth of 12 which causes the birth of the 12 Adityas (gods of radiation). To this earth they manifest as the 12 months of the year which cause the seasonal effects to produce the mineral and biological splendours.

The number gods, one to nine, are arranged in 3 sets according to their field of work. 1, 5 and 7 form one set to cause the integral or the synthetic phenomena of creation. 2, 4 and 8 form a second group to cause the three dimensions of bodies in space. 3, 6 and 9 form a third group which causes rotation to give cyclic movement and occurrence to the planetary bodies. Space is measured by the second group and time is measured by the third group. 360 degrees are made manifest by the third group. This in short is the mode of the action of Devas in groups to bring out creation. Everything from the cosmic to the biological egg undergoes the process of development under the guidance of these numbers and measures as days, months and years and as bodies of length, breadth and thickness. The beings of dimension are multiplied by the forces of rotation in time and we get the infinitesimal variety of the created beings and the things created by them.

According to the ancient Indian tradition of the Vedic Seers the whole wisdom of the Veda is not in a book, but it is in the whole creation as a unit. The detail of the Veda is concealed in nature of the Universe upon the background of which the whole creation undergoes its periodical evolutions and involutions. These two phases put together form one evolution, one cycle of the whole routine of the Creator Himself. The Creator is concealed in the whole creation and reveals Himself through the programme of the creation. From Him emerge the units whom we call living beings. Thus each living being is a unit of the whole formula. Thus the Veda reveals

itself to these units and is read as a book of the Heavens by these units. This book of creation is called the impersonal book from which passages are being copied in phases. Each copy is what we call the Scripture or the Revelation as it is received by the various nations through centuries. The present Vedic Texts in ancient Sanskrit form one Scripture and it is the earliest one available to mankind at the present age. Thus we can understand that the Veda is different from the Vedic Text. The Vedic Text reveals the glory of the Veda and prescribes the routine of the individual to keep him in tune with the routine of the creation. Such a routine is impersonal by nature and should be followed by the initiate of the Vedic Path for no benefit of his own. It becomes an injunction for him to make this routine his life-work and his life interests should be once for all given up for this routine. This type of work is called Yajna and the person who gives himself up for this work is called a Brahmana. The same tradition is preserved in its totality through ages. It forms the main content of the Upanishads, Puranas and the Bhagavadgita. To keep up this tradition is to keep up the welfare of the creation. This is the reason why the true Brahmin is expected to preserve the tradition and follow the procedure of the Vedic path.

There is another tradition which believes that by keeping up the Yajna and its parts as the various rituals is conducive to the welfare of the individual. The idea is good but if it is believed that one derives personal benefit and fulfilment separately from others by keeping up the tradition and performing the rituals, then the belief causes a cultural fall of the individuals from the level of Seerhood to the level of a scholar. This fall caused the birth of the various schools of philosophy which have nothing to do with the spiritual path of the Vedas. Philosophy is a sweet speculation and a nice abstraction which

leads one away from life and its path. This caused the school of scholars who believed in the path of seclusion to the exclusion of the rest of the creation. In the name of piety they believed that they can gain something by retiring into the forests and caves, and by submitting their body and mind to torturous types of practices. There is a third school which debased the idea of Yajna into the imaginary path of personal wants. This is the counterfeit of the Vedic Path. Unfortunately this path exists side by side with the true Vedic Path. Not only that, the present day Vedic scholar and the Orientalist of the West believe that the path of the various animal sacrifices is the main path of the Veda. What a fall! The true and the original idea of Yajna includes only the sacrifice of the individual interests to that of humanity at large. The true meaning of Yajna is the true spirit of adoration and worship in the form of his own work. Lord Krishna had to give special emphasis to this original meaning of the pious term "YAJNA".

The scholars' approach to the Veda might have deviated from the original sense of Yajna before the time of Lord Krishna Himself (about more than 5000 years ago). For this reason Lord Krishna had to come down into the physical body as The World Teacher to establish the Law of Vedas as the Law of Creation once again. Whenever the Law is at stake, lawlessness gains strength and mankind suffers from the disease of diversified ideologies of pious thoughts without a practical path, whenever mankind feels helpless of this, the Lord World Teacher comes down into a physical frame to speak to man and establish the Law once again. Many times the event repeated when the Lord came down as Rama, Krishna, Buddha, Jesus and Maitreya.

The consciousness of the whole creation is called 'Purusha' in the Vedas. The consciousness of the individual

is also the same in essence and hence it is also called Purusha. A description of Purusha is found in the symbolic passage of the Vedas which is called PURUSHA SUKTA. (The Hymn to and of Purusha). The passage sings the glory of the cosmic consciousness and is also dedicated to the individual consciousness. In this passage we find the science of the Law of correspondences between the parts of the Cosmic Purusha and the individual Purusha. We find the correspondence between the Sun and the eye-sight through light, between the Moon and mind through thinking and between the behaviour of the cosmic Purusha (Cosmic Karma) and the behaviour of the individual Purusha (Individual Karma). Whenever the individual behaviour deviates from that of the cosmic behaviour there is the bondage and whenever there is a proper tuning, there is liberation to the individual consciousness into the cosmic consciousness. This is the first and final message of the Vedas. This echoes through all the Scriptures of the world in the form of the Doctrine of Liberation and deliverance.

Thank you all.

# THE TEACHINGS OF THE WORLD TEACHER

*(Lecture delivered on 20-6-1974 in Europe)*

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Now I explain to you a few teachings of the World Teacher in the form of some incidents. Till now there have been many instances that the World Teacher has come down to the earth physically to walk among men. The latest we know about the descent of the World Teacher on the earth is the incarnation which we call the Christ. But there is a little mystery about this incarnation and the church has not understood it properly. This is because the Church is more interested in Christianity than in the Christ, and the Christ has not come down into the physical body just as others have come down. Instead of preparing the physical body for nine months in the womb of the mother, he took directly well-prepared and ready-made body of his own counterpart specially trained through centuries through some rebirths. When that counterpart was thirty years old, Christ selected that person and the body for himself to come down to the earth.

That person is one of the grandest Masters of this earth and is the incarnation of love for humanity. We call him Master Jesus. We find the word Jesus Christ in the Bible many times. Jesus is the name of the person who was born as a son to virgin Mary and Joseph, the carpenter. He was born and trained under ideal circumstances because the tribe in which he was born was itself purified through centuries. There were many restrictions to the tribe in food and drink to keep the purity and the delicateness of the bodily constitution. The physical

vehicle, the mind and senses of Jesus were quite different from the other human beings on the earth. Through purification the tribe attained a stage known as super-human. When he was thirty years old, the Lord Christ descended upon him directly. So previously it was Master Jesus and since that time it was Jesus, the Christ. So Jesus is different from Jesus, the Christ. John, the Baptist completed the final initiations for Jesus required before Christ descended into him. Therefore Jesus the Christ is the latest of all the main incarnations of the Lord on this earth.

Later there are many incarnations of the same Light through many people. Even today we have many instances of the Lord as Light descending into many people but they are not the main incarnations. That is a descent for some purpose and it will be for one year, one day, a few hours or repeatedly many times whenever there is the need of the cosmic work or the solar or planetary purification of some souls. All these hundreds of examples of descent of Lord cannot be counted as incarnations of an Avatar. Avatars are for the fulfilment of the needs of centuries and they are only a few on this earth. The formula of descent is given in the Bhagavadgita. It is like this: "Whenever the law is affected and lawlessness strives to gain upper hand, I create myself out."

These are the words of the Lord composed by Veda Vyasa, relating to the promise of the Lord coming down again and again. The promise is : "Whenever man creates his own problem, by his own intelligence making himself separate from Me, and complicates his life into advancement of man-made civilisation to create struggle, conflict and war till the total destruction of a part of mankind, on the globe is touched, then the pain that is created for man by man himself will form a call for Me on this earth, and that prepares a passage for Me

to come down to the earth. "Again and again I come down to the earth in physical body to walk on the earth as Man among men to work out solutions to destroy the lawlessness created by man and to establish my Law once again."

### **PROPHECY**

This is the prophecy. Only those instances of coming down to fulfil this promise are called Avatars or the returns of Lord to earth. The fulfilment of the promise again and again is described in the Holy Bible as fulfilment of the prophecy. They misunderstood the word prophecy in the sense of astrology and they tried very much to record all the previous instances of great patriarchs, saints and kings speaking about the coming down of God, to prove that the descent of Jesus the Christ was prophesied many times previously and the prophecy was fulfilled as the Lord came down as Jesus Christ. They need not trouble themselves to prove it because in any age any saint gives only the same prophecy of the Lord coming down to the earth. The difference between the belief of the church about the prophecy and other saints is that the church promises that the Lord has come down only as Jesus Christ; previously he has never come down to the earth; afterwards also he will never come down to the earth. This is the only difference. But this makes all the difference for the hope of mankind. This also makes all the difference of moral behaviour of mankind by the vacuum created in their minds by the church, that the Lord will never come down to the earth in physical body but he will be either punishing or retributing only from heaven.

Therefore we should read the Scriptures ourselves directly, and prepare ourselves for the descent of the Lord. Every human body will have the benefit of the descent of the Lord for some time. That depends upon the fitness he creates for

some advanced good work to mankind through him. When the fitness is complete automatically the Lord descends into that body not to be known by anyone but to work through that body, through that mind and through that voice. It need not be known to the person himself through whom he is working. The work of the Lord need not be recognised by anyone to earn any laurels. This is one of the eternal truths. However, some of the main incarnations of the Lord are Rama, Krishna, Gauthama the Buddha and Jesus the Christ.

Before the Lord descended upon the body of Jesus, he used to manifest himself through many people even during the lifetime of Jesus. Then that holy person used to speak suddenly in some other voice and give out truths which the person could not give out at other times and the words produced some power upon other people who heard them, a power to change people from one nature to another. That is from the nature of human limitations to the unlimited nature called Divine Nature. That is a nature in which reactions are totally absent to the environment and only action sets in as brilliant light. They have recognised the difference between the movements when the Lord was upon the body to give out in a few words his own plan and other moments when the Lord was not in that body. But unfortunately some people understood them as spirit and departed souls. Some people cannot distinguish between the Lord descending and the ghost descending. Sometimes there will be a confusion between these two states just as there is a confusion among the so called theosophists who practised spirit-mediumship of departed souls. They spoke and wrote some nonsense inspired by dead person and called it the Word of Masters or the Word of the Lord.

But in those days they could distinguish clearly the holy descent of God from the unholy descent of other people, called



by the Lord as "Voice of the Wilderness." John the Baptist received the Voice of the Wilderness and in obedience to that he came to Jesus to baptise him and the three wisemen of the East received the Voice of the Wilderness about the birth of the Child at Bethlehem and they could come and locate the spot without anyone directing them because they could see the presence of Light where it descended. It was so clear and distinct from other unholy lights. Even today it is so clear and distinct from other unholy lights.

The lights which we call intelligence, genius and scientific mind without that Light cause lawlessness, conflict and wars, international wars leading to total destruction. A man uses science and intelligence and art and philosophy and religion and logic. All his powers are only human powers and nothing more. When man uses these powers for the destruction of mankind as we see in the 20th century, the powers are called powers of left hand or black magic. If the scientific knowledge of the atom and its analysis could be utilised for the destruction of mankind it is not an insult to science, it is an insult to mankind because the defect does not belong to science, but it belongs to the animal nature of man. It is called the power of the devil, because the story of the devil is very very subtle to understand. The original devil is quite different from the devil created by the church. The church has created a bigger devil than the original devil, big enough that we only remember devil but not God, that we are constantly faced with the fear of the devil not the love of the Lord. The original meaning of devil or satan is the same meaning of the tree of knowledge of the book of Genesis. The fruit of the tree of knowledge gives the fruit of the tree of death to man. That is the story of the first book, Genesis. Man is prohibited to eat from that tree. It is called forbidden fruit, that means, man

has everything in his life and the life is like a garden, not a garden made by man to keep under his control but a garden which was there before man was born.

Man was born in the garden and woman was born in the same garden and were enjoying the garden that we call life just as other beings enjoy. The birds in the air, the fish in the water, the animals in the jungles and the tree and plant are enjoying life without any ownership and sorrow. When death comes, they die but there is no sorrow. There is no mental fear. But God made man separately from all other living beings. He made man in His own likeness and image - this is the sentence from the Bible, that means, what all God has in Him as powers He has bestowed them all on man without keeping anything in His own hand. It is not the same case with animals and plants. The appetite of animals and plants is kept in the hand of nature by God and they are never given to either animals or plants. That is why an animal eats only when it is hungry and drinks only when it is thirsty and enjoys sex only when it is the season of reproduction. The attraction of sex is only holy and not unholy, it is the function of nature performance for a sacred purpose and not for the purpose of indulgence. Even today we see no animal nor plant nor insect nor the reptile nor the fish nor the bird in air conducting its mating or sex act for its own dirty pleasure. It acts for reproduction of nature. So, God has kept all these powers in him and he used nature to manage with all the living beings as the manager of the holy garden of life. So there was neither temptation nor fall. The animal never gets the idea of mating for pleasure. Therefore it has not got the power of mating for indulgence. Therefore sex is also sacrament with all the living beings except the human animal. God has completed the evolution of life through all living beings and brought to the highest degree

of evolution by the agency of nature and the highest degree of evolution is man.

In the human life also He has allowed some scope for further evolution of the consciousness by the agency of nature. For example the child can know walking and talking gradually and drinking and eating and assimilating food instinctively. The psychologists blindly call it instinct and consider that it is a lower power than that of man because the psychologists are more unscientific in their understanding. What we call instinct is nothing but nature teaching the animals and human beings how to eat and drink, how to walk and talk and how to take care of all things. So instinct is the real background consciousness of all living beings which is of a wider range than our intelligence and understanding. Intelligence is the personal window of the individual, from the individual to the outer world, whereas the instinct is a garden with four walls much wider and broader than the window between the four walls within which these individuals are allowed to move freely. So what we call instinct exists as intelligence not in our mind and brains. It is evident that the scientists could not trace the centres in the brain. Till today they are searching the centres which govern the instincts and searching reflexes. They cannot find centres for many thousands of years because the centres are not in the physical body but they are in the subtler bodies, i. e., etheric, astral and mental and in the space around the physical body and not within the space of the physical body. Therefore the scientists can never know the centres of instincts because they are still under the impression that the instinct is lower than intelligence. Until they come out of the superstition they can never be scientists. A superstitious fellow can never become a scientist.

God has kept all these instincts around us in nature and man also has fifty per cent of the instincts governed by nature. Some scope is allowed for the furtherance of man through the personal age of that life. Irrespective of the effort made by that person he will develop within the scope of that evolution. Therefore the human being undergoes the progress of evolution irrespective of his own effort, his own morality, his own discipline and other things. But this is only fifty percent.

### **HUMAN EVOLUTION**

There is a critical point in the evolution of human being. After reaching which nature stops to assist him in further evolution because it is left to the individual from that time onwards. He is made the eldest son of evolution not to go away into the world, leaving his younger brothers, animals and plants and less intelligent human beings, and less powerful and less strong human beings like the most modern human animal. After certain age all the sons of the father will go in four directions without any relationship with one another. Only to visit their father and mother now and then they pay visits that too only official visits. By this we can understand the fall of man lower than animals. The most modern human being is in a stage of asserting rights and escaping from duties. From the childhood he receives what is due from his parents, i.e. protection, feeding and nourishment. When he becomes fit in physique and mature in mind and mature in the animal faculty of reproduction, he develops only a look forward and no look backward, i.e., the wider world of glamour before his eyes and nothing at his back. So no duties to the sources which trained him or no protection to those that protected him. One can judge whether the human kingdom is advancing or receding in evolution. Up to the critical point nature brings him up in evolution. From that point he is expected to conduct

his own part of evolution. But many people waste their lives by believing that God is progressing the creation and they have nothing to do by way of effort. And those who believe the theory of Karma by nice misunderstanding of the theory that everything is predestined and there is nothing in our hands at all and we have to sit down here.

Some others believe that man is a horrible sinner by birth and is denied all purities. He is doomed and God is there using His cruel weapon of fate upon him keeping the human being as a prisoner of doom until he is judged on the last day, the day of judgement. This is the misunderstanding of the Karma theory. The idea that God is the cruelest monster, trying to keep us all prisoners and slaves has genesis in the Church and Church misunderstood the kingdom of God. So the champions of Karma theory from one side presented a misunderstood picture of Karma and the champions of the Lord's name presented a much misunderstood picture of the Lord from another side. They never gave any time to think for ourselves because continuously they were spreading their theories loudly. Yet others, a third category, think that the whole story of creation is a big time-table-like thing just as there is a time-table for the hours and teachings of God. God has raised these time-tables for millions of years and that it is taking place strictly according to the time-table. This is because they misunderstood the theory and the words "prophecy" and "fulfilment" in the Bible. By prophecy it is known previously that whatever is to occur on this earth is written strictly once for all, it is decreed through centuries and ages and it happens according to the decree and there is nothing that we can do.

So there are three wonderful theories which prove the signal misunderstanding of mankind in toto. But the truth is conveyed through all these holy scriptures which are total truths

of wisdom and which are very very scientific to the highest degree and are very subtle. The modern science, with its tremendous speed of progress takes at least four or five centuries to properly understand the holy scriptures of the world. Therefore these scriptures are taken by the unscientific fellows or semi-scientific fellows to explain to all on Sundays or Mondays according to their time-table and according to their own perception. Their own perception and theory are called religion. Thus there is a fourth path called religion. Through centuries people pursue these four paths and meet at the centre arguing with one another by forming into groups, tribes and parties, fighting there at the centre, causing bloodshed of human beings.

This is what is proved if we read history of any country or nation through centuries, blaming one another— one race is blaming the other, one nation another, one country is blaming another, East blaming West, West blaming East, North blaming South and South blaming North. But never the four corners of the earth joined into a beautiful geometrical square which imbeds the four paths into the holy cross within the square. So we should have sacred emblem of sacred cross within the square as our individual mission for the total mankind.

Understand the critical point where nature leaves you for yourself because God wanted you to be in the image and likeness of HIM. Human birth is a great opportunity given to living beings but some human animals believe that human life is a privilege; that is utterly false. It is only an opportunity and no privilege. To believe it to be a privilege is to be a two-legged animal. We should overcome this. The number of legs, two or four, are only for the convenience and not for supremacy. Supremacy is the nature of animals though ex-

pressed only through human animal. It is only a beastly trait. What differentiates man from animal? What keeps man distinct from animals is the grand opportunity given to him to play the role of a Creator in the kingdom of the Creator. So he is reborn again into a Saviour in the presence of the Saviour by keeping his own nature as unpolluted virgin. So he should be reborn to the virgin to be a Creator and a Saviour of his fellow living beings in the kingdom of the Creator and the Saviour. This is the thing we have to remember. The human being should remember that he has everything in his hands to do as far as his duties are concerned. He should believe that nature assists him to a certain extent of evolution and when he has reached the point of intelligence, his evolution stops and he falls into the routine of evolution. So the intelligent being falls into the routine of living with his own intelligence for his living and becomes fearless to protect his possessions, his own food, his own property and things for his own family. So he worships prudence as God. At every step he is exposed to the risk of nature. The physical body may fall down any moment in spite of the presence of great doctors on this earth. Nobody lived on this earth eternally although the expert doctors are there only to rectify the defects in the mechanism and no doctor can prolong the life when the inner fuse has shown its privilege to drop off the old vehicle and select a new vehicle of this body again and again.

Until that privilege is willfully dropped by the inner spark, no doctor prolongs the life by one second. Because time on the watch is marked by the human being outside and there is only one watch according to the earth's revolution around the sun. We have to synchronise the watch according to the earth time but whereas there are millions of watches inside, each watch used for a specific purpose and there is a

watch which works from birth to death. When the zero hour comes - mid-night comes in that watch, no doctor can do anything, even though he keeps his academic degrees visible to the patient, and even though he keeps the medicines and the names of the pharmacies quite close before the eyes of the patient. Therefore the decision is from a higher intelligence and higher scientist inside and it is never left to the doctor outside. If it had been left to the commercialised doctors outside, it would have been a hell. So he has his privilege. He cannot understand the privilege. Therefore he cannot know his watch and he should work only according to his outer watch wherever he goes and wherever he walks rectifying his watch according to Greenwich. But this is not in accordance with his cosmic watch. This inner watch never obeys this outer watch. Trying to achieve the greatest things in riches or scientific developments, he suddenly dies in the middle of the preparation because the zero time is not known to the fool.

Here, there is something more to understand for the human being. Remember that the physical body is only a temporary vehicle prepared by the chemist or pharmacist inside, every second it is missing some chemicals and producing some other chemicals through food we take and air we take in. This chemical precipitation can be dropped any time. Wrong chemical process is never possible by the chemist inside because these scientists have no error in doing things. But man can achieve such an error by eating when not required or eating the thing that is not required, eating for indulgence or taste, drinking for taste or indulgence and mating according to his own indulgence and not for reproduction. Then he can activate a wrong chemical action that causes a disease, decay and untimely death. So man should understand that this is only temporary and he should not spend all his twenty-four



hours in the routine of worshipping his body- using as many soaps and perfumes as possible to it and dyeing the hair as many hours as possible, and drinking some perfumes to smell very good even in the inner body. In the next 10 years a pharmacist may discover some chemical liquids which were swallowed through capsules so that there may be perfume through the alimentary canal and in the kidneys also, so that after the death of the person, if the body is operated in the anatomy theatre, every part of it is perfumed. The work can be commercialised for a great amount of money to increase the industries of the world and the so-called advancement of the human creature. Excuse me if I am a bit rude, but you cannot say anything except to accept the facts.

To all these arguments you have no answer at all and you are utterly defeated only to accept these arguments. If at all anyone has any argument, any wonderful scientist, any intellectual business man can have any argument against this, I am ready to be baptised into his religion and leave off my own beliefs and follow him as his faithful disciple carrying his bags. I take a challenge that everybody is defeated before the altar of truth. No one, who is very intelligent, who is very scientific, has any argument with him against this altar of truth, no way except to prostrate before this altar, accept his utter defeat of his beliefs and arguments and get himself crucified for his precious faults and be resurrected only into this one truth on this altar which knows no alternatives because there is no alternative through centuries and centuries.

In any century man has to fall upon one altar of truth after boasting through many lives, after feeling arrogant of his intelligence, after winding his animal power upon others in the name of politics or religion. Therefore he has to get crucified upon the cross because in the centre there is the cross

upon which the Lord is crucified. The Lord was crucified along with two others on either side. So we should first get crucified either this side or that side about our attitude towards the scientist, the philosopher of the mind, the religious fellow and the theologian. Then the Lord who is crucified at the centre of the cross will raise us. The duty of the human being is to know the critical point where his evolution stops, where the mother nature is too tired to serve him because she has served him for centuries and centuries until he has become a human being. Now, not that she is too tired to do the same thing with you, but behind you there are millions and millions of souls like you in the form of animals and plants following the queue with you and she has to spend her time with them to bring them to the stage in which you are and hence the time to attend to you is over. Take care of yourself at least though you cannot work as a scout in her pious work. From this critical point onwards man uses his intelligence to rotate the circle, revolve itself very speedily in the circular way like the bull of the mill. That rotation or revolution we call routine.

Let us observe our activity from morning to night daily. We are awakened from sleep in the morning not because we wanted to be awake, but because sleep allowed us to wake up. The first step is not by us everyday. Is there anyone who can boast as a hero that he can wake himself up from sleep? He cannot because he was not there in sleep, because the mind was not there, and because the average human being lives only in mind and not above his mind or will. So we are permitted into awakening and we never awaken ourselves from sleep. Simply we can not come out of sleep on our own and we boast of many achievements in this world, but we know the world very much, but we could understand too many things about it. But I am a philosopher of great experience and that

Krishnamacharya is a veteran in giving lectures on the Bhagavadgita, but poor fellow he does not know two things—the moment he wakes up and the moment he is stolen away by sleep in the night. Every night you can sit and do research and investigation to locate exactly the point where sleep starts. Krishnamacharya was looking every night but he could not locate the point because by the time the point came to his mind, he was given a kick and taken into sleep. He wants to try next night, to find the point. But during sleep he has not the opportunity to discover where his consciousness starts after sleep. Suddenly in the morning he finds himself awakened and he could not locate the point because he was in sleep. Then what point can he boast of? Is it that he is a philosopher that he is a spiritualist or that he is a founder of World Teacher Trust or does he want to start one more religion, a great science or a good business?

### **TWIN - GODS**

Let us first find the two points between sleep and awakening. These two points are the two states of consciousness which were never under the control of living beings any day. The Vedas describe these two intelligences as the Twin-Gods called Aswins, the two doctors and healers of mankind because every human being is healed into sleep. Nothing gives him this from his own foolishness. Suppose I feel jealous of you and an outburst of anger upon you, I cannot control myself and my mind will be disturbed. I cannot attend to my regular duties, and in the night the healer comes, gives me the chloroform and when he gives a pat on the head, Krishnamacharya is taken away into sleep; because when he is awake he does not allow himself to be healed because the fool does not permit himself to be away from his anger. We do not want to leave off the mind with anger or malice. Therefore these twin doctors,

they know that we are suffering and they also know a greater suffering which is in us that we wish to suffer and we do not want to leave out suffering by remembering the bad things in others and remembering the things done by others. Therefore they know our helplessness and they give chloroform of sleep to us so that we leave these troubles without our own knowledge. These are called the Twin-Gods (Aswins) in the Vedas and in the Holy Bible, they are called the Cherubs, the winged bird angels kept as guardians at the gate of the garden of Eden. In some languages they are called Cherubs, in some languages Kerubs, Cherubim, Kerubim, etc. So let us know where these two Gods exist, and let us try to know the pious duty of the fine winged guardians, who want to keep the garden of Eden very pure. That means they keep our happiness and our life very pure. We get up from bed because we are awakened and we take our coffee because something is drawing from the abdomen and we wash ourselves not because we want to be pure but because others hate and loathe us, we want to appear decent to the eyes of others. Therefore we wash as poor slaves of other peoples' impressions. Those who want to live for others' impressions and who want to be noticed by others as good people, they are too helpless creatures, the slaves of others' ideas and thoughts. They are every second, every minute bound by the others. If my shirt is black with ink, can I dream of coming out into the society with this shirt? Because I am a poor slave of other peoples' thoughts, I only live for others and what they think about me and I have emptied all my own life because I have no space in me for myself. These people should be reborn into the kingdom of God. There are some people who can come out with that shirt. There is a poor man who is a friend of mine who came to the office with that patch one day. Then a very modern, civilised man asked him, "Is it not very bad to come like this? It is indecent,

unsocial." But the person explained : "Truth is greater than these things. My friend! The truth is that I have got only one shirt. I had to clean it myself this morning, the other things are with the washerman and after it was clean and dry, by mistake my son made a patch there and it was 9-30 a.m. Our office begins by 10-00 a.m. Therefore I wore it and came. This is the truth." Then that friend said, "No, no, you ought to have applied for permission and stayed at home." Then he said, "My sweet fool, we are taking money from our office even for today, and it is faithlessness. The place where the ink mark is made is the heart centre which is called the Anahatha Chakra, the centre of love, impersonal love and universalism. We should not think falsehood and faithlessness at this centre. Am I to keep off office today because I am not having good shirt and be faithless for 24 hours to my officer who pays me money for today also or shall I come away to the office not caring for what you think of me!" That is the answer. Then he asked, "Do you know what people think about you if you come like this?" Then he answered readily "They think that I have a patch on my shirt, that is all. Nothing else. If there is anyone who thinks more than this, he must be a slave of his own impressions, a perfect fool because he has no business to think about things which he does not know and I have no business to take care of such things." This is actually the true way of living but you should not come like that every day. You should not make yourself dirty in the name of philosophy or keep off yourself without shaving and doing all these things that can never be a religion, that can never be a philosophy, that can never be a part of spiritualism and that can never be a civilisation. Because that is never truth. Do all things to make others happy, but do all things to keep yourself also happy. These two things put together form the first, the last and the final truth.

## INCIDENTS ABOUT THE WORLD TEACHER

*(Lecture delivered at Lyon, France  
on 29-6-1974 at 10-30 p.m.)*

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About 12,90,000 years ago the World Teacher came down into physical incarnation in India. Then His name was Sri Rama. He was the eldest of the four sons of Dasaradha, the king of Ayodhya (the present city of Oudh in U.P., North India). The names of the four sons of the king were Rama, Lakshmana, Bharata and Satrugna. The king had three wives, Kousalya, Sumitra and Kaikeyi. Rama, the World Teacher was the son of Kousalya. Lakshmana and Satrugna were the sons of the second wife Sumitra. Bharata was the son of the youngest wife Kaikeyi. All the three brothers of the World Teacher were having the highest regard and godly devotion to The World Teacher. They were all educated in statecraft, defence and ancient wisdom under the special guidance of the Royal Guru, Vasishta.

At the time the ancient wisdom was protected and preached by the hermits of India. They lived in small village units constructed in forests amidst mountains. Each river bank in a forest contained many hermit villages with special arrangements of residential schools for the education of children. All the royal families of the cities sent their children to the hermits for education. These hermits used to lead a simple life with minimum wants, high thinking and a realised family life with good regulations of food and social life. They were called Rishis (Seers). They were also called Brahmins by profession. Many kings used to retire into brahminhood after their

active period of kingdom. Then they used to establish their own hermitages to protect and preach ancient wisdom. In those days Viswamitra was one among the king initiates who retired into Bhahminhood. He was recognised as the greatest of the Brahmins of his day. He was respected as the seer of the great Gayatri Mantra (Even today the ordhodox Brahmins of India chant his name before they chant Gayatri Mantra daily). All the Brahmins of the hermitages held him as their leader of the day.

There was a group of black magicians who always worked against human welfare and ancient wisdom. They were called Rakshasas. In those days there was a great king of Rakshasas called Ravana. He constructed a magnificent, luxurious city named Lanka on the equator which was South of India. Under his protection the Rakshasas infiltrated into India. They were killing the sages of India and were trying to destroy the tradition of ancient wisdom. They always hindered the pious rituals of the hermits and polluted the hermitages. All the hermits gathered together and approached Viswamitra for protection. In his contemplation Viswamitra could see the World Teacher and understand that he could conquer the Rakshasas and establish the Divine Law by protecting the hermit families of the village units. He approached the father of the World Teacher and requested him to send Rama with him to protect the rituals. By that time Rama was 16 years old. Rama and Lakshmana followed Viswamitra to protect the rituals. On the way Viswamitra initiated the two brothers into the secrets of all the divine weapons and supramental powers to subjugate Rakshasas.

Rama and Lakshmana attended the big congregation ritual of the Rishis in the hermit village of Viswamitra. They stayed there protecting the grand ritual throughout the nights

and days. It was a grand success and every one was very happy to conduct the wisdom gathering on the last day. When everybody was about to disperse, Viswamitra received an invitation from Janaka, the king of Videha to attend a ritual conducted in his capital, Midhila.

### **JANAKA, THE KING-INITIATE**

Janaka was a king-initiate who ruled a province of India. He named his kingdom Videha which means 'a kingdom beyond the physical body'. Janaka was the king of the Yogis of his day. He was the one authority on the yoga science. He recognised the yogic liberation of man as the one divine kingdom beyond physical existence. He therefore named his kingdom Videha. He named his capital Midhila. The word means 'a city of mutuality and symbiosis.' He preached the doctrine of the co-existence of plant, animal and man. The mineral kingdom of the earth exists as the physical bodies of the plant, animal and man. It is the duty of the human being to produce food by cultivating the land, worshipping the cattle, feeding them with plant food and feeding man both with the seed of the earth and the milk products of the cattle. This was the mutuality which he preached. Wealth and wisdom come from a right knowledge of this mutuality. The emblem of his banner was the plough. He worshipped the furrow of the land made by the plough as his own daughter, the Goddess of Wealth. He conducted the annual ritual of marriage between the cloud and the furrow in the field. He named his eldest daughter Sita. The word means 'the furrow of the plough where seeds are sown.' He worshipped the "Rainbow" of Lord Siva in his house. He decided to give his daughter in marriage to a prince who could lift the bow with his hands. He invited all the princes and Rishis to attend the annual ritual he conducted.



Viswamitra started for Midhila to attend the ritual with Rama and Lakshmana. On their way they came to the hermitage of the great sage Goutama. Goutama's wife Ahalya was lying in the Ashram almost lifeless like a stone. She was doing penance to wash off her sin. Rama liberated her into the highest realisation and purity by touching her with his feet. He then went to Midhila with Viswamitra. On the request of Janaka the World Teacher raised the Rainbow of Siva with his hands and broke it into two. Janaka gave his daughter Sita to Rama, the World Teacher. After the marriage, Rama, Sita and Lakshmana returned to Ayodhya.

### **RAMA'S EXIT TO FORESTS**

After sometime Dasaradha thought of retiring from his kingdom, from his kingdom making Rama the king. At that time Bharata, the son of Kaikeyi was not in the capital city. Kaikeyi expressed her wish to the king that her son Bharata should be made the king and for that purpose Rama was to be sent into the forest hermitages for fourteen years. Rama gave his whole-hearted consent to the desire of the step-mother even against the willingness of the king. Thus, Rama, the World Teacher went into the forests allowing the trend of things to take their own course to fulfil his divine plan. Sita and Lakshmana followed Rama into the forests. On the way Rama blessed the forest tribe of boatsman whose king was a great Yogi of the devotional path. Then he proceeded with Sita and Lakshmana to the sacred hermitage of the great sage Bharadwaja. It was the holy place of the five great banyan trees. There was a big assembly of all the Rishis who requested Rama to protect them and the tradition of ancient wisdom from the cruelty of Rakshasas. Rama promised them protection and proceeded southwards to the sacred hermit

village Chitrakuta. There he erected a small cottage and the three lived happily.

Dasaradha, the father of the World Teacher died of grief for his beloved son Rama. Bharata, the son of Kaikeyi, returned to the capital and was very sorry for all that had happened. He reproached his mother for causing all this havoc. He then started to Chitrakuta with all his people and his royal group. He wanted to bring Rama back and make him the king of Ayodhya. He requested Rama to return. Rama said that it was his promise to his dead father that he would live in the forests for fourteen years. Bharata could not persuade Rama to return. He placed Rama's footwear on his head with veneration and proceeded to the capital promising Rama that he would take care of the welfare of the kingdom until Rama returned. He placed the footwear of Rama on the king's throne and worshipping the footwear he protected the kingdom as the deputy of Rama until the return of Rama.

During his 14 years stay in the forests all the three visited the hermitages of great sages. Wherever they went they were honoured. During his wanderings Rama came across many Rakshasas who afflicted the sages. He had to kill them to save the sages and to uphold the ancient wisdom. 14,000 Rakshasas under the leadership of 14 powerful war generals confronted Rama. Rama killed them all by his mysterious spiritual weapons. One day the sister of Ravana came to the forests and saw Rama. Her mind was attracted by his gaiety and beauty and she wanted to marry him. When she expressed her desire, Rama refused because it became necessary for the World Teacher to teach the purity of marriage and monogamy. When she wanted to persist, Lakshmana pulled her away and insulted her by cutting off her nose and ears. She went and complained about the insult to her brother Ravana. One day

when Rama and Lakshmana were away from the hermitage, Ravana came in the guise of a Sanyasi and took away Sita, the wife of the World Teacher. He placed her in his city Lanka amidst the ocean. There she was kept in a garden and was guarded by lady demons.

Rama and Lakshmana wandered in search of Sita. On the way they met the great hero, Hanuman. He was the greatest of the group of ethereal Gods called Vanaras. All of them were very powerful. They had the faces of monkeys with big tails. Hanuman was a profound scholar of the ancient wisdom and was born with super-natural powers. He accepted Rama as the World Teacher and offered himself to serve Him. With the help of Hanuman and his great army of Vanaras Rama and Lakshmana crossed the ocean and waged war with Ravana. Finally, Rama killed Ravana and brought Sita safe. At the end of the 14 years sojourn in the forest they went to Ayodhya. Then he was made the king and ruled the people for a long time.

Under his rule the people were pious, god-minded and lived peacefully. They were all healthy because of their conduct and regulated diet. All the people in his time lived their full span of life. The hermitages and the village units were well-protected. The sages were peaceful and were able to uphold the Divine Law and ancient wisdom. They worshipped Rama and recognised him as the Lord World Teacher who comes down to earth repeatedly to uphold the law. They developed so much love for him that they expressed a desire to embrace him. Rama said that it was not yet time for such an experience. He said that it would be possible for them after many rebirths when he would again come down to earth in another body as Lord Krishna.

## THE DESCENT OF WORLD TEACHER

About 12,85,000 years later (5,187 years ago) the World Teacher came down again to the earth in the name of Lord Krishna. In those days the city of Madhura (North India) was being ruled by King Ugrasena. His daughter Devaki was married to Vasudeva. Ugrasena's son, Kamsa was driving the married couple to their place. Suddenly there was a prophecy heard through the skies. The prophecy was that the World Teacher would be born as the eighth child of the married couple and that he would kill Kamsa and other evil rulers to uphold the Divine Law. Kamsa was afraid of the prophecy and imprisoned the married couple. He also imprisoned his father Ugrasena and he became the self-styled ruler of Madhura. He was very cruel and afflicted the hermits of ancient wisdom. He killed all the seven children born to the married couple in prison. He was ready and making arrangements to kill the eighth born child also soon after the birth.

It was eighth day after the full moon in August. At midnight the World Teacher appeared to the couple in prison. All the Devas of creation gathered round him and conducted prayers in the prison. The World Teacher took the body of the eighth child who was born at midnight. Many miracles happened. A sleep covered all the citizens and the guards of the prison. The prison doors opened and made way. Vasudeva, the father, took the baby in his arms and carried him to Ghosham, the village of cowherds. It was all in obedience to the instructions of the World Teacher. While the father was carrying the child walking through, the sacred river Yamuna made way for him to walk. Vasudeva left the child in the bed of the queen of cowherds. Her name was Yasoda. The same night she gave birth to a female child. Every one in the village was in deep slumber by the miracle caused by the Lord.

Vasudeva left the child in her bed, took the female child and returned to his prison as per the orders of the World Teacher. The next morning every one in the cowherd village was surprised to see that the female child born became a male.

Nanda and Yasoda, the king and queen of the village Ghoshan brought up the child with great love and affection. Sri Krishna was a darling child of all the inhabitants of the village. Kamsa, the king of Madhura suspected that the new born child was saved and transported somewhere. He ordered that all the children born on that day in his kingdom should be killed. He sent many demons all over the kingdom in search of the boy. Putana, a demon came straight to Lord Krishna and was mysteriously killed by Him. Another demon called Sakata was also killed by Him. As the boy was growing day by day, the affection of the people in the village for him began to grow into Divine Love and experience. There was no one in the whole village who did not see him and think of him all the day. All the ladies of the village came to the house of Nanda and decorated the boy and played with him. The smile of the World Teacher in the body of a tender child of super-human grace was a moonbeam to the hearts of the inhabitants.

The boy grew to seven years of age and was merrily playing with the boys of his age. Balarama, the elder son of Nanda was always playing and going round with Krishna. Daily all the boys took the cows of the village into the nearby valleys for grazing and tending. In the vast lawns of the valleys and the banks of Yamuna, they played with full freedom and bloom. Krishna took them into the mountains and forests to climb the trees, eat the fruits and swim in the Yamuna river. In the shades of the sky towering arches of the trees, he used to play celestial music on his Divine flute. In the evening

he led the cows safe to the village full in the raptures of his flute music. Some days he used to gather all the people of the village in moonlight on the bank of Yamuna and played his music. It was the experience of bathing in the river of oblivion in his music. Years were spent like hours by all of them in the presence of the World Teacher and through his message of love (through music).

It was found that a group of evil spirits was being arrayed by Kamsa against the life of Krishna. Each time a spirit approached Krishna but each was mysteriously killed and promoted upwards in evolution by the World Teacher. Seeing all this Nanda changed the residence of the whole village to some other and more beautiful forest on the banks of Yamuna. A new village unit was erected under the guidance of Nanda. They named it Brundavan. They made a complete ingress to Brundavan with all the wealth of their cattle and corn. They cultivated the fields and worshipped the fertility of the soil. They tended cows and sheep and worshipped them by honouring their young ones. The sunrise and the moon rise reflected in the waters of Yamuna added to the joy of the message of music from the flute of the World Teacher. The heart of the World Teacher was poured down into the heart of the people and cattle through the music of the flute. Krishna was found always decorated with his flute, the eye of peacock tail on his head and a rug of fur on his shoulder. All the cowherd batch of the village used the three decorations as the emblems of the batch. It was to mark the presence of the World Teacher. Krishna was the darling of the males, females, children and cattle of the whole village. Life with Krishna was a continuous play to all of them. Work was a play, food was a play and the daily routine was a play to them. In fact the whole life was a play. The incidents of his play were always joyful

but much significant about the deeper truths of life which preserved continuous happiness to all. One day, on a full moon day, he led them all into the forest and made them spend the whole day under the trees. All the food brought by each family was gathered at a place and was distributed to all equally. "This is the law of existence" he said. "Personal effort of each individual should be offered into impersonal possession. While producing it must be your food but while consuming it must be everybody's food. Janaka, the father-in-law of Rama trained his people at Mithila in these lines. He was the father of a happy tribe and he is our ideal." By the time they finished their dinner they could assimilate also the spiritual dinner of his Divine Message. Often the World Teacher entered the houses of the cowherds silently at night. He took the boys of the village with him and distributed the milk, butter and other foodstuffs to them. When the elders among the ladies came to complain he said, "It belongs to nobody. It is your lot to prepare but it is a belonging of ME, the I AM in all."

### **KRISHNA'S PLAY**

The maidens of the village were enchanted by the graceful music of the flute and the celestial beauty of the features of the World Teacher. All of them cherished the desire of marrying him but they knew that it was impossible. It was because he was still a boy, much younger than themselves. Still the attraction was irresistible. It was because the attraction was coming with them through many rebirths. They were the same Rishis who wanted to embrace the World Teacher when he was in the body of Rama. Now Krishna wanted to teach them a lesson of purification and then fulfil their desire. When they were bathing naked in a lake he took off their clothes to the top of a tree on the banks. Then he began to play music on his flute. They soon found that their robes were stolen.

They grew bashful and requested him for the robes. He demanded from the top of the tree that they should come out of the lake fully exposed and bow down to him with raised hands. They felt shameful and then he said, "Look here, nakedness belongs to your mind and not your body. Be healed of it. Ignore your body and remember that you are neither males nor females in your consciousness. You are all feminine by nature in your consciousness because you all live in the poise of the attraction for me. Your existence depends upon me, that I AM in all. I am the only man in this creation since I AM beyond creation. The 'you are' in you all are the sparks of My presence. Know this and be liberated from your sense of shame." Then they realised themselves through recollection. They came out of the lake fully exposed in bodies. Still they stood liberated, above and beyond the consciousness of the body. With that realisation they raised their arms and paid their salutations to him. Then he gave them clothes and each of them embraced him in full. From that day onwards he gave them his presence in full, irrespective of his physical proximity.

Every year the cowherd tribe of Nanda used to worship the forces of nature at the beginning of Sarat (the moon season which commences from September 23rd). This they did as a mark of paying gratitude to the Gods of Nature for their co-operation in agriculture and cattle-tending. The worship was in the form of a big ritual in the valley of the mountain named Govardhana. The ritual included a congregation of all the people of the village at the foot of the mountain. They offered food to the Gods and used to feed people impersonally. Whoever attended the gathering was honoured and permitted to partake in everything they did. The worship included prayers and offerings to the Gods of Nature in the name of Indra,



Varuna, Agni, Vayu etc. By doing so they maintained a spirit of balance in the forces of nature with the aid of their spirit of thanks-giving to them.

Presently the World Teacher explained to his father and the other people of the village that all the Gods of Nature were only manifestations of the one God, Omnipresent. All the Gods come from Him like the living beings on this earth, live in Him and keep their offices by discharging their duties of creation. They were all like the children and the staff of the Omnipresent God. They were all but subordinates to Him and hence each God need not be worshipped separately. It is proper to worship the one Omnipresent Lord and any offering addressed to Him will be received by all others equally. That one God was called Purusha or the personality, individual, planetary, solar or cosmic. They were thus enlightened by the advice of Monotheism of the World Teacher and celebrated the whole festival as an offering to the one Purusha. Everything went on happily and with great splendour. Indra, the God of clouds, thunder and lightning was much displeased by the insult and the breaking of tradition. He gathered all the ethereal Gods and wanted to show his wrath to the village. He gathered clouds and attacked the whole village with a continuous downpour of irresistible rain, full of thunders and lightnings. All the inhabitants and the cattle of the villages were terrorised. Many houses were felled to the ground. Many people and cattle were rendered homeless. Then Lord Krishna, the World Teacher, understood the whole situation. He called forth His divine nature for a miracle to save the innocent. He ordered the mountain Govardhana to rise above the ground and offer shelter to the helpless lives. All the village gathered round him. To the unspeakable wonder of all, the mountain obeyed his orders and gave shelter to all under its bottom. Lord

Krishna kept the mountain lifted on the tip of his little finger for 7 days and nights until Indra found himself defeated and stopped raining. It was the triumph of monotheism against polytheism once again after many thousands of years. Indra felt ashamed and enlightened. He came down in a manifest form to the World Teacher, praised him for the enlightenment given and resumed his office.

There was a hermit village of ritualistic Brahmins in the proximity of the village of the World Teacher. Daily the children of the Brahmins used to come and play with the World Teacher in the valley along with the cowherd boys. One day the World Teacher sent some cowherd boys to the houses of the Brahmins to request for something to eat since they were hungry. All the Brahmins were very busy in arranging things for a vedic sacrifice and replied that it was not possible to give them anything to eat. Then Krishna sent the cowherd boys once again to the village. This time he asked them to meet the wives of the Brahmins and convey to them that it was his request. When the wives of the Brahmins received the request they thought that it might be a request of the Omnipresent God in the form of a child to test them. It is said in the Vedas that God is present in everyone and comes to visit and test any day in any form. The ladies could suspect this and came to him ready with many good things to eat. The World Teacher accepted the offering, and sent them with a blessing of realisation. Then their husbands could realise that the boy, Krishna was the same as the one whom they wanted to worship through their ritual and offering.

One day, Brahma, the God of Creation came down in the form of a cowherd boy to test the World Teacher. He took part in the play of the boys. He played his magic and concealed all the boys and cows in space. Then the World Teacher

played a counter of his Divine miracle by presenting himself in all the forms of the boys and cows that were missing. The whole activity of the village went on as usual with all the boys and cows. The parents went on with their work unaffected. Then Brahma accepted his defeat and praised the Lord for giving him the realisation that the offices of the various creative gods were only impersonal in the activity of creation. Then he resumed his office and went away.

All the while Kamsa, the cruel king of Madhura was making plots to kill the boy. He was bearing a continuous enmity with the whole village unit of Nanda. It was because that the rural wealth economy of the World Teacher was in opposition to the power politics of his own kingdom. His power was based on the aristocracy of money power which was artificially created by man. The rural economy taught by the World Teacher was based on the productive wealth of cultivation and cattle. This was the main cause of the enmity of Kamsa towards the World Teacher. One day Kamsa invoked sin through his powers of black magic and sent it to eat the boys of the whole village of Krishna. The sin thus invoked took a form of a big python and stood on the way of the boys returning home with the cows from the forest valley. Krishna understood the whole plot and entered the belly of the big python with all the other boys and cows through the opened mouth of the python. The python was thinking that it had swallowed all the beings – but the World Teacher played His miracle in the belly. The python died and the World Teacher brought out every living being safe home by piercing the belly.

One day when the boys were tending the cows in the mountain valley there was a sudden outburst of forest fire surrounding them. Smoke and flames enveloped the lives from all sides and they were choked. Krishna suddenly played his

miracle. He went up the mountain top in the form of a cold blue cloud with cool breeze and showers. He attracted the flames and fire and absorbed the whole thing into Himself. All the living souls returned home safe.

There was a big lake near the village. An evil force entered it in the form of a venomous serpent. The water of the lake was affected by its presence and the birds and animals of the valley died by mere touch of the water. One day the boys of the village and the cows felt thirsty and drank the water. Instantaneously they fell down on the shore unconscious. Krishna climbed up a tree on the banks of the lake and jumped into the lake. He darted swimming to the centre of the lake where the evil being made his abode with his wives. The serpent coiled round Krishna and tried to kill him with his venom. Krishna played his miracle and suddenly grew in size. The serpent, named Kaliya, could not bear Him and fainted. Krishna, the World Teacher climbed up the hood of the serpent and rose above the surface of the lake dancing on the hood. By his grace all the beings on the shore were saved from the venom and regained their consciousness. All the village gathered round the banks and saw the little boy dancing on the hood of the serpent. Then the serpent made his surrender to the Lord, the World Teacher. Then he ordered the serpent and his wives to leave the lake and go into the ocean.

Kamsa, cruel ruler of Madhura and the maternal uncle of Krishna thought of inviting Krishna and his brother Balarama to Madhura. It was only to make arrangements to kill them and to make himself free from danger to his life which was predicted by the voice of the Heaven. The idea of inviting Krishna struck his mind because it was time for the World Teacher to leave Brundavan and come to Madhura. The spiri-

tual training for the inhabitants of Brundavan was complete and the fulfilment of the mission of the World Teacher in that incarnation was to begin. His Divine mission included the following items of the programme : 1. The clan of Yadus (the clan of Vasudeva, the father of Krishna) was to be consolidated and protected. The prophecy about the clan was the birth of the World Teacher and it was fulfilled. The clan grew more intelligent and modern and less spiritual. Hence it was full of differences and degeneration caused by the personal glory and vanity of the individuals. It was the mission of Krishna to train them spiritually and bring unification if possible. If it was not possible the clan was destined to perish. 2. The royal clan of Kurus was undergoing gradual degeneration. It was the clan that ruled almost the whole of upper India. The degeneration caused disintegration of the empire into many small administrative units of political power mutually in conflict. The mission of the World Teacher was to purify the clan and unify the empire. It was to replace the political power with administrative virtues supported by spiritual power. If there was the necessity of a big war the World Teacher was not against the inevitability of war. 3. The spiritual wisdom of the ancient seers of India was degenerating into various localised faiths at war with one another. Crude rituals of animal sacrifice and human sacrifice replaced the spirit of impersonal service and the synthesizing power of the Yogic Path. It was the mission of the World Teacher to pull off the tradition of ancient wisdom from the political hands and hand it over to the hermits of the village units as it was in the ancient days. 4. His mission included reestablishment of the generations of patriarchs who were the spiritual fathers of the people in the capacity of rulers. They were called king-initiates. Previously the order was established by Manu and resumed by Janaka at the time of Rama. To fulfil this four fold mission

and also to save his father and grandfather from the cruelty of Kamsa, the World Teacher was to leave Brundavan and come to Madhura. The time for the fulfilment of the prophecy was approaching. Hence the suggestion came to the mind of Kamsa that he should invite Krishna to Madhura and create a secret plot to kill him. Kamsa sent Akrura to invite the boy personally and bring him to Madhura. Akrura was one of the pious minds among the clan of Yadus. He came to Brundavan and had a long discussion with Nanda and the other elders of the village about taking Krishna to Madhura. There was a big uproar of dissatisfaction about the departure of Krishna. Finally it was agreed and they started. Krishna and Balarama were taken in a chariot by Akrura.

On the way all the ladies of the village surrounded the chariot and obstructed Akrura from taking the World Teacher. They implored Krishna in the following manner : "Since the time of your advent into our group we began to live for you in your presence. Our interest towards husbands, children, cows and possessions was shifted to your presence. Everything to us is your presence and we cannot imagine a life without you. You have uplifted us from our previous life of varied interests and given us a life which is yourself. It is not proper now to create one big void and go away." Lord Krishna gave his divine spiritual presence to them and said, "My presence to you is not physical. I live in you. Your heart, mind and senses are filled with me. Whatever you see or hear is only my presence. There is no separation to you from me. My physical presence is required to solve the country-wide spiritual problems of the city life." Then they allowed him to go.

As Krishna and Balarama entered the city of Madhura they wanted to walk along the streets of the city. They sent

Akrura with the chariot in advance to Kamsa. As they walked along the streets they gave their spiritual presence to the citizens. All the buildings on either side of the streets were crowded with people with eager eyes to see Krishna. They got fulfilment by mere sight and they were transformed into spiritual experience. In the meanwhile the royal washerman was bringing garments to Kamsa. Some others were taking flowers and perfumes. Krishna and Balarama took the garments and flowers and decorated themselves in royal grandeur. A big elephant was sent by Kamsa's men into the street to trample and kill Krishna. The World Teacher played his miracle and killed the elephant in the street. Two strong and sturdy wrestlers were arranged in the royal stadium to kill Krishna and Balarama. The World Teacher played his miracle and killed them both. He directly approached Kamsa and killed him within no time. Balarama brought all the royal bodyguards under control. They then proceeded directly to the prison bars. They liberated their Grandfather Ugrasena and their parents Vasudeva and Devaki from bondage. With great splendour they restored Ugrasena to throne and declared his reign. They reorganised the whole royal family and the administration of Madhura. All the people of the city were very happy under the rule of Ugrasena by the grace of the World Teacher.

Vasudeva initiated Krishna and Balarama into the Gayatri and sent them to the hermitage of the grand old sage named Sandeepani to learn the ancient wisdom according to the tradition. There they had very good time with all the co-disciples. They enjoyed the maximum love and affection of the Guru and his wife. They were all very happy in the presence of these two pupils. The Guru and his wife were proud of having the World Teacher as their formal disciple. Within sixty-four days Krishna and Balarama became proficient in all the

sixty-four sciences of the traditional wisdom. Their learning was as if it was a recollection. All the co-disciples became their fast friends and could understand the mission of the World Teacher. All of them took a life-long vow to co-operate with his plan and promised to offer their life-long service. Sudama was a very poor Brahmin boy who was studying in the hermitage. Some pupils who were rich felt some sense of aristocracy and did not allow him to mix with them. To heal the defect Krishna was showing much affection to him. He always took Sudama by his side wherever he went. One evening both of them went into the forest to pick up some firewood for the sacred fires of Guru. Suddenly there was the setting of monsoon with a heavy cyclone throughout the night. They were held up in the forest. They took shelter in the hollow of the trunk of a big tree. They spent the whole night there, observing the exuberance of thunder, lightning thunderbolt and the panic of the wild animals. Before dawn the Guru came in search of them and took them home. It was a life-long memory of affection to both of them.

After sixty-four days the World Teacher requested the Guru to permit him to pay the fee for his teaching. The Guru said that he lost his only son in the river and the memory of his only son was troubling the mother of the boy repeatedly. He requested Krishna if he could do anything in the matter. Krishna directly went into the river and brought the boy into the physical plane by virtue of his Divine miracle. After this Krishna and Balarama returned home carrying the affection of all.

There were eight sacred souls awaiting the physical presence of the Lord through many rebirths. They were all born as maidens and wanted to live with the Lord. Since it was possible only by marriage according to the custom, the



Lord favoured them by taking them all the eight as his wives. Later he took another 360 souls as his wives. Further, he took another group of 16,000 like that. Here the term wife is used in a spiritual sense to denote a soul which has offered itself to the presence of the Lord. There was no sex attraction between him and them since the spiritual happiness they enjoyed was many thousands of times happier than the carnal touch. He gave his physical presence to all of them whenever they wanted. It was all but a play of Divine miracle.

Jarasandha was the ruler of Magadha (a province in North India). He was the cruelest and the most powerful of the rulers of the time. He built his capital within a ring of mountains and his fortress was the most unapproachable one. It was guarded by highly powerful elements invoked by black magic. By his black powers he could imprison hundreds of youths of the royal families. Daily he performed his black worship with a ritual of Man-Sacrifice. Daily he used to kill one royal youth imprisoned by him. He had one son and two daughters. He gave his daughters to Kamsa in marriage. Since the time Lord Krishna killed Kamsa, Jarasandha was waiting to take revenge. One day when Krishna and Balarama were leading an excursion on a mountain Jarasandha produced big fires in the forests of the mountains. Krishna put out the fire by his magical power and saved the party. One night Jarasandha shot a magical weapon to destroy the whole city of Madhura. Luckily it was misfired and all the inhabitants of Madhura were mysteriously saved. Krishna thought that it was not safe for the people. He immediately went into the shores of the western borders of the sea (in the Arabian Sea near Gujarat) and invoked the presence of the Divine architects. They erected dykes and constructed the beautiful city of nine gates (Dwaraka) according to a plan given by Krishna. The city was well-

fortified in seven layers. It was beautiful with well-planned buildings, streets, gardens, schools and playgrounds. At the end of every street there was a public hall for gathering. Places were allotted differently for the activities of traditional teaching, defence, commerce and manual labour. He transported all the inhabitants of Madhura into the city of Dwaraka and lived with them happily in the central building which was a shrine for all. The sages of the various hermitages from all over India were daily coming to see him and pay their respects. Everyone saw the World Teacher in him and respected him. The inhabitants lived in safety, peace and plenty.

In those days there were three grand centres of learning for the hermits of India. One was located in the Himalayas and was conducted by the Masters of Wisdom. It was named 'Badarikashram'. The second was amidst the forests of the Blue Mountains (Neelagiris- South India). It was guided by the great sage Agastya. The third was in the forests of North India. The forest was called Naimisha. The sacred spot was called 'Prayaga' (near Allahabad). It was an island amidst the junction of the rivers the Ganga and the Yamuna. It was also called the Mystic Island (Krishna Dweepa). It was conducted and guided by the grand sage Vedavyasa. His father, Parasara was a monument of ancient learning. He saw into the future and understood the advent of the Kali age and its effects. He could foresee a big confusion to mankind and a break of the ancient traditional wisdom and the human values. He could understand a temporary defeat of human values in the hands of political and monetary powers. He therefore wanted to preserve the oral tradition of the wisdom by making a systematised literature of it in the form of books. He trained many sages to fulfil this mission. Maitreya was the chief among his disciples. He initiated his son Vedavyasa into all the

mysteries of the Vedic Sciences. Vedavyasa inherited from his father the responsibility of arranging the vedic wisdom into 18 Puranas. He could know the advent of the World Teacher in Lord Krishna and tried to provide everything for the Lord on the spiritual plane. He was a life-long celibate but he had to give birth to three sons to the widows of his brother who was a ruler of the Kuru Dynasty. It was done according to the wish of his mother. The names of the three sons were Pandu (the white king), Dhritarashtra (the blind king) and Vidura. The first two were expected to rule the Indian Empire with Hastina (Delhi) as the capital. The blind king was the eldest and the legal heir to the throne. But he was declared unfit since he was blind. The second brother, the white king was allowed to rule. He was much devoted and loyal to his brother, the blind king. He treated his brother as the real king and protected the kingdom from outside. After sometime he went away into the Himalayas with his two wives. There he had five sons with his two wives and died an untimely death. The names of the five sons were—Yudhistira, Bhima, Arjuna, Nakula and Sahadeva. The World Teacher knew all this. He arranged the sages of the Himalayas to take the five boys and their mothers to be handed over to the blind king as the future heirs of the Indian Empire. In the meanwhile the blind king had hundred sons. All the hundred and five royal children were being trained into state-craft and defence by the state Gurus along with other royal youths. Differences cropped up between the hundred and the five. The sons of the blind king grew jealous of the sons of the white king. They played many plots to kill the five children of the white king. Everytime they were mysteriously saved because they had the spiritual support of the World Teacher. Their mother, Kunti offered a total surrender to the World Teacher. Spiritually she placed the responsibility of the welfare of her children upon Lord

Krishna. Nobody could understand that Krishna protected them from a distance.

In the name of an excursion, the blind king sent out the five sons of his brother into exile. They were kept in a forest in a beautiful house of inflammable wax. One night it was burnt by the secret plot of the sons of the blind king. All the five with their mother were miraculously saved by the will of Lord Krishna. They went away into distant cities in the guise of Brahmins. They were touring from place to place to hide themselves. By the direction of the World Teacher, Vedavyasa approached them and directed them to Panchala (Punjab). It was the occasion of a competition held by the king of Panchala to perform his daughter's marriage. Arjuna, the middle brother of the five took part in the competition and came out successfully. It was in the presence of the World Teacher but he never met them. He was present there only as a spectator and caused the success of Arjuna. On the direction of the World Teacher all the five brothers married the daughter of the king of Panchala. The name of the bride was Droupadi. She was a devotee of Lord Krishna and has offered herself in full surrender to the spiritual protection of the World Teacher.

The blind king could understand that the five sons of his brother were growing politically powerful by the exile. He realised his folly of sending them out. He sent word to the king of Panchala requesting to send the five brothers to his place. Lord Krishna personally met the five brothers for the first time and advised them to go to the blind king. They obeyed him and came to Hastina. There was a big discussion about the future heir of the throne. All the elders and the Gurus of the royal family gave their consent to divide the empire between the sons of the two brothers. Some provinces were

divided and Yudhistira was made the legal heir to them. Then Lord Krishna invoked the great divine architect to build the capital for Yudhishtira's kingdom on the banks of the Yamuna. It was built as a big city of unparalleled beauty and comfort. Krishna named the city Indraprasta. Yudhishtira lived there with his four brothers and ruled his kingdom peacefully according to divine law and justice. Maya, the ruler of the elemental kingdom has created a beautiful palace of wonders for Yudhishtira.

Narada is the guru of Vedavyasa. He always goes round the world in all the planes initiating the souls into the name of God and providing proper field for the actions of the World Teacher. He came to Yudhishtira and advised him to perform the grand royal ritual named Rajasuya. Whoever does this is to be accepted as the emperor by all the kings of the surrounding kingdoms. Those who do not accept the supremacy should be subjugated in war before commencing the ritual. Lord Krishna encouraged Yudhishtira to perform the ritual. Jarasandha was to be killed at the first instant because he would not accept the supremacy of Yudhishtira. Lord Krishna took the brothers of Yudhishtira; Bhima killed Jarasandha in a dual fight. Krishna gave his full support to Yudhishtira and made him perform the royal ritual with great splendour. All the kings came to the ritual and accepted the supremacy of Yudhishtira. They showered great treasures in homage. All the celebrated sages and hermits of the day attended the ritual and made it a grand success. Lord Krishna was worshipped as the Supreme Lord in the ritual. Days and nights lakhs of people were honoured with food and clothing. At the end of the ritual Krishna took Yudhishtira and gave out his prophecy to him in the following words: "Within a few years a great war is going to take place. People from many nations on this earth globe will take part in it and die. It is more for fusion of races

for which a rapid removal of physical bodies for many of the existing souls would be necessitated. It is necessary to see that you would not be cause of the war though you would be involved in it. You fulfil the desires of any one who approaches you. There should be no denial on your part and I would protect you and your people not only from defeat and difficulties but also from the bondage of Karma." Saying so Krishna took leave and departed. Within a short time there was a call from Dhrutarashtra to Yudhishtira. Yudhishtira responded and went to Hastina. There he was invited to play dice by the sons of the blind king. In the bet he lost all his kingdom. There was a plot by the sons of the blind king to dishonour Droupadi, the wife of Yudhishtira by bringing her naked amidst the people of the royal assembly. Helplessly she prayed to Lord Krishna. Krishna received the prayer and saved her by creating robes around her endlessly through His divine miracle. Yudhishtira was finally defeated in the bet of the dice and lost all his possessions. According to the conditions he went into the forests with his wife and the four brothers and lived there for 12 years. They lived incognito, during the 13th year according to the promise and came out successfully to claim their kingdom again. Yudhishtira sent Lord Krishna to arbitrate and reclaim the kingdom. The sons of the blind king refused to return the kingdom. They also contrived to murder Lord Krishna. Then the World Teacher played the divine miracle and showed them his cosmic existence in one and all. Everyone in the assembly appeared like Krishna to another. There was big confusion and terror. Amidst wonders Krishna escaped and came out only to carry the declaration of war made by the sons of the blind king against Yudhishtira.

Armies of the two parties were gathered in the planes of Kurukshetra. Krishna worked as the driver of the chariot

of Arjuna in war. Before the declaration of war Arjuna wanted to see the two armies in detail. There he saw his relations, friends and Gurus ready to fight and die. He fell into a spell of untimely compassion and refused to fight. Lord Krishna gave him the great initiation of the Bhagawadgita. He also blessed Arjuna with the grand vision of the cosmic synthesis of the World Teacher in all the beings. In the vision he showed the tide of things to come and the divine dispensation. This grand initiation dispelled the ignorance of Arjuna and he was once again ready to fight.

The war took place for 18 days and 18 squadrons took part in it. There was a great sweep of human devastation on both the sides. All the hundred sons of the blind king were killed in the war. The five sons of the white king were crowned with success by the grace and miracle of the World Teacher.

Then Lord Krishna gathered all the sages of ancient wisdom and in their presence crowned Yudhishtira as the Emperor of Bharat. Yudhishtira ruled for many years and protected the law of human justice and the tradition of ancient wisdom. The purpose and mission of the descent of the World Teacher was fulfilled. As the hey day had passed away all the Yadus of Dwaraka went down to immorality. They got addicted to women and wine. One day all of them gathered near the seashore on a jolly excursion. There they drank deep, fought and killed one another. The whole clan of Yadus was emptied and it was all according to the will of the World Teacher. A group of pious souls among Yadus were saved from destruction. Lord Krishna saved and protected the grandson of Arjuna to be the future Emperor of Bharat. One day Lord Krishna called Maitreya and said to him, "The time and the fulfilment of my mission in this body is over. I am going to drop this physical body and enter into your soul to

live as the holy spirit and to be reincarnated at the opportune time. After my physical departure Dwaraka will be drowned in the sea. You lead the group of pious Yadus to cross the Arabian sea and lead them into the lands of the other shore. Let My people be led safe through difficulties and homeless wandering. Let them tend cattle and sheep with the uniform of the rugs made of fir. Let them go about singing my glory and await my return. You be with them as the guiding star to indicate the time and place of my coming down to the earth once again." Maitreya obeyed His orders.

Lord Krishna was lying in a grove of trees with one leg raised and placed upon the knee of the other. He was waving his foot in air. From a distance a hunter saw the foot through the leaves in the grove. He saw the waving toe of Krishna from the distance and shot an arrow into the toe thinking that it was the head of a bird. As he approached he saw the Lord injured. He wept for what had happened. Then the Lord said, "There is no cause for you to weep. It is all a drama and a play of mine. This is the last scene of the play. I am playing the role of dying." Saying so, the World Teacher departed from the body and entered the soul of Maitreya in the form of the Holy Spirit – the Eternal Light.



## YOGA IN DAILY LIFE

*(Lecture delivered at Geneva on 21-11-1975)*

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I thank you all for the opportunity given to me to speak something about Yoga and practical life. Generally it is understood that spiritual life is different from practical life and very few people understand that yoga and practical life are a little away from daily life. There are also people who believe that practical way of living is not fit for spiritual way of living. But practical way of living is required wherever there is a necessity of happy living. Yoga practice is to live happily and make his presence happy to others, to see that others are only happy by his presence and to be only happy and nothing else is the object of yoga practice and spiritualism and any discomfort either to himself or to others by himself indicates lack of spiritualism and fitness. The practice of spiritualism can be obtained only by a happy way of living. Generally we call a person a practical man who is wise enough to earn more money with less work and who purchases all comfortable things and all the nice things he wants. He is endowed with many costly things, and is one who has influence over others and can control others by power, let it be the power of money, the power of administration or the power of thought. He is called a practical man. If you purchase an instrument for 1000 francs and if I can purchase it for 900 francs, I am normally considered to be a practical man. No doubt, it is true, but it is true only one or two percent. When there are hundred aspects in which we are to be practical, how can we be called practical if we are practical only in one thing called money? First of

all, we have to raise a question : Is there anything which is more valuable and useful than money? He is not wise who says that money is not good because he also deals with money, he also wants to purchase things with money; and if he says that money is not good, that means he is not true to his own behaviour. One should first accept that money has a value and that it is a wise implement to get other implements. The most important thing that a spiritualist or Yogi should practise is that the things which are purchased by money are always more valuable than money. When we forget this, we become servants and not masters of money and money begins to purchase us. These people cannot be called worldly wise. So first of all, to practise yoga and be a spiritualist, one should know and remember that everything in the world is more valuable than money. Always it is true, money is valuable and it is not true, it is not valuable. But if you remember that anything else is more valuable than money, you will at once understand that money is the least valuable thing of all. The food it purchases is more valuable because you can eat food, but you cannot eat money. Similarly our clothing or housing is more valuable than money. The food that is more tasteful is more valuable than the food that is less tasteful. Similarly the food which you like is more valuable than the tasteful food which you do not like. Like this, you have to proceed in the relative values of the world. A very rich man has a very rich and comfortable house, he is the only son of a millionaire who inherits great property, married the only daughter of a millionaire because he is very practical, and has the most costly and most tasteful food in his house, all the most modern instruments to prepare the food and the best cook is his servant. Everything was ready before the dinner was being served. The husband and wife had a discussion and they grew irritable to

each other and after sometime they found themselves heated and in a great fit of anger, the husband went out of the house for dinner deciding not to eat at all at home and felt hungry after 3 or 4 hours, and had to go and eat in a restaurant. The wife did not eat because she was ill-balanced when the husband was absent. What is it that is lacking in this couple? Everything that is valuable is there, everything that can keep them happy is available - only one thing is lacking-that is the mind to make themselves happy. That is the most valuable thing in the world and the spiritualist is one who knows and remembers this fact. Now yoga practice is to achieve this, it is not to go away from the busy world into the retreats or caves, but it is an attempt to make your body and mind more fit so that the body is not unhealthy to cause unhappiness by discomfort it creates to the mind, and to see that the mind is also not unhealthy so that the desire to be happy is disturbed, and then finally to eliminate desire because it always disturbs you from being happy. It is a process which has definite steps to follow and achieve. It is a process to make the body better and the mind better- the intentions better and the methods you follow better. This is the formula of the practice of yoga. There is an art of eating, an art of drinking, an art of doing physical exercise, an art of using the most valuable instrument which you call your constitution drafted by the government only to make it convenient for the people to live, the secret of which the revolutionary cannot understand. Similarly, you are like a country, where there are many forces at work-the force to digest food, the force to keep the constitution healthy, the forces that make you feel heat, smell and taste and the mind that thinks, the mind that imagines, the mind that recollects, the mind that can distinguish good and bad and finally the mind that can choose the right and reject the wrong, an instrument

which contains all these parts is more than any most modern instrument. Just as we have training to use the most modern instrument, we should have a better and more subtle training to use the constitution body, as any wrong way of using the constitution not only gives you a disturbance but also makes the machine defective, sometimes temporarily and sometimes permanently. If you drive on the road when the red light is on, you are disturbed temporarily by the police. It means only a loss of a few francs and sometimes permanently by removing a limb or body itself which could not be replaced. If you pay some francs to the police, you can once again get them; If you lose a limb in the accident, you can never earn it in this life. So the relative values of things should be properly understood by a spiritualist. No doubt the philosopher also understands the relative values - the difference between the philosopher and the spiritualist is - he is called a philosopher when he knows all these things, but he can be called a spiritualist only when he begins to follow and practise them. That is why the philosopher may be restless and angry with the world that there is great sin and that there is something wrong in this world. He can grow irritable, angry and serious with the world because he has not trained and tuned his instrument for the use of the society; but a spiritualist can never be serious with anyone. He is always humourous, always happy and makes others happy by his presence. He is a spiritualist who puts things in practice. Yoga is a science to practise and not at all a science to know. By knowing the science of Yoga, you can become a scholar and philosopher; but you will be only a yogi by practising and making your instrument less sensitive and less nervous and more sensible. To be sensitive is to respond easily to the environment; for example, the sensitive instrument like the sensitive balance in the labora-

tory. But a human being cannot be any sensitive, but he should be sensible. If he serves the purpose of a balance it is not enough because the human constitution is not only an instrument but it also includes the person who uses the instrument and the person who has created the instrument. The person who uses the instrument is yourself in your constitution and the person who has created the instrument is your background consciousness which we call God. Some people may not like to use the word God because in the modern world there is an instinctive allergy to certain words, for example God. Instead, we can use background consciousness because the word God or background consciousness are only words coined by ourselves and they are not there with the object about which we are speaking. If we call this a wall, the word wall is used by us and it is not there in it. Similarly with everything in this creation. That which is there in everything is different, the name with which we call and the definition we give to it. Therefore, the spiritualist understands in the next step that there are two creations in the world around him. It is a double creation - a creation which is there and a creation which we create. We do the creation of words to use and the concepts and ideas to use and the definitions and the sentences we use. We are at perfect liberty to use our own ideas and concepts but we are not practical if we are confused with our own concepts because the idea you have, may not be the same as the idea I have about the same thing. If I see the flower, if a poet sees the flower, if the philosopher sees the flower if the botanist sees the flower, it is not the same flower that each of them sees. There is only one flower on the table but the botany professor has his own flower which is full floral diagram and floral formula; the poet is having his own flower which is sweeter than the flower of the botany professor and that

is sweeter than the flower that is here, because if he represents a flower through his language, whenever you read or hear about his flower, he gives the same influence and more than the flower that is here-let it be for hundred years or thousand years, whereas this flower can give you for a few days. Therefore the poet gives the flower that is sweeter than the one in nature also. But the flower that is understood by a spiritualist and a yogi does not exclude any one of these flowers because his approach is inclusion not exclusion. When you grow into a spiritualist and a yogi, you gradually understand that all the things that you thought useless previously are really useful somewhere or other, something or other, in some place or other. Our idea of uselessness in this world is due to the lack of practicality in others and the spiritualist develops his practicality enough so that everything around himself will grow significant and everything serves a purpose for him and he can serve the purpose of others with it. For example, if I am a philosopher, or a botany professor or a politician I may think that you came here to listen to my lecture and that I am giving you some enlightenment but at the same time I may think that it is a waste of time for me but if I am a spiritualist or a yogi, I will understand that I am benefited in my own way by your presence and it is as much an occasion to me as it is to you. There is no wastage of one minute or one inch of space to a spiritualist. Now tell me, how can you call a person who loves money as practical mind. You do not call him impractical but you call him practical only one percent. He should develop the other 99 percent and grow significant. For the matter of eating, the philosopher says it is not important, the yogi says there is a way of eating. Taste is important because food is to maintain this body and tongue is to taste and the mouth is to eat, eating is to maintain the body, so he evolves

a formula which is concerned with these four things, that is his tongue, his mouth, the maintenance of his body and the food he eats. A proper ratio among these things and a proper formula is established. Then he begins to select the tasty and valuable food. He allows his tongue to enjoy the taste where he does not enjoy with the tongue because he has no necessity to enjoy through the tongue because he is himself enjoying. What is the necessity for a lump of sugar candy, to enjoy the taste of sugar? The spiritualist has already sweetness and happiness in himself and he has no need to enjoy the sweetness through his tongue, but he is benevolent with the tongue to let it enjoy. He never punishes the tongue by torturing himself with the foods that are not tasty in the name of holy torture or penance; but at the same time he does not eat for taste. He remembers that the taste is for eating and never eating is for taste. Remember the formula once again, I will repeat, taste is for eating and never eating for taste, because eating is to maintain the body. Each formula should fit into the total formula, then only it is yoga. If you eat for taste that is if you allow the tongue to enjoy for itself, the stomach suffers and it complains that the tongue has eaten more than what is required, then there is the necessity to go to the doctor. So the formula properly maintained is – eat tasty food, if you eat more than what is required it is not yoga. If you eat less than what is required, it is not yoga. To eat food that is not tasty to you is not yoga. If you eat food that is not helpful to your constitution, that is not yoga. Can you show me better type of practicalism than this type of training? Then a change begins to occur in your mind - a change in which you grow meaningful and significant in every aspect of life. The little things will contribute to the greater values so that all the activity of your life including food, money and other things, like the

house, the furniture and the comforts, the selection of a mate in life, the enjoyment of sex in life and the training of children in life and lifting away the burden of responsibility by not calling it with a bombastic word responsibility and not feeling it boastful by calling it with the name responsibility and knowing that it is a play. You can do the same thing as play, you can do the same thing as responsibility, you can do the something by way of discharging your duty. If you do it with the spirit of discharging your duties, you expect others to be loyal to you which is too much to expect and it is most impractical because you will get disappointment and make yourself troublesome. So it is not completely practical to call it discharging your duty, whatever you do to your wife, husband or children, whatever you do to a friend, partner in business, whatever you do to your associate or neighbour is normally called discharging your duties. The term that we have a necessity to be good to others so that we can expect the others to have the necessity to be good to us. The second idea is the seed of a tree which gives bitter fruit and thorns. Whenever you do not find a proper response to your good behaviour, you feel disappointed and dejected and you suffer. The result is for every good act of yours, you purchase suffering with the seeds of thought. You are paying a high cost and purchasing something painful. Some people call it responsibility – feeling responsibility of what we should do, that is a more responsible term to which you respond unnecessarily too much because, to feel responsibility is to feel the burden in the head. It is like taking too much liquid into the head by an injection. Suppose you take 500 cc. water into your head with a fine needle simply because the needle is very fine and simply because the needle is sold by your relative, then the head is heavy - that is the result of understanding anything as respon-



sibility. The spiritualist has no responsibility at all. At the same time he is not irresponsible because his spirit is not a spirit of responsibility, but the same spirit of a child when it is playing with a little cat. Suppose the child has the responsibility to play with the cat, we can call him a fool but not a child; similarly everyone who feels the responsibility with his work. So what does the child feel with his cat? He feels it a play. The spiritualist also feels it a play. The transaction between wife and husband is a play, so is the transaction with his neighbours. The spiritualist does things in such a perfect way that they could not be done better. He trains his child in such a way that a non-spiritualist cannot train better. The difference between the treatment of a non-spiritualist and a spiritualist towards his son is— the relationship of a spiritualist with his son is a play whereas a non-spiritualist tries to possess his child. Since the child is not an inanimate object to possess, he too has a mind like ourselves, he too has a heart like ourselves, he too has totally animal instincts as we have, he cannot be possessed. So the father understands that he is playing with a cat - a cat is as much a living being as he is. For a non-spiritualist a cat is an animal and himself a human being, but to a spiritualist he is himself a human being and the cat is a would-be human being. In the course of evolution, it is a promise and prophecy of a human being because every animal and every plant, they are on their way to undergo evolution, to enter into the human kingdom. A lot of difference there will be in the treatment of a spiritualist and a non-spiritualist. A spiritualist treats his son as a would-be father and a non-spiritualist treats his son as only a minor who knows less than himself and who is always wrong and whom he can correct. There is always a trouble between the father and the son so that the father is foolish to suffer with the son and

the son goes into the animal nature of reacting badly with the father and becomes a revolutionary i.e., from the human kingdom he goes back into the animal kingdom because of the wrong treatment of the father. So a spiritualist makes himself happy and others happy. A father who is a yogi will definitely be a father of a yogi and never a father of a revolutionary child. He needs no occasion to punish his child because he has an artistic way of tackling. The child is always magnetised by him and he is like a wax in the hands of an artiste. Give some wax to a person who is not an artiste. He throws it away, saying that it is useless, because he wants a candle and does not think that the wax is useful. But an artiste prepares always something different from the candle and he finds the candle as well as the wax both useful in two different ways, so to a father who is a yogi. The non-spiritualist reproduces children and the animals also do. Begetting children is not a great thing because it is an automatic process for which the animals do not require sex literature, the books and science about sex. The man is having it automatically acting like the animals without any necessity of any literature. So reproduction is common between the human animal and the other animal but there is something else that the human being should do so that he may not be only an animal but a human being—that is creation which is something different.

A plant or an animal reproduces its own species whereas a human being creates a child. That is what the spiritualist father does, and hence the spiritualist has no business to complain about the younger generation. To say that the youth of the present day are not good is most irresponsible and insulting to the higher generation. If the professors complain that the students are behaving bad, they should be ashamed of it, because they are the people who mould the students. If the

father complains that his son is a spoiled child, he should be ashamed of doing it, because he is the father of a spoiled child, because he is qualified to be the father of such a child, because the seed of the son is in the father and because he has moulded the son into a wrong creation. He should at once understand that the son is spoiled because he is his son. Had he been born to a father who is not a slave or an animal to sex, who uses enjoyment of sex only to reproduce and who knows his companion at other times only as an associate - an associate in life and not for sex - an associate in soul and not of flesh, then he is a spiritualist, he would not have been a spoiled child. The philosopher criticises sex as something sinful and the materialist is a slave of sex but a spiritualist is one who knows the value of sex in nature. Nature has a fine way of getting things done through us - whether we like it or not, we are forced to work as slaves to nature because it makes us think that it is otherwise. Nature wants reproduction of forms and bodies and since it does not want to do all the work, it wants us also to enjoy its work, makes us think that it is our work and it has given some sweetness in return and remuneration of the work we do. If the duty of reproducing the children were to be without any enjoyment and if it were to be done just as we take medicine, we never do; we forget it, we neglect it, we question it because we have many other important things. Nature knows it, because our nature is nothing but part of the Nature. Just as the water in your body is only water from the tap, similarly the individual nature in each of you is like the water in the bottle whereas the creation of nature is like the water in the tap. We cannot escape the same water, and we cannot obtain some different water. So nature knows our nature. It knows that we will neglect if we are asked to reproduce; so it has given us what we call sex enjoyment so

that we are more ready than nature in our duty towards nature. None need invite us, none need appoint us. This is the real value of sex and the spiritualist understands the real value and utility of sex. The Yogi can not only understand but behave accordingly, because he attains a mastery of mind over matter, his mind can neutralise the animal attraction between flesh and flesh and can use according to nature's need. The mind of a non-spiritualist and a non-yogi will be conditioned by the animal magnetism between flesh and flesh so that he is a slave of that magnetism and he can never be a master of sex. The result is the acceptance of defeat but the spiritualist is there to guide us in our sex life and therefore the spiritualist is not against marriage and begetting children. In the occident there is a misconception about yoga practice and spiritualism— that yogis should not marry at all and should not have sex life at all. It is utterly false. This misconception is brought from India itself because it exists even in India. Self-torturing in any religion, as you know well, exists in parts of Hinduism as it exists in Roman Catholicism, but it marks only a stage in evolution which should be passed. Just as indulgence is a defect which is to be overcome through the power of evolution, so also eliminating sex life is also a defect which should be overcome only by attaining mastery of mind over matter, in all aspects of life. The spiritualist and yogi is practical and nothing and nothing else. He keeps his body fit and young by practising asanas but in the occident yoga means Hatha-Yoga to many people. But the yoga practitioner knows that it is only a preparation before we begin yoga. Then he trains and regulates his mind and rectifies his mind by knowing the relative values of everything in life and following the procedure accordingly. Following what he knows as good, never allowing anything good to sleep in his mind as an ideal, a

spiritualist will have no ideal because ideals are those which we do not act but which we worship. Ideal is only an idol and to a person who acts it, it is practical and it is not an ideal. A spiritualist will never accept the ideals. He has a practical approach to everything. He trains his child in younger age into the practice of yoga where the behaviour is trained towards elders, towards guests and towards friends so that domestic life is a training and home is the real school. To a parent, who has no time to train his child at home, is it not foolish to think that another person will have time to train his child into a good student? Teaching some lessons is no schooling. Any fool can do it, even an electronic machine or computer can teach lessons after 5 or 6 years and the professor has nothing to boast of him. The parent should understand that training is different from teaching, and literacy is no education. Reading books, writing and understanding books is only to understand the education. But unfortunately the modern intellectuals and educationalists think that the capacity to read and write is education - the capacity to watch our world, the capacity to paint our lips and nails, to decorate our dress, can it be called education? Similarly the capacity to read and write is only a training towards some symbols and practical which can be a skeleton and not an education. Only when there is flesh and blood to the skeleton, you can call it a human being. Otherwise if you hang a skeleton here, and say this is the skeleton of a great philosopher people will laugh at it. Similarly if we call literacy by education, the coming generations of our grandsons and great grandsons will comment about us as fools because they used to think that literacy was education. That was why they had a generation of spoiled children and there was a necessity of reaction in the society. There were occasions when people became beasts of sex from

which they could not raise and therefore there was a reaction in their children against them. Like this the people of the future centuries will comment about us. So let us be prepared not to get these comments, let us train ourselves not to be called as fools by the future generations. Let us train ourselves into education and not only literacy, keep your house as a real school to create the children you reproduce, make the house a temple where the child can find happiness, enjoyment and light, make the house lightful in such a way that your child wants to return to the same house again, not to get vexed of the house and spend more time in school or college than in the house. Such a fall is there even now and let us not be ashamed of accepting that fall because we have to rise. Unless we sincerely accept that we have a fall, we cannot have a wish to rise and make our house a temple. It is very easy. Where there is a will there is a way. Do not throw the blame upon the times that are changing. It is the individual that changes but not the times. If you look at the sky and say that there is something changing, there is nothing to change, it is the same sky at the time of Adam and Eve, the same sky at the time of man's fall, again under the same sky the human being has the same fall for eating a forbidden apple because of the temptation of the woman. Even in the 20th century man has a fall by his temptation for woman and woman has her own fall by her temptation for man. We cannot boast that we are more advanced than the days of Adam and Eve. Let us realise that the kingdom is within our self, because God never gave bad days to us. The same happiness is a promise of God as he has promised our forefathers as it is said in the Holy Bible. Let us realise this Kingdom once again, make our house a temple and a school, make the body a temple where I AM in you worships the higher I AM in you as GOD. That is the path because the Lord said

in the Bible, *'I am the way'*. This is the path of spiritualism, this is the path of real love because life is that which makes you happy and those who live in weakness cannot be called happy and you will be practical only when you are happy. He is unpractical who cannot be happy. Hence, make your body healthy by Hathayoga, train your mind through the steps of regulation and rectification called Yama and Niyama and then practise uniform breathing by breathing in slowly and softly and breathing out slowly and softly and making the breath union like music, and think of your breath; then the mind comes to the breath and the power that is making you breathe which is called the breath of God in the Scriptures. In the first chapter of Genesis, it is said, that God breathed life into the nostrils of human being. The child reads this and says this is all nonsense and unscientific because the father is a fool not to train him in the scriptures and therefore he is the son of a fool himself. Can you breathe in and breathe out if there is no life? The capacity to breathe is not that which you got. You began to live only after it started. Respiration started in you by itself and not by you, if you can recollect the first breath you had after you came into the world. Breath began to breathe in us and we began to exist afterwards. That is why in the Bhagavadgitha the Lord said, *"I AM the Breath and you do not know my beginning because I was there at the time of your beginning and I will be there after the time of your ending. Therefore you cannot know my beginning or my ending because you begin in me and you end in me."* Therefore, in the Holy Bible it is said that God breathed life into the nostrils of the human being. Therefore let us think of breath while breathing and that we call Pranayama. The result in our mind comes to what we call life and the power of life and the power of mind will come together until they merge in us and then

there is only one path and that is what is called yoga practice when you have total absorption of your mind. In sleep also we have total absorption but we do not know. But in yoga practice the mind is totally absorbed not into sleep but into a consciousness which is higher than our normal consciousness. If you can compare your mind with a window, through which you can see the sky, which we call consciousness. This window is removed at the time of yoga practice so that the sky is directly visible. This mind will be totally absorbed into the background consciousness which you call I AM, just as a little stream of water is absorbed into a big river and the water of the river is absorbed into the ocean, the consciousness which we have as mind will be absorbed into the greater consciousness which we are having as the background and then the mind exists as a servant and not as a master of the human being. Along with the mind, the five senses are also absorbed, the senses will serve you, the mind will serve you, they never suggest you, they never lead you to things, just as a non spiritual religion suggests better things to God by offering in prayer, the non spiritualist prays that God should give him something which he wants. That means suggesting better things to God and using God as a wash-basin to wash his daily sins and using God as a soap to wash his hands and a napkin to wipe his hand off sin. This type of insulting God will not be there with a spiritualist because it is nothing but insulting himself and not God. The spiritualist will be in God, that is the background consciousness. Still we live. Some people believe that if we displease God, we leave the body and die. God is not such a cruel one. That is the result of spiritualism and yoga practice. Live life which is sweet and sweet only. Are you not ashamed to accept that you are having difficulties in life? That you are having problems and tensions in life? It is a great



insult to your own intelligence. Therefore be practical enough to be a spiritualist and get the training to say that you are happy and happy only. This is the promised land of our forefathers, the kingdom of God to where we should travel and where we should live. This is the resultant and goal of yoga practice. May He lead you all to this Kingdom. May you live in that Kingdom. May He live in you. Let the eternal life be to you all. Thank you all !

## EASTERN AND WESTERN WAY OF THINKING

*(Lecture delivered at Geneva on 24-11-1975)*

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I thank you all for the pleasant evening you have created. There is a beautiful saying in Indian literature. 'An educated man who has not seen or toured the world, is a spoiled man. How do people from a distance try to have impressions about one another? When they tour the four corners of the world, they come together and understand one another. I know the reality, how each country thinks of the other country because I travelled round the world many times, not into the cities but into the villages of every country. The average Indian on the street thinks that almost all the people in the Occident are not having belief in things that are not material. It is very strange that the average Indian understands that almost all the people of white races are not having belief in God and it is also strange that people of many countries in the Continent believe that the people in India are suffering from poverty and people are dying in the streets. This is what happens when people imagine from a distance, but when we approach each other and understand each other, we find the same problems are confronting the same human beings, same solutions are being approached and same values and same attempts to attain those values. The surface mind is different in its individuality, whereas the human nature is the same everywhere. About that I have understood certain things. I try to present a few points and views on this subject.

When you question an average Indian about what he thinks of Yoga and God, he normally replies that he does not believe in these things. As he goes home when he confronts a problem, he also goes to his own church and makes his self-analysis and when he feels helpless, he makes his own prayers. This is what Christine is remarking this evening with me. Of course, he expects that the white skinned people do not believe in God and therefore he is not having the courage enough to speak out loudly his thoughts. But the search of man for God is as old as mankind itself and it is always a mystery for the human being how he found himself wandering on this earth. What happened before he came into this world? How did he find himself on this earth? Beyond and behind this world of events and incidents, there must be a world of causes just as behind the working of every machine there is a mechanism and a mechanic that are working. So gradually man began to search, which is going on even today and it will never end on this earth. Sometimes the human being limits his search around himself and sometimes within himself. Then we have two groups of people investigating. Those who search outside begin to understand the objective nature and the result is, we find the philosophers, the scientists, the sociologists and the economists, and the second group is those who investigate into the mechanism of themselves, as a result we have spiritualists, psychologists, physiologists and anatomists. So except these branches, there are no other branches of study. There are two groups according to the evolution. Those who have started the search of the one or the other type, those who have not started the search and those in whom the questioning has not yet started. They take life casual, they eat, they sleep, they earn, they work, but they are involved in the life because they begin to react to others. I react to you and if you react to

me, there is a multiplication of reactions and if we multiply this by the number of human beings on this earth, the result is what we call social problem. So once again we seek the solution.

One of the greatest thinkers, poet Goethe said, "Man creates problems to solve and knowledge is discovered to forget and forgotten to discover, and this is the cycle of knowledge". From this point of view let us observe the difference between the Occident and the Orient. Always the differences are on the surface just like the colour difference of the skin. Below the skin, there are other things like blood where there is no colour difference. Similarly the differences between country and country, race and race, are also suppositions of mankind which are on the psychological level, but every race has its own characteristics just as every part of our body has its own characteristics. These characteristics are interesting to study as long as we understand them as the various parts of the same body because all the characteristics of all the human races on this earth put together form one subject to understand, by following which we can attempt at human perfection and discover a grand solution to live, by which we can live without any reaction but only full action. An attitude to understand everything with the relationship of the part and the whole is the point. So one of the basic psychological differences between the East and the West is that the Occidental mind is essentially analytical by its nature, so to say, it analyses any subject easily, systematises and arranges by working out all the details and arranging them in the required order. The Oriental mind is synthetic by nature whereas the Occidental mind is analytical by nature. When an Occidental intellect and an Oriental intellect are asked to study the same subject sitting in different rooms, the Occidental mind records all the

classifications of the particular subject and understands in what way one item is different from the other. The Oriental mind tries to understand the total of the subject in brief and essence. First of all it wants only outlines of the total subject and does not want to go into details at first. When he is familiarised with the totality of the subject, he gradually permeates into the details, step by step. Even while understanding details, he wants to know what is common between two different subjects whereas the Occidental mind wants to know what the difference between the two subjects is. This is the difference between the analytical and synthetic view. Now we can understand that each of these views is only half of man's understanding. Only when you make these views supplementary to one another, it is possible that the totality of anything is understood.

Now what is understood as the goal of the human being by both the Occidental and Oriental minds through centuries? It is what we call happiness. Every living being on this earth tries to be happy. Every human being tries to make his life happy. But at the same time he is leading a life of mixed values of happiness and unhappiness. While passing through the incidents of life, a human being is happy some days and unhappy some days and has problems created by himself and solutions found out by himself. The problems which cause discomfort give the experience enough to discover the solutions of the problems and why is it when we are trying to be happy, there is unhappiness in life? This is a question upon which the wise men will ponder. There is no solution as long as we think that the problems are created by others. We will come to solutions only when we think in terms of realities. We come to an understanding on one fine morning that we are living amidst a set of magic mirrors. When we smile, we

find our image smiling; when we are angry, we find our own image angry; when we are sorrowful we find our own image sorrowful. The happy man looks at the sunlight and says, the sunrise is happy! By that he means he is happy to see the sunrise. When a person is in calamity and when there is a sunrise, he says, this is a very bad day. That means he is reacting badly to the day. To him the day is bad or to him the day is good. By itself the day is neither good nor bad. It is as it is; thus, a wise man would understand. They brought the solution to why there are so many bad people in this world, because we look like that. Why do so many people deceive me? Because you behave so. That is how they answer. But the answer is not palatable. We take some time to swallow the answer. This type of investigation leads the human being to understand his own mechanism properly. When I react wrongly to you, I receive the same thing from you. Then I understand that you are badly reacting. We are asked to understand this and what is it that is reacting in us? What is it that is there in us? There is the body with all the chemicals, behaving in a peculiar way. The body is only physical matter which cannot act. There is a power which we call life that is flowing through our nerves and which is not at all matter and therefore, the matter and power are understood and there are the senses receiving messages from outside, i.e. the five senses, the sense of sight, the sense of sound, the sense of smell, the sense of taste and the sense of touch. These five senses are working and receiving the impressions of what is there around you and the mind receiving the impressions through the senses and another layer of mind giving orders to the limbs and the body, and the whole mechanism works. This mechanism we call the living individual and there is another layer of mind inside which produces thoughts due to the receiving of impressions and the necessity to send orders to the body.

This is called thinking mind which is different from the other two layers of mind. There is another mind which is called recollecting mind which can think of anything in the absence of others. I think about you in your absence. I can listen to your voice in my mind in your absence and can understand your way of behaving in your absence and I can understand and think of the taste of food in the absence of food. Like this a mind creates a world in the absence of what we require. This mind which we call imagination, is quite different from the other layers of mind. There is another mind which understands things good and bad. This mind is called discrimination. There is another layer of mind which gives us the power to choose what is right and reject what is wrong. This is called the judging mind or the will which is quite different from the other layers and the highest of all layers. All this mechanism requires another thing. You will find whatever machine is produced in the world, it requires a person to conduct. Even the most modern computers which can calculate and work by themselves, depend upon the person who feeds the computer. If the person feeds it wrongly, the machine operates very faithfully to the errors of the person who is feeding. Therefore another thing is required. A person to produce the machine and a person to feed the machine and a person who protects the machine from being fed wrongly. So a person is different from all these layers of mind. Now take yourself as a unit of this machine and then try to visualise all the layers. Some physical matter which you call your physical body, some power which is called vital power and some layers of mind which operate and the person, who is the master of all these. So you are there in your body as the master of all these layers in your unit which you call the human organism. A machine having the master in itself! All the other machines have their

masters outside, the master makes the machine outside of himself, but this machine has the master working from inside. Now understand this. This is what the ancients have given us. If we have a proper understanding of this science, that is the science of yourself, properly, then it is called the science of I AM, the I AM, in you. When this science is properly studied, the machine and yourself will be properly understood and properly handled. Then there will be no zero error, to whatever subject you apply this machine. Before a proper study of this machine and mechanism, let it be applied to whatever subject; however great the science may be, however great the political theory may be, however great the branch of the study of psychology may be. It is bound to go wrong, and fails to give the required results, because of the error in the machine, due to the mishandling. That is what is happening when thousands of people fall in emotional conflicts, producing their own theories in the names of religions or parties or ideologies. Everything has a powerful start but has an indefinite end except the one thing, the science of Yourself. Whoever followed the training and the science of Yourself, has arrived at the correct impressions and has taken to the correct plan of procedure whereby he has something to give to the world, and nothing to oppose the world. This science of I AM is called spiritualism.

Whatever scripture you take in the world, this is the message we get. That is why the scriptures live through and through forever. The scriptures do not belong to any religion at all. Religions are great because they follow scriptures. This is the only message that is conveyed through every scripture: a training to follow this message, a discipline to understand the mechanism of this machine and a proper training to handle this machine correctly. When followed properly, this training



is called Yoga. Yoga is a Sanskrit word. Every language can have its own word in the scriptures. In the Holy Bible it is called THE PATH. The Lord said, "I AM the path", "I AM the way", "I AM life", "I AM resurrection". The Bhagavadgita says, "I AM all", "I AM the Highest principle". The Vedas say, "I AM filling all". The Upanishads say, "I AM the Cosmic consciousness". Pythagoras teaches, "I AM" is the cosmic principle in you and "know thyself". This I AM is called Atman in Sanskrit. The word Atman means oneself and One self. The first word "oneself" means the master consciousness in an individual body; The second word "One self" means the master consciousness in all. The difference between the two is described as the space before this house is constructed and the same space in our rooms after this house is constructed. This house means the house in which we live. It is true that the house is of the walls and bricks but it is more true with the body when they say house. Wherefrom is the life coming? Wherefrom is the mind working? The materialists tried to answer it in the 19th century; for example, Julian Huxley and his followers said, that there is nothing like mind except some chemical phenomena that are going on in the body; just as in the laboratory when two chemicals are mixed, there is an explosion or precipitation or some phenomena, similarly there is something going on in the chemicals of the body and that we call the mind and the soul; so, in fact, there is no mind or no soul except what is going on between the chemicals. This is how it appears to them. That is what Julian Huxley said. But one intellectual questioned him, "My dear scientist, if you say this is how it appears to you, if you deny there is a person in you, to whom in you it appears? If you have no mind, if you have no personality, if you have no consciousness except a few chemicals in you, to whom in you this is

appearing, since you yourself accepted that you have no mind, no personality and no consciousness? You can as well keep quiet without expressing any opinion about these good things". That person who questioned him, was Madame H.P. Blavatsky in her *magnum opus* "Isis Unveiled" in the IV chapter of the first volume tackling the subjects given by Julien Huxley. So we are expected to understand the master and the constitution and the science of mastery. The science of mastery is called spiritualism by following which the conditioning of the master will not be upon you any more. Since there is matter in your physical body, it has its own properties producing around you and conditioning you by way of hunger, thirst and appetite, so that you may supply to them. Temporary properties are conditioning you, the master inside. All the properties of the matter and mind, and the properties of the senses condition the mind and when we do not have a mastery over this constitution, this conditioning creates bondage and the bondage is a bondage of likes and dislikes. We like some things and we dislike some things and we have to like as slaves of our likes and dislikes. Our logic cannot fight out our likes and dislikes. Our intelligence cannot fight out; our knowledge of great books cannot fight out; still we continue to like some things and dislike somethings and live as a servant and slave of our likes and dislikes. This is called bondage by the spiritualists. It is also called self-conditioning. Freedom from this is called great liberation, an experience of which is nothing but the absolute experience of happiness. This experience is called by the name God to which many people have given forms, names and shapes. One who has experienced this, has his life worth living; to him life is not a burden; life is not a threat of many problems, life is not a bundle of duties, but life is a play. What the philosopher calls duties and respon-

sibilities, the spiritualist calls play of the child. To the child play is a pleasure, to the dutiful doer of duty, it is a responsibility, a strain and a burden. Discharging duties brings tension. Burden and seriousness is natural to a philosopher whereas spiritualism gives us the easy way of living a pious life in an unrestrained way of not committing a mistake in life and doing the same thing without the sense of duty, without the sense of responsibility, without the errors committed by the man of responsibility and gives the pleasure of the play of a child. That is why a philosopher is serious in his attitude and the spiritualist is always pleasant. He is a child in spirit and when children are not allowed to come to the Lord, you all know what He said in the Holy Bible:- "Let children come to me". Great thinkers and philosophers, grown-ups, elders and intellectuals, wanted to take an opportunity to go near and crowd around the Lord, whereas the Lord has nothing to say to them. Therefore He said, "Let children come to me". That does not mean these people are not allowed, but he expects these people also to approach him as children. Then only the kingdom of God is present, otherwise there is the kingdom of problems, kingdom of evils, kingdom of isms, kingdom of ologies and kingdom of solutions. So leave off all these things not by doing and not by undoing them, but by living above and beyond them. "Do not abandon your father, mother, wife or children; but leave them and come with me", the Lord said. That means do not love your father, because he is your father, but love him as he is Me. Myself. You see Me in father, mother, brother, sister and children. Therefore love thy neighbour as thyself. This is the message which is given by all the scriptures through centuries and through times and through the countries and races. This is the only message that lives for ever and be repeated forever from generation to generation.

But at every generation this is the message that is being ridiculed by the immature minds who try to defeat the message and go into problems and troubles in life, live a life of tension and hypertension and ill-fated to go to the doctors, to find some pills for their tension and hypertension, to escape from insomnia, nervousness, neurotic nature and oversensitivity. Like the person who had flies on his face and wanted to strike them, he struck his head with the hammer. So those who try to defeat the message, will defeat their own purpose in lives. Since the message is only for their own mechanism and an opportunity will be given to them once again to receive the message - a great opportunity of death and birth into a tender body once again to live, once again another lease of life, so that we may honour the law and understand it properly. If again a person defeats it, again he will be given an opportunity but he will never, never be punished because there is no punishment in God's kingdom. Punishment and hell are created by people of religion and never by the Lord. The Lord is only all love, always He gives opportunity and it is we who lose if we do not care to use the opportunity. You know that to be born as a human being is a great opportunity, but never a privilege. At the same time, it is a great responsibility to cross the level of self-limitation and to try to get liberated into God's kingdom from the self conditioning. So with this message of all scriptures, I have nothing better than this message of ages.

## SCIENTIFIC THOUGHT AND EASTERN SYSTEM

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I thank you all for the opportunity you have given me this evening to speak about scientific thought and Eastern system. By scientific I mean systematic and understandable way of expressing things. Sometimes some people may think, to be scientific is to be too technical. But in fact it is the opposite of it. So be scientific is to be understandable. I say the second side of it. The ancient Indian thought should be made a bit understandable to all, because if I speak a few technical terms about Indian Wisdom and make some intellectual mysticism before you, it serves no purpose, except some people taking me as a scholar while some people thinking that they are too little to understand. Some people conclude that this is some philosophical nonsense.

You are already familiar with one dimension of Indian scientific thought and that is Yoga; but a few words about Yoga are also necessary now. This is because of the unfortunate fact that to many Occidents Yoga means Asanas and Pranayama and nothing else; but the physical exercise, which we call Asanas, is only something introductory before we start Yoga practice. Yoga belongs to the human being and not to the body. To make the body fit to stand the Yoga practice and to make the body fit to stand the way of Yoga living, is the only purpose of practising Asanas. So, what Yoga comprises is as follows: The first thing is the intellectual observation of your own mind only to understand others' mind and a regulation of the mind

through your own experiment with your own daily routine, and not anything to do with the recluses and the caves in the forest. So regulation of the mind is the first step and rectification of the mind is the second step. These two form the first two steps of yoga practice and practicing the physical fitness is the third step. These are called Yama, Niyama and Asana. These form the introduction before we practise Yoga. To regulate your mind by observing your daily routine and your own requirements, your own duty, your own inevitability and the facts of life and to make a programme for the daily routine and prescribe timings for yourself by yourself. Try to follow them, not strictly but precisely, because if you try to follow strictly, the result is nothing but mental tension which you have too much in the Occident. So, practise to observe precisely and not strictly. That is, whenever you fail to observe, do not think of your failures at all but proceed to the next item once again. That is the right way of proceeding to regulate the mind. You will begin to feel the vibrations of your own power just as the iron piece is being made a magnet, and the presence of another magnet is necessary and that is what is called a Master or Guru in Yoga practice, the presence of a person who is an expert in Yoga and not at all a teaching from that person, not at all borrowing a belief from that person, but being benefited by the induction of that person, which is called Presence in spiritual language, just as the magnet does not pour its magnetism into the iron piece, nor does it condition the iron piece; but there is an induction of magnetism in the iron piece itself, to be stimulated into activity. So, Yoga stimulation is from within yourself by the help of the presence of an expert. The second step "rectification" is to be done by your own mind. There are two parts in your mind - one part is made up of many layers like an onion; for example,

the reporting centre, the receiving mind, the thinking mind, the imagination and the distinguishing, discriminative mind and the suggesting mind, and the master mind, which has the power to choose the right thing and reject the wrong thing. This is the first part of your mind. You have many valuable things by way of knowledge, by reading good books, by conducting conversation with sensible people and by observing the world and its environment. All these good things are stored in the first part of your mind like the very good volumes in a library. But there must be a person to read in the library. It is in the second part which forms your behaviour side upon which the first has absolutely no control at all. You may know many many books. I know tobacco is bad, but that has no effect upon my habit of smoking, because my knowledge of tobacco and its bad effects belong to the first part of my mind, whereas the habit of smoking belongs to the second part of my mind, i.e. the behaviour part. Now there are people who criticise the existence of the behaviour part. We see much criticism in the name of philosophy, criticising the mind as the one who deceives us, but criticising is no solution and unless you are ready to be deceived, even the second part of the mind is not able to deceive you. Therefore, gradually you will come to understand that you are different from your mind and the behaviour side is a great power given to you by nature. This we call habit-forming nature. In the ancient Indian psychological concepts, this is called the power of inertia i.e. habit-forming nature. It is called Tamas or darkness. Among the three basic qualities of nature the darker side is one, not that it is dark, but our eye fails to know it. Dark means the concealed side of things for which a light is required to illuminate it. Now create a pole in your life - a new pole which will neutralize the behaviour pole. There is no use of fighting

the behaviour side, because it is a part of yourself and if you begin to fight with your habits, it is like the story of a person upon whose face there are worms and flies and who wanted to hit the flies with a hammer. So, he will be thoroughly disappointed who wants to fight against his lower nature. Create a work on the physical and mental plane which interests you most. Let it be good or bad, but let it contribute to the harmony of your form. The power to synthesize the various bricks of your consciousness will be given by what we call fine art. Say, a harmony of colour, a harmony of sound or a harmony of thought. The first is called painting, the second is called music and the third is thinking. Let the mind be engaged in it. It is enough if you have a co-operation of your consciousness with the desire to become better. That is all what you have to do. Without that desire no one can help us. With that desire, one of the fine arts will help you to create a new centre towards which the habit-forming nature will gradually polarise and towards which the intellect of your senses will be raised and gradually the former habits will be neutralised. So, it is a neutralisation of the lower nature by creating a higher nature; and it is not at all by fighting the lower nature you can rectify your mind. The more you fight out your lower nature, the more you are thinking of it and therefore, you are indulging in it. For example if you concentrate your mind to expel the anger from yourself, after sometime you will find yourself angry with anger. It is how the lower nature deceives us, only when we are ready to be deceived. This practice is called Niyama in Yoga practice. Gradually you will gain a peculiar power, gaining the power not from outside, but a manifestation of the already existing power in you and this makes you a magnet out of an iron piece. The lines of magnetic force begin to synthesise in you. It is defined that 'Yoga is



Synthesis' in the Bhagavadgita. It is not unification but Synthesis. The difference is that if you make a bundle of papers nicely it is called unification and if you find a flower, the arrangement of the parts of a flower is called Synthesis. A Synthesis is already there in it, whereas unification is something which you do separately. So Yoga is Synthesis and not unification and in another place in the Bhagavadgita it is described that Yoga is the equipoise of all planes of consciousness and as a result there should be Yoga living. Yoga is not only to practise but to live and there is the third definition of Yoga in the Bhagavadgita for Yoga living, i.e. the skill in doing things. It means you should do things without the burden of doing. Your daily routine should not be a burden to you; you should be detached from the routine consciousness and you should be detached from the burden-consciousness and from the responsibility-consciousness and from the duty-consciousness and it should be a play to you, without running away from any part of your work. Observe the child when playing. Why is it not tired of its play? When the child is sitting, standing, running, try to imitate the child for three minutes, you will be exhausted. But the child does it for hours and hours with an innocent smile (that is why the Lord said, "Let children come to me.") You remember in the Holy Bible, the Lord said 'Let children come to me.' Children do not mean physically young in years but the Lord wants all of you to be children with Him. This is the art of practice of Yoga.

After the second step is finished, you practise some Asanas, not to exhaust all the list of Asanas in the Yoga text book, but to have a selection by an expert according to your individual constitution and the need of your constitution, according to your congenital effects and defects. Then practise Asanas and make the body fit. Then we come to the third

practice. Sit in comfort, close your eyes, not firmly but softly and let your mind travel from the head to the foot, and find out if there is any tension in any nerve. If you find any tension, remove it with your mind. Then begin to breathe in softly, deeply and slowly. Three things you remember - slow, deep and soft. In the similar way you breathe out, again breathe in and breathe out. While doing so, think of your breathing, while breathing out, think, you are breathing out. Then a miracle happens in you which is often missed because of the simplicity of the process and often missed because Pranayama is complicated by human intelligence.

There are three layers in you - the layer of matter which we call the physical body, the layer of force which we call the vital body, which includes your sensations and senses and the activity of your organs and the third is your mind. There are the matter, the force and the mind in you. Remember at first that you are none of these things but there are people who identify themselves with one of these things. Those who identify themselves with the physical body, are the humble servants of the physical body instead of being masters. They serve the body for 3 hours, they serve their hair for one hour, their lips for half an hour, their nails for one hour and thus 23 hours and 30 minutes is spent as a slave to their body. If anyone asks them about their profession, they should answer, a slave to their body. There are people who are slaves of the force. When the tongue wants to eat something, they go and touch the things and bring the things to their tongue. Like that there are five senses : the sense of taste, the sense of hearing, the sense of smell, the sense of sight and the sense of touch. Those who are slaves to the senses, are slaves to their own mind. When the body wants to sleep, the mind does not allow the body to sleep. They sit in the bed and they have haunting

thoughts throughout the night, to some it is the thought of their future, to some it is the thought of their finances, to some sex etc. But the result is, no sleep. If anyone identifies himself with anyone of the three planes of existence, he is doomed to be a slave of that plane. Therefore, begin Yoga practice by understanding that you are none of these three planes. You are a spark of pure consciousness which is called I AM. You say, I am eating, I am drinking, I am walking, and if you keep eating, drinking and walking to one of these planes, you are the pure that "I AM that I AM". You have to go to the Mount High once again just as Moses has gone once and found the Burning Bush from which the name came out "I AM that I AM". - Now the force in you is making your lungs respire and making the heart circulate. When you think of your breathing, the mind and the vital force come together, they come closer and closer until there is only one thing out of these two. From the mind and from the vital force, there is a union of yourself and a higher plane, there is the immaculate conception which gives one child, i.e. the total absorption of mind, never, never concentration of mind. One who has concentrated one's mind in Yoga practice is never successful in Yoga practice and is bound to go into tension and hypertension. Some authors have wrongly translated Yoga books with the term 'concentration', but the more you begin to concentrate, the more you live in the mind, making yourself conscious on the lower plane and you can never control the mind because you do not know the address of the mind. From the head to the foot, it is going with a high speed; so you cannot find it. Invite the mind wherever you want it and it carries the association of whatever it does, just as the handkerchief carries the smell of the flowers, you put in it; but suppose you put some fire in the handkerchief - fire is the only thing which does not give

its association to the handkerchief, but takes the handkerchief into itself. Similarly thinking of the breath is the only thing (to the mind) which does not give the smell to the mind but takes away the mind into itself. Since the process is too easy, since the human mind is too complicated, people try to complicate the process of Pranayama by smothering and struggling, by retaining the breath inside and eating much of Carbondioxide, when God has given much of Oxygen in the air.

And now there is the absorption of mind and the presence of yourself. You do things better and in less time than you were doing previously because the mind was having care previously, it was committing mistakes. Now you have the ability and not at all care. Care is required where ability is not present. It may appear strange but practise it and find out. Look at the car driver who has learnt driving very recently. He is more careful than the experienced driver and he makes driving nasty. The experienced driver has no care over driving, he is talking something interesting with his friend and driving quite softly and easily. Look at the musician who had learnt music recently. He has all care to keep the notation of music and what he produces is something other than music. Look at the experienced musician; he is never careful of the notation but he never goes wrong in the notation. You will go to such a stage. This is called the absorption of the activity of the mind and it is what is described as Yoga by Patanjali; and from then onwards nobody need teach you anything because there is the highest master in you whom we call 'I AM'. When identified with one of the three planes lower, he is the conditioned prisoner whom we call ego and when not identified with one of the three lower planes, he is the purest spark 'I AM' of the scripture. The Lord says in the Gospel,

'I AM the Way'. The Bhagavadgita says, 'I AM the Highest of all'. The Upanishads say, 'I AM the Lord of the Universe.' That is THE ONE message of all the gospels of the world and that leads you further, because in the Bhagavadgita it is promised so. I AM in the centre of every heart, inducing what is correct and what is required and it is for you to receive. Therefore, the rest of the text books of Yoga need not be described here, because there is no use of describing them just as there is no use of describing the taste of sugar; the only way is to allow the child to eat sugar. This in short is the formula of Yoga practice and this is the sum total of Yoga.

I will present to you a few scientific thoughts of the ancients which are very interesting, especially from the Vedic texts I propose to give one or two points.

There is an intelligence in Nature which makes all things dissolve in space, just as the soluble crystals are dissolved in water and we call the resultant the solution and the process of this dissolution of the Universes is called 'Pralaya' in the Sanskrit texts. It is the merging of the creative entity into the aqua-regia of creation. So space is understood as fullness and not as vacuum. In the Modern Science also, the scientists are gradually approaching towards that dimension. Since the dawn of nuclear physics, when it is discovered that there are electromagnetic fields in space, then there is the first shattering of the theory of vacuum. Of course, even today there are some scientists in whose mind still there is a vacuum; but in course of evolution, it will be filled up. Still there are some scientists who believe that there is an idle vacuum in space. When the vacuum in their minds is filled, they will understand that there is no vacuum in space. So space is rightly understood by the ancient seers as the solution of all crystals and the fluid that is required to dissolve, it is what we call life in us and what

we call electricity and magnetism outside ourselves. This is one of the concepts given by the ancients and it is described that we should observe the formation of crystals in nature. There is an intelligence which is governing the shape-consciousness of each crystal, the crystal of sugar will be formed according to the geometry of sugar, the crystal of salt only according to its own geometry, similarly all the crystals; let them be compounds or anything. This is because the intelligence of the shape-consciousness is working in nature. It is this intelligence that makes a star appear in space, as a crystal from the solution which is being crystallised once again, out of which the dimensions of the solar system will manifest in time. The same process is followed by the same intelligence when an atom is being framed from space and then there is an awakening in the atom which is called the second awakening. The first awakening is called solar awakening, that is the awakening of the solar system or the birth of a sun. That is called the initiation of the consciousness 'I AM'. You will find the mystic language in the Bhagavadgita, the Lord says, 'I initiated the Sun into the Synthesis.' That means the sun awakens himself into 'I AM'. The second awakening is called nuclear awakening. The third awakening is called biological awakening, the birth of the plant-consciousness; the next awakening is called animal-awakening; the evolution of the animal soul from the plant soul; and the next awakening is the human awakening, the evolution of the human soul from the animal soul.

Another peculiar point about the intelligence of shape-consciousness is the capacity of the embryo to take the print of the parent physical frame. The seed of every plant enlarges the shape of the same plant; the seed of the human being develops only with a human body and frame and this is another

of the mysteries of the shape consciousness. This is called the Great Artificer in the Vedas. He is called Viswakarma and another interesting point is the number consciousness in nature. It is proposed in Vedic literature that numbers exist in space as powers and make their manifestation as the origin of the solar system; and the structure from the atom to the embryo is governed by these numbers, for the number of your eyes, your ears, your fingers, your toes, the number of your ribs, the thirty two of your teeth, all these are produced in the embryo itself long before the brain cells are formed. So the existence of the number consciousness is also presented in the ancient wisdom and this intelligence is called Kapila in the Indian Wisdom. Unfortunately Kapila is considered to be an author of a book though he is described as the one, who is initiating while in the embryonic stage. These are a few examples how the ancients observed nature. A third thing which is the most important dimension and of most practical value to all of us, is, to understand that the I AM in you is none of the three planes around you, but the three planes around you are your own parts, just as the dog having a tail. The tail can never be called dog, but the tail forms only a part of the dog and not at all something other than the dog. Same example is given in the Indian Scriptures to understand this. You understand that you are not your body or mind but to overlook any one of these three as something different from yourself, saying 'I am not this body', 'I am not this force', 'I am not this mind', may be very good philosophy and intellectualism; but it is something other than the truth, because it does not help you in any way. Not only that, it leads you to negative way of living and thinking. So in the Vedas, the total is described as one unit and it is called the 'Organism' in English. In the Vedas it is called Atma. Atma is a unit

in itself. In the Vedas, Atma means the I AM in you, including the mind, the vital and the physical; whereas in the latter philosophy—, Atma means only the I AM in you and not at all the three layers. So it is as beautiful as it is unpractical.

Once again let us understand correctly. When you understand the position of I AM in you, a change of the values of life will take place in you and the order of priority changes in you. Instead of eating for taste, you will begin to taste and understand, that eating is only for maintaining the body. If you eat for taste, you have to go to the doctor. If you use taste for eating, you are called a Master. Then you will be able to understand all the senses like that and you will also realise that the same I AM is existing in every one and everyone is floating in I AM. Previously you may be thinking that you are in your body, but henceforth you will understand that your body lives for you and you are not in your body. Just like in a necklace the beads are standing only due to the string and never the string is existing because of the beads. The string of I AM is the spark of the Lord, which is yourself, around which the beads of your bodies are woven. You will live with this and life becomes worth living. While some people are not ashamed to express that life is an experience and you will know that life is only happiness and nothing else. When you speak, you speak something useful either to yourself or others; when you think, you begin to think only useful to yourself or others; when you begin to work with your physical body, the work will be only useful either to yourself or others; and finally you will live a yoga living. Everything is a play to you and in the garden of God, you are a child, who has not yet eaten the apple. You can eat any hundreds of normal apples but the apples in this garden will not be eaten by you. You need not blame a woman that she has tempted you, because



in the name of philosophy many people have criticised the existence of women in this world. By that they thought they would escape from their weakness. So instead of escaping from the facts of life, you begin to live above and beyond. Then you will understand that detachment is no abandonment. You need not abandon your wife— husband or child, because you find the same I AM in them. "I AM Love; I AM Light; I AM Resurrection, I AM The Way." You begin to live like that, and when death comes, you find that there is nothing to die in you. The body drops off and you are as conscious as you have been. Again you are privileged to have a tender body in the spiral of evolution. You do not detest birth or death. You are beyond death and birth. This is the course of the Indian thinking, this was the goal of the Biblical way of thinking, which was there in the Occident also before the Industrial Revolution. Once again let it be in you and once again let your children inherit this promised land of your forefathers.

Thank you all !

## HOMOEOPATHY AND SPIRITUALISM

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I thank the President of the Swiss Theosophical Society, the members of Theosophy and I thank all those who gave their presence to me this evening. I am expected to speak about *Homoeopathy and Spiritualism* this evening. It is a surprise, though pleasant, that the Theosophical Society presents me a subject like Homoeopathy. Generally it does not take the interest of the common public because it is a technical subject. But I will try to do as much justice as possible. In fact I expected a subject like "*The Masters and their work*" because it is my life work. I follow the footsteps of the Masters who are leading the spiritual path. From childhood I am interested in reading and understanding the glorious books which form the Holy Bible of the 20th and 21st Century, that is the 'Isis Unveiled' and the 'Secret Doctrine'; for the last 15 years I have found it a pious duty to prepare working students on these two books in batches of three-year-courses and the continuation of the Gospel of the Masters through these two books, that is the later work of Master Djwhal Khul through his second disciple Alice A. Bailey in this century. His first disciple was Madam Blavatsky whose picture is here, and through whom a part of the ancient wisdom was given by the Masters. As far as it should be understood, it was given through Madam Blavatsky, and some time was allowed so that there would be the first batch of World Servers as a result of the readings of the books of the first two versions. There were many servers during the first batch who formed the followers

of the Master's path. Again for their benefit and for the propagation of the work of the Masters, the Masters gave some more of their versions of the Holy Wisdom through Alice A. Bailey. After sometime through some other glorious soul, they are going to give some more versions of Holy wisdom. Those who are following the path of the Masters are following the work of the Masters and their footsteps by serving not the Masters but the humanity. That is what the Masters said as the first rule of the world server. A true Master is one who does not expect any service to him by the disciple but one who expects service to humanity in its absolute sense and not in its relative sense, not in its political sense, not in its social sense but in its vital sense. That is what the Masters expect. That is why they have clearly said that it is absolutely useless to try to contact the Masters; nor is it absolutely useless to negate the existence of the Masters, because a desire to contact the Masters shows that the aspirant is in a desire level, that means, lower astral level which does not permit at all to contact any Master. And negating the existence of Masters shows a finer form of imperfection and it also does not permit a direct contact with the Masters because when I negate Masters, how can I contact them? There is a pious story in one of the Holy Scriptures.

There were two brothers who wanted to become Gods. They could manage to see that nobody would kill them. They made such a great penance that they acquired powers so that nobody could win or kill them. But unfortunately one of the brothers had a serious death as nobody lives forever because living beings naturally die if nobody kills them. Being unaware of this, the second brother thought, that God killed him.

Therefore he wanted to kill God and become himself a God or the God. And he then began to search for a God

with a great weapon. He declared that he would kill God because God killed his brother. Then he went upstairs of the 7th plane and searched and searched, but could not see anyone like God. Then he went downstairs, went into the lower seven worlds until he touched America and he could not see God and finally declared that there is no God at all. He was such a fine and great intellect that all people believed what all he said. His presence contained such magnetism that all people were conditioned to believe that there is no God. Then there was a peculiar Grand Master who used to go to all the 14 planes. He is called Narada. He went to that demon and asked him on the dais before the public, "So, you accept, that you have started your campaign against God because God killed your brother?" The demon replied in the positive. Narada said smilingly, "Then you say that at the end of your search there is no God. You forget then you accepted the existence of God in the beginning, because you accepted that God killed your brother. So may I understand the fine type of logic you have?" Then the demon said, "Nobody should question me like this because I am God." Then Narada said, "You wanted to kill God. If you call yourself God, you have to kill yourself." Then the demon said, "There is no necessity of a God to these human beings because they can themselves get salvation without God. Therefore, I control all the living beings and make them accept that there is no necessity of a God." Then the sage Narada asked him, "Why do you find a necessity to control all the human beings? Do they not themselves understand that there is no necessity of God?" Then he said, "First of all we should instruct them into the right path." Then Narada said, "That is why God is existing. That is the necessity of God and you accept the necessity of God by trying to become God. But in your argument you say, God is not necessary! My dear

foolish devil! First of all search once again if there is any God. Then the demon replied, "I have searched in all the planes and sub-planes. There is no God as I do not find him". Then Narada asked, "Have you searched in your own house?" Then the demon said, "He is my enemy. How can he exist in my house?" Narada said, "That is the deception of God! Find out, if the God is hiding in your own house. It is more dangerous, if the enemy is in your own house". Then the demon searched in his own house and said 'no God'. Then the sage asked him, "Have you searched in your personal room?" Then he carefully searched his personal room and said there was no God. Then he said, "Have you searched in your own pockets?" He searched his own pockets and said 'no God'. Then the sage said, "Have you searched the inner pocket of your coat on the left side of your chest?" He put his fingers searched there and said there was nothing except a watch. In the olden days people used to have a watch in that pocket, and this is the story of a previous generation, when people used to have a watch in their left pocket. Then Narada said, "Take out what is there inside". The demon said, "It is only a watch." Narada said, "It marks your birth and it marks your death, and therefore it is called a watch. It implies, you should have a watch, that means you should watch, no necessity of having merely a watch. Turn it back and find out what is behind the watch." The demon said, "A small photograph." Whose photograph is it?" The demon said, "It is the photo of myself". Then Narada said, "Observe carefully". "I need not observe, it is my own photo." Then Narada poisoned his mind by saying, "God exists there with your own face; therefore, living beings cannot escape God. Whether you accept God or not, you are mentioning and thinking about God; while you are negating God, you are thinking of God that is what God wants. You should think of God, he is there, his necessity is there."

There are Masters to some, there are no Masters to some. But both of them think of the Masters. That is what the Masters want. The Masters want the public to be served. He is a Master who does not allow the disciple to contact him and who contacts the disciple. Therefore, the many a contact made by Master Morya or Kut Hoomi is only a phenomenon of the magic mirror. That is seeing himself as Morya or himself as Kut Hoomi. Masters are not those who can be seen through spirit glances; Masters are not disembodied souls. But it is the duty of at least the few souls to follow the footsteps of the Masters in serving the public and not desiring the contact with the Masters. That is what the Secret Doctrine teaches us. How to serve the public? One of the answers is Homoeopathy. Therefore, the learned members of the Theosophical Society have asked me to speak a few words about Homoeopathy and its relationship with spiritual life.

We know what diseases are. The Occident knows more about diseases than the Orient, because disease is mental at first. The percentage of people with mental tension and nervousness and psycho-somatic diseases and physical diseases caused by psychic and psychological causes is far more in number in the Occident than in the Orient. The necessity is, to find out an effective measure. This is because of the conquest of matter over mind. The mind is conditioned by the desires of the matter and by the environment-consciousness. Many people live under high tension while being very conscious of others' presence. The idea of others is the origin of sin because what we call 'others' it is only our own idea of others and not others at all; because what is there in us is also there in others. The physical body contains the same minerals, the vital body contains the same ethers, the astral body contains the same astral ethers, the mental body contains

the same mental atoms. The buddhic plane is pure in all and cannot be touched by matter, force or mind. What is it 'others' then? Therefore, the idea of 'others' is the origin of sin. That is what is called Ego in spiritual language. But the Ego is necessary for the primitive soul to develop. Without Ego there is no development in the primitive man. Just as an egg should have a shell before the chicken is formed in the fluid state. If there is no shell, no formation of the chicken and no child-bird. Therefore, it is a necessity to have a shell around the fluid to hatch the would-be chicken and when everything is ready, it is a limitation, which is to be broken from within. That is what we exactly call Ego in the human being. It is a necessity in the primitive man and a necessary evil in the realised man, hence it is to be broken. That is why the primitive man is very careful of his shell, his own concept of truth which he calls truth. His own idea of God should be delivered by others and he is terribly afraid of anyone who does not accept his own idea of God, including the name he has given to his God. That is necessary in such a state because he develops within it. That is what we call Ego. But when he has developed to a certain extent, we will be able to break that shell and make him understand that the God 'I AM' is the same God which the other man is trying to realise. My God and his God are one. I also call that God 'I AM' and he also calls that God 'I AM'. But I try to bind the 'I AM' with this limitation. Therefore, I give the meaning of Ego to my I AM and he gives the meaning of his 'I am'. Each is an Ego. This is the origin of the 'other'. This sense is otherwise than wise. Therefore, it should be carefully examined and diagnosed. My I AM and your I AM are like the space in that room and the space in this room. A person who has a very, very big palace, who gives one room to each son, he calls the room by the name

of the son and in his mind the name of the son is stamped in the space of the room. Similarly the I AM in me is stamped by my name and the I AM in whom I call others is stamped by me as others. All these things are only a drama enacted by a peculiar actor who acts in the form of many characters at the same time and the import of the drama and the story of the drama is such that when the actor enters the stage, he becomes a character but the character forgets the actor and begins to live the life of the character, marries another character, divorces another character, begets children of other characters, and there will be a big crisis and in the anxiety of the crisis suddenly there is a major disturbance in the character and he gets his awakening from sleep; and once again he recollects that he is the actor and not the character and that this is the story of the drama he enacts. Wherever he enacts, he enacts the same story. Whenever he enacts, the same story is enacted. But whenever it is seen, it is seen for the first time because he has no recollections for the drama and everytime there is only one person as audience because everyone individually is an audience and the rest of the creation is drama. Among the rest of the people who are sitting here, everyone is an audience and the rest of the world is drama. Therefore, everytime it is the first time. Everytime the incidents are changing. But the story is the same, that is the actor forgetting himself into the character, going into the emotion of the story, getting himself involved into the characters and immediately when he is awakened from sleep, he finds all the characters on the screen, which he called drama, are only part of his own mind. See, when we get a dream, we may see three people, thirty people, three hundred people, we may see police chasing us but when there is awakening, the police is made up of our own mind and all the other persons in the dream are



made up of our own mind and we are made up of our own mind. The last step is the step from which we have to escape. That is we are made by our own mind. A change should take place and we should not be made by our own mind but our mind should be made up of us. That change is to take place. For that, the science of spiritualism is in the world; and to make us know of this age-old science, there are commentaries in every nation and each commentary is called religion.

Religions are like schools and the wisdom teaching is like an education. If anyone thinks that every school has a separate education, that means, he has no education. Similarly each religion is like a page in a calendar which signifies this year and that is the wisdom. Even if all the twelve pages of the calendar are torn off, again the year is there revolving. Similarly each religion will be torn off after the purpose is served, and there may be the birth of a new religion everytime, according to the need. This is the history of wisdom. Since we are in a crisis, we need some new dimensions to dawn upon our mind. By crisis, I do not mean this is the greatest crisis because whenever there is a new recruitment of the human kingdom from the animal kingdom, they have to face a crisis of their own before they go up to the next step of realisation and the crisis they are facing is one among the thousands of crises. So, by crisis I do not mean that the earth is going to be blown up or the mankind is going to be destroyed because all the planets are going to stand on the same line after three years which has happened many thousands of times in the history of this earth. By crisis I mean a pressure which is necessary for the present generation of mankind and the result is, we find out a solution. Unless there is a necessity, the human creature never invents anything good. Therefore nature keeps the human being in some necessity or other and nature does

not care, if the human being criticises nature or God that they are creating difficulties and troubles to the human being, because the right type of doctor knows what type of treatment is to be given. And the crisis we are undergoing is a fight between matter and mind. By conquering matter and gaining a success over mind, I do not mean that the mankind gets the final solution and redemption; but I mean that the present batch of mankind gets its own solution just as the previous thousands and thousands of batches got their own solution and the next batch of mankind will have their own practice and their own solution just like the passengers from Geneva to Bombay take the plane today, and they are not forever gone. Tomorrow again there is another batch of passengers from Geneva to Bombay and the plane can never clear off all the passengers permanently, however big and however modern the plane may be. So the crisis and the solution and the problems of evolution are always there and they will be there. The solutions are always there and they will be there and the Masters who guide us in the crisis, are always there and they will be there, whether we accept them or not. They do their work because they do not require our vote, because they do not want the number of persons of membership. They do not count the number of heads just as the politician does or just as the barber does; they want that something is done by them to the earth until we know that something could be done by us to others. That is all, that is the purpose. The impediment for us to know is the influence of matter over mind, the matter in our body conditions our mind and our senses. Our senses once again condition our mind and keep the mind always busy for their own needs. When the members of the family are always sick and in need, how can the head of the family go out of station and do something important? Or how can he train the members of the family in a proper direction? Similarly, the mind that

is conditioned by the matter and the senses is always too busy to do good to others. I do not say such a mind is bad or evil, because criticising is no solution. If we say that mind is bad, what is it that we aim at? If we say mind is evil, what is it that we gain? Therefore, that mind cannot do good to others. So we want solution, so that we may have success of mind over matter and success to us over mind and matter. Among these attempts for success, a search for medicine is one.

Diseases are of two types as they are described in the Indian Scriptures-physical and mental. Diseases are born in mind and make their manifestation on the physical. What we suffer from are not at all diseases, but they are effects of diseases. If we try to fight against them, there is no gain except a criminal waste of energy. So what is required is not a science that mainly cures the diseases on physical plane, but a path which makes us live without diseases. So, a science of health is required and not a science of diseases. No doubt a science of diseases is a necessary evil until we can have the stature to realise the science of health. But the main purpose is the knowledge of health and its preservation and to that effect the Masters helped mankind and the result is the birth and origin of Homoeopathy. It is a bold step of understanding disease from the materialistic physical basis to the origin of the mind. Unless the mind is diseased, there is no possibility at all for a person to have a disease, in spite of the existence of all the viruses in the world. That is why some people suffer from contagion of diseases and some people do not, though they serve food with bare hands and mix with all the so-called contagious diseases. Are they uncultured and because they do not know the theories of contagion? They live in mysterious immunity and that is what is to be achieved in the eyes of the Masters.

A sense of service makes you immune to the contagion and a constant study of the cause of disease and a constant study of contagion makes you more and more a receiving station of contagion because it is about contagion that you are meditating. That is what the Masters want to give in the junction of 20th and 21st centuries. Leave off the basic origin of the diseases and follow the mental state of health. When the mind is healthy, it does not accept anything that is not food, it does not accept stimulants, it does not accept narcotics, it does not accept any thing that is against the principle of sustaining the body. So, the tendency to accept anything that is against the substance of the body, is discovered as the origin of disease for the first time in the modern century by Dr. Samuel Hahnemann; and that is called 'Psora' and an attempt to clear the mind from that disease, i.e. accepting something which is not favourable to health, should be understood and first cured. Until then, there is no use fighting against narcotics, alcoholism, importing of narcotic drugs; that is no solution at all. Unless the mind is made healthy, how can an unhealthy habit be driven off? When once the mind is made healthy, automatically the mind leaves off the habit. That is what the scriptures teach us and that is what Samuel Hahnemann discovered. That is why Homoeopathy has every relationship with spiritual science and the health. The Masters of the 4th ray and 7th ray give the result of such discovery in any century. The second glorious point about the discovery of Homoeopathy is, that the myth of any foreign substance called medicine is to be permitted into the human constitution and any material substance in material dose on the physical plane should not be allowed to be introduced into the constitution in any form. If you say that there are Homoeopathic tablets and injections, I have nothing to speak about the

commercialisation of Homoeopathy but I speak of the science of Homoeopathy and the Orthodoxy of Homoeopathy. Just as many schools and many systems of spiritualism may contain the personal opinions besides the science of spiritualism, similarly the name of Homoeopathy contains the science of Homoeopathy and also the commercialisation of the individual weakness in the name of Homoeopathy; but I speak of the science and orthodoxy of Homoeopathy because we are standing under the roof of spiritualism, and we are standing before the picture of Madame Blavatsky. Therefore, by Homoeopathy I only mean the science of Homoeopathy, not the idiosyncracies of x, y or z. Therefore, the Homoeopathic principle teaches us that the medical substances should be diluted until the material plane of the substance disappears, and until the astral plane of substance disappears and the finest ethers of the substance exist. That is qualitative existence of medicine and not quantitative existence of medicine. That is Pranamaya kosa of medicine and not the Annamaya kosa of the medicine. For the first time in the 20th century, this has been brought out. The existence of opposition does not prove anything bad about the science but it proves the non-readiness of the human mind to a new thing. Just as Ravindranath Tagore said, "Truth alone stands the onslaughts of untruth and truth alone stands the insult of untruth", because no other thing can stand; it is the grandest principle that the material medicine has. Material substance should not be introduced into the constitution and the introduction of radio-therapy and radio-active substances as medicines long ago made such an attempt though. They have not succeeded till now. But science can be understood by slow degrees by the human mind and from the physical medicine to the radio-active medicine, from the radio-active medicine to the dynamised type of etheric medi-

cine, to be used as minimum dose and the dose should not be repeated unless it is required. as discovered in Homoeopathy. If you say that some Homoeopaths repeat the dose very often, I am not speaking of such some Homoeopaths ; but Homoeopathy teaches us that when once a dose is administered, we have to wait until the dose completes its action, let it be two or three minutes, in cases like Cholera etc., three months in cases like paralysis etc. 10 months or one year in the case of indecision and oscillation of mind or unstability to stay at one place, or tendency to bluff or tendency to misrepresent facts or a tendency to grow jealous of others or a tendency to grow suspicious of others, or a tendency to think that when two people are talking to each other, supposing that they are talking only about us. These are called mental diseases in Homoeopathy. The child who goes away from home very often is punished by the cruel father and the foolish doctor. But a single dose is required to make the boy stay and do what he has to do. A bluffer who goes on misrepresenting things, will be given a single dose and within 8 or 9 months, he begins to represent things only in correct form, because bluffing is nothing but what you experience as wrong understanding and wrong thinking. In the opinion of the Homoeopath and in the observation of the Homoeopathy, there is no difference between taking an idea wrongly and a desire to misrepresent an idea. Like this Homoeopathy is used. As far as my experience goes, in all the dispensaries, I have established in India where hundreds of young doctors trained by me in Homoeopathy are working, and they have on records two of such mental disorders. Only with one or two or at the most three doses, used at intervals about 10 months or one year, the disease was rectified. It is not a new thing to the Homoeopaths who sit here or the once Homoeopath patients

who sit here. It is quite common and another great thing about Homoeopathy and the last thing I want to mention is, that a disease which is treated once, will have the person free from that disease permanently because the plane of causes is tackled and not at all the plane of effects. That is what the spiritualist wants; that is what a yoga student wants. One who is practising yoga, if he takes any sleeping pill, he knows what a great loss of human courage, and what a great loss of morality. Therefore, it is the first duty of the spiritualist student to make the use of medicines less and less frequently and if he does not sleep for certain reason, because of the social tension, then let him practise methods in yoga by which he can get sleep. Let him not sleep for three months rather than to take any medicine for sleep, - let it be Homoeopathy, Allopathy or Ayurveda-because the very principle of taking medicine for sleep is fundamentally unhygienic, unless in cases where it is necessary to save the life by sleep. When a case is very serious and when it is absolutely necessary to make the mind unconscious, then only a medicine for sleep can be used. The method of using it for routine-sleep is as criminal as it is veterinary. That is what the principle of Homoeopathy teaches us. But there is the method of healing by suggestion which is already being practised scientifically by a few and the image of which is emotionally practised by many thousands, in the name of healing. We see many people trying to do spiritual healing, but wherever it is done, the attempt is commendable, whether it is scientific or not, because the very attempt speaks of change to leave the physical basis of treatment and master the spiritual basis of treatment. That is what it is going to be in the 21st century and that is known through centuries in some countries, even today where there is no touch of modern education. For example, in South Africa and in India,

if there is a cobra bite, a telephone call is made to a Station-Master who is working in a Railway Station about 150km away from Madras and if at all the patient is alive by the time the telephone call is received, the patient immediately recovers, gets up and goes away. For the convenience of the public, the Indian Railways have made special concessions that any telephone call is suspended if there is a telephone call of a cobra bite. This has been the case for the last 40 years in South India and that Station Master has developed many of his disciples in this type of cure. Generally those disciples are posted to places where there is telephone facility.

If a scientist demands a rationale of how the patient is living, it is the headache of the scientist but it is not the headache of the person who cures. So in the 21st century, the science is going to take a very peculiar turn, the same turn which it has taken from 19th to 20th century. In the 19th century the scientist was a slave of matter; in the 20th century, the scientist is a master of space; in the 21st century, the scientist is a master of matter, mind and time and towards that end, the curve of science is taking. With all the sciences the medical science is also bound to take to that end. If it is in the reach of the average spiritualist, it is his duty to see that either he himself or others are to be saved as much from medicine as they are saved from diseases because addiction to medicine should be first of all got rid of. It is in no way better than addiction to any other habit. Those who practise real type of yoga, those who practise meditation, those who practise tranquillity of mind to themselves or others, begin to practise the less and less use of medicines and the constitution is there to get itself adjusted. Know the art of eating; know the art of drinking; know the art of taking rest and sleep; know the art of using sex; we will be lifted from the beastly levels to



the divine levels. That is what Homoeopathy teaches us, and that is what any branch of spiritual medicine teaches us and that is what spiritualism teaches us. Let us all try to tune ourselves to the effort of spiritualism and protect the resistance of our constitution by following the rules of this ancient science, which is called the science of spiritualism; and let us follow the footsteps of the Masters whether we accept the existence of Masters or not.

I once again thank you all for this sweet opportunity, you have given me.

## THE MASTERS OF WISDOM

*(Lecture given at Geneva in 1975)*

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The word 'Master' indicates a mastery of doing something. We find masters at all levels of intelligence. For example, the scientists of today are the Masters of their own branches of science. They always exist on their own plane, but come down from time to time to initiate common people into the scientific ages. Similarly, the Masters of social law and custom are there. The Masters of the political law are there. The Masters of the organisation of the world and the human organisation on the earth are also there. From time to time, they come into key-positions of some Governments. In fact, there is nothing important about the names of the Masters.

But above the Masters of each and every branch of wisdom, there are the Masters of synthesis of all wisdom. They are the true Masters who work on the spiritual plane of man. They are the Masters who can handle the human constitution to make the machines of the body and the mind function in their proper manner, so as to tune them to the higher intelligence in man. Then this higher intelligence gets properly focussed into the real man. The real man is called the 'spirit' and the scientists, who train man to have his mind and intelligence, the senses and the physical organs function quite in tune with his spirits, are called the Masters on the spiritual plane.

It is not enough that we know the names of a few Masters. They are working in groups and there are, in fact,

many hundreds of them on this earth. They consider themselves as the elder brothers in evolution and they expect all their younger brothers gradually to work out their evolution without mistakes, without failures, and attain Masterhood. Their ambition is that individuals should achieve Masterhood and in the process the number of Masters should increase. All these new Masters should be one with the World Masters so that all of them work together to guide the younger ones, who are not yet Masters. Therefore, the number of Masters cannot be estimated and everywhere on the face of the earth, there are Masters governing the groups of pupils.

If there is anything seriously wrong anywhere, it is only because that group of pupils is not ready to receive advice from the Masters either on the visible or on the invisible plane. But it is always the same with the Masters, whether they work, either on the visible plane or on the invisible plane, because physical existence is not a serious disturbance to them. They can work with their presence either physically or mentally. They are ready to shower their influence upon pupils if permitted to do so. Therefore, every human being on the face of earth has a possibility to receive the guidance of a Master, irrespective of his religion, the country he belongs to, or his nationality or his being a member of any spiritual society. So, if there is any serious disturbance anywhere, it shows that there is a lack of preparedness on the part of the pupils to listen to the advice of the Masters.

Generally, the Masters are those who are above personal want or any personal work or programme of their own. They work as the scouts of evolution. It is only the readiness of anyone to receive the advice of the Masters that is required. Anywhere and at any time, one can receive the advice and guidance of a Master provided a readiness of mind is there

to receive. While we are travelling or while we are in the street or in the house, we have the possibility of the presence, the guidance and advice of the Masters. The Masters arrange themselves in many planes of existence and some of them are working to solve the social problems of the human beings though they do not enter into the social problems. They try to influence the minds of the society in a constructive way and help the thoughts of foremost thinkers to stimulate the thoughts in the proper manner, so that they can produce the synthetic formula of their thoughts and give out to the world a better understanding everyday.

But in the case of wars, if at all wars are taking place in this world, it is not due to the absence of Masters in the field of war, but it is due to lack of right attitude to listen to the advice of the Masters in the field of war.

The very belief that the Masters exist around us will produce a contact with the Masters. It is not a miracle or a mystery as the ignorant generally think. It is only a demand of faith and humility that produces the first contact. It is enough if any ordinary person leads an average moral life without aiming to harm others in thought or deed, he should have a sense of satisfaction at his own work and with his own life. He should be satisfied with the fulfilment of minimum wants. He should have faith which makes him believe that there are higher beings. Within a short period, a person develops such an attitude. There will definitely be a contact with at least one of the Masters. The contact need not be known to the student, because the contact starts in the form of good thoughts in the student's mind. For sometime, he may mistake these good thoughts as his own. The Masters are the least bothered about his thinking. They are not concerned with the authorship of good thoughts. Since the time of contact with the

Masters, the student's mind receives thoughts which never occurred to him previously. Such thoughts are preserved in all the books in the world. But the books are not able to influence the student, because he is not trying to enrich his knowledge. There is no connection between his knowledge and his behaviour. But only from them the influence of his thought upon his behaviour is felt, the usefulness of the books is realised. The business of the Masters is to make the living thoughts in the lives of people and preserve them in the books.

The moment such a thought starts functioning and it is practised, a great change is found in the student who becomes a disciple. All the values of life change in his mind. There is a change in his behaviour, in his honouring others, and in his understanding the presence of the Masters.

The Masters need not appear physically to him or to anyone. It is not possible for them to appear also. Only in very rare circumstances, where there is an absolute necessity, the Masters make their appearance. For example, some of the Masters appeared to Madam Blavatsky on the physical plane. But many people know the Masters only on the higher plane and not on the physical plane. Mme. Blavatsky was the only person who had the physical presence of the Masters and even her glorious followers knew their Masters only on the mental plane. In fact, the Masters do not think it necessary that their physical presence should be made available to the student because it does not help the disciple in any way. It is strange and ignorant to think that the Masters live only in the physical plane. They eat food and attend to their daily duties as we do, but the only difference is, they don't reveal their identity to us on the physical plane. Their Masterhood is different from their existence. Say for example, we know many of the Masters on the physical plane working in the

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offices of the cities and working as business people travelling in the cities. We have heard them by their names, but we do not know them in their physical form. They keep a big gap between the personal identity and their name. That is because if they reveal their identity, instead of their guiding us, they will receive disturbance from us. It is nature of mankind to enforce its mental influence upon others before others are ready to receive anything from it. Suppose, all of us go to a Master and have fine discussion on a very good topic. That means, we are pulling him down to the level of discussion, while he is on the level of action. The Masters care only for action and not for discussion. This is the reason why they don't appear before us. The moment we begin to discuss something with them, whether five minutes or ten minutes, they will be able to do great things which influence many thousands of people in the world. That is the reason why they hide their identity from us. They are amidst us. They know us and we don't know them. That is how they exist.

I know a few strange people who live without a personal life of their own. That is, they do not want anything and they do not reveal what they have. They are in a state where they can make available their 24 hours for the work of others. For example, when I was 24 years old, I was walking in the street one night and a young man of about 30 years came to me and enquired about my name. Of course, he told me that he wanted to have a talk with me for some time. I invited him to my house. We sat talking till late in the night. At that time, my second son was very seriously ill, and I was attending on him. This gentleman also attended on the patient and brought some medicines for him. I don't know wherfrom he brought them. In the dead of the night, he went out and brought homoeopathic medicine and treated the boy throughout the

night. He was awake with me and he had the boy healed by the morning.

Then onwards, he took part in the daily routine of my house. He washed the plates and the vessels with me. He carried water with me and he took coffee and breakfast with me. Later, he went away. I enquired about him in the night, and he gave me an address card. Afterwards, he was found in Bombay going around and giving medicines all day long. Many thousands of people in Bombay knew him, but no body knew his name or anything about him. Everyone knew his address and where he lived. He lived in a very small room. No body knew whether he had a wife or children, whether he was employed anywhere or how he was getting food and clothing. He never asked any one anything. But, if we give him food, he eats. He will live with us for about a day or so. During this time, he will treat all the people in the house in his own way. If we are ready to reveal to him any of our problems he is ready to solve them. But he says, only two or three per cent of people are really benefited by him, because many people are not ready to reveal their problems to others. They prefer to suffer in secrecy with their own weaknesses rather than to shed their vanity and reveal their secrets to others.

After one year, this strange man found the people more bold and courageous in revealing their secrets to him. He said that after three years, there were people who followed his advice. They lived without any secret in their mind at all. Many times he met me and even today I do not know how he lives, what profession he does, what he wants, whether he has a family. Every six months or ten months, he comes to my house which is hundreds of miles away from Bombay. Some people know him in Bangalore. Bangalore is many

hundreds of miles away from my place. India is a land of distances. To go from one place to another, one will have to travel hundreds of miles. But people of many cities know this strange man personally. Still no one knows to which place he belongs and no one gives him money. No one remembers his asking anyone anything.

One day, I started speaking to him, about Pythagoras and his science and he gave me wonderful information on the sciences of Pythagoras, the higher mathematics of Pythagoras, the school of rituals that Pythagoras had established and he promised to bring me 33 volumes of Pythagoras. He kept his promise and after I copied them, I returned to him all the 33 volumes. Similarly, I questioned him about Master Count De St. Germain. Within two hours, he brought a manuscript called "The Holy Trinosophia." There is a book "Trinosophia" published and there is the second volume which is not published. He has shown me the two books. He allowed me to copy down both the books. We had discussion on science as revealed in it, about the symbolism of his pictures and about the symbolism of each and every single item of the pictures. In this manner, whatever subject I talked to him, he immediately brought books on it and allowed me to copy down whatever I wanted.

After sometime, I asked him where his library was. He said, "The library was not personal, but there was a place on this earth for this library." Whenever we want a book which is published or unpublished, we will get it. We are entitled to use it and return it. He has laid down many rules for this library and made me a member of that library. About the ancient medicine, I could know from him. About the works of Paracelsus and Hypocrates, I could know many things from him and also about the ancient astro-medicines and the rela-



tionship between astrology and anatomy. I could discuss many things with him, yet he is just very ordinary in his dress and manners. He speaks plain and simple English. Unless we speak out anything, he speaks only about our difficulties, our wants and his suggestions.

He never speaks anything about spiritualism or philosophy, even if one questions. If anyone asks anything about God, he says, "It is very bad to utter the name of God because, if we begin to utter His name, we stop to follow him." He has made a peculiar statement one day as : "We have to utter the name of God only in the form of our work and not in the form of word. Therefore, the more we speak of God, the more we deceive the world." This is what he said. Then I recollected the words of Lord Buddha. Once in a discussion Lord Buddha said : "It is useless to question whether God exists or not, but it is necessary to follow the path given." For that statement Buddha was considered to be an atheist. The Buddha said, "It is useless to discuss God. When we have our duties towards humanity, where is the necessity of discussing God?" This strange man also seems to say so.

Once in a year or once in eight or nine months, I am maintaining contacts with this gentleman. I am not a fool to discuss whether one is a Master or not. But I am ready to call him a Master and from that day till today, I have believed that he is a Master. I have seen many people discussing with others, whether one is a Master or a half-master at all. But, I feel they are wasting their time without doing their duty. So, I made it a principle to understand certain strange people as Masters, and he is one of them.

Another instance. One day, very late in the night, I was alone in my house, since my wife had gone away to her native place. I was reading the "Secret Doctrine" from morning to

evening and I was so engrossed in the book that I did not feel hungry. In the night, at about 12.30, when I was myself, I felt very hungry and I went out to have something to eat. Of course, in our place, there are hotels open throughout the night, for insane people like me. I went straight and had something to eat and I was returning home when I saw an old gentleman with a beard and a shirt which was clean but crumpled. It was not neat, but it was very clean and there was a patch of ink upon the pockets of the shirt. Walking in the street, he kept pace with me for a few moments. I thought he was a beggar. He looked at me and smiled. I did not smile back, because I was under the impression that he was mad. But at the same time, I had my doubts ; because, there was something very clear in the eyes of the person. The eyes shone powerfully. It was very dark and there was no one in the street. Then he suddenly asked me : "So, you are reading "Secret Doctrine"? It was to me receiving an electric shock. I had no answer. It was only a few days since I had begun reading the "Secret Doctrine" of Mme. Blavatsky. I wondered how this strange man knew it. Again after a few seconds, he repeated the same question. Then I said : "I am trying to read it, Sir." I understood something about the person and I thought he was an "impersonal individual" going around to help others. Then he advised me (the first advice without asking) : "You start the book from the page with the heading "The Holy of the Holies. After completing that chapter, you read from the beginning of the book. Then you will correctly understand it. He also said, "Did you read the Bhagavadgita?" I answered that I had read it many times. Then he repeated "No, you read again." Why did he say so ? Because, he knows that we read and speak very carelessly. Such people's meaning of 'reading' is quite different from our meaning of 'reading.' Their mean-

ing of 'speaking' is quite different from our meaning of 'speaking.' After walking a few yards, the strange man wished me 'good night' and turned towards another road. It came to my mind that I should know his residence. I tried for one hour, to meet him, but I could not trace him out in the street. It was about 2 A.M. in the night and there was no one. I quickly searched for him on many roads, but I could not trace the gentleman. I went home and started reading "Secret Doctrine" once again. It was all something very strange to me and I experienced a great magnetism working in my body. Some misty screens seemed to be working in the house, upon which I found many pictures coming and going before me. Many people were coming and disappearing; many forests, mountains and caves where there were many bundles of books and many types of temples with various styles of towers upon them. Some Gothic types, I had not seen previously. Also, some were like Pyramids. After this experience, I began to read the book "The Secret Doctrine." I began to understand every part of it, and within a few months, I began to teach "The Secret Doctrine" to others regularly. It was about eighteen years back, this strange incident happened and for the last thirteen years, I have been preparing students in "The Secret Doctrine" batch after batch.

The next day, I came to the same street in the night hoping to meet him again. I could meet him at the same spot where I met him the other day. I offered him something to eat, because the previous day, he asked me to offer him something to eat. The first day he ate, but the second day he said, "You should not offer to me by yourself, you offer only when I ask." That was the second day's experience. He gave me advice. It had seven or eight points. "From today onwards, stop thinking about others' thoughts. Don't try to know what

others think about you." That is the first advice he gave me. "Don't have any opinions about any one; you may remember persons but you are not expected to remember whether they are good or bad." That was the second advice. The third advice was "Never ask for the opinion of others, when you want to do a good thing. If you feel that it is a good thing, you begin and do it. Never discuss it with any one." Like that he gave me the first set of advice.

Next he gave me the most difficult advice to follow. That was : "Don't ask any one for anything. If you have confidence in me, you will get what you want. If you begin to ask any one, you will be a beggar. If you wait, things come to you. Among the very rich people of the world, there are many beggars. If you want to do anything useful, if it is in your hands, do it. If you want to eat, if food is available to you, do eat it; if it is not available, don't ask any one for it. You wait. And when the time comes, you will have it." That is what he advised. From that day onwards, I have been able to put it into practice till today. There has been no necessity for me to ask for anything any day. Even about my profession, about my problems, there never arose the necessity of asking others to help me.

When I joined the teaching profession, the university people called me and appointed me without insisting on my application. It was so for three times. Not only to me but also to all people like me, who have self-confidence, it happens so. The necessity for them to ask is not there. The strange man told me that it was true with every one. The only thing is, it becomes true from the time one stops asking. As long as one is asking, one will be suffering from something which is lacking. But from the moment one stops asking for anything, there will be nothing which is deficient in one. I think,

according to my experience, it is truth which holds good with every one. The strange man has given me many books. He has given me advice and chalked out programmes of spiritual duties which I never asked for.

Then, I had been working for 13 years as a Professor. The strange man advised me to leave the place and go to some other city and I went there. There again I was appointed. He advised me to start charity dispensaries. I started the dispensaries without any aid. People began to gather in tens, hundreds and thousands. They asked me for the plan of the dispensaries. I gave them a plan. They had the dispensaries constructed. They had the medicaments arranged and each dispensary today costs some thousands of rupees, but not even a single rupee was spent in acquiring anything. People donated work, medicaments, and place. Now the 28th dispensary in our country is being constructed.

Then the strange man asked me to start a school. I started a school, where the teachers are not paid and the students do not pay for their teaching. Everyone laughed at that idea. Now it is the 9th year. The school is running wonderfully and there are four branches of that school. The formula is "Man-power replacing money power." That is working wonderfully well. People can work for whatever they want without the need of money. Even with money, people work looking at the money. Money is changed from hand to hand only to satisfy the psychological weakness of man. That is what the strange man taught me. Even in the hands of people who are using money, work is only a catalytic agent.

In this manner, the strange man keeps advising me throughout. In whichever place I stayed, he met me and advised me. He would be dictating good notes on Pythagoras's teach-

ings, the Mantras of the Vedas and the works of the Tibetan and Mme. Blavatsky. He would be dictating some notes to many people in many places of the world. This he does telepathically. Once in every year, all these people meet and verify their notes and rectify them. For example, suppose I am taking down notes in my diary, at the same time, a lady in America is also taking down the same notes, and three doctors in India are taking down the same notes. Once in a year or two, we meet and verify the notes.

**To me the stranger is a Master. I never wasted any time to discuss with him. I never questioned him if he was a Master or not. To me he is a Master.** Like this, I know not less than nine very strange people till this day. Again and again I am meeting these nine people. They say that there are thousands of such people working on the same lines.

I asked this old man his residence and identity. He said it was not useful to me. He never revealed his name or identity. He simply said, "Whenever it is necessary, we will be meeting." The necessity of meeting me is his look out. The purpose of the Masters is the same : To further the evolution of the individual and thereby advance the human evolution, so that they may help the evolution of this earth planet and tune the evolution of the individuals with the Solar plane and the Cosmic plane. They take every step in doing so. There is no place where they cannot go and there is no person whom they cannot approach. The greatest art is there in them. They do not reveal their identity to any one but they mix up with all people and work. They can capture any one, and no one can capture them. These are the few things I know about the Masters.

# THE MASTERS OF WISDOM

*(Lecture given at Geneva on 25-10-1976)*

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I thank you all for the happy presence you have given me today. I am expected to speak something about the Masters of Wisdom this evening. The word "Masters" in its spiritual sense was introduced by H.P. Blavatsky to the world, and from that day it is supposed to indicate a group of people working for the progressive aspect of creation.

The word "Master" denotes mastery over many things. It is used in its true sense by Blavatsky. Let us take an example. First of all, it indicates mastery over the physical body, that is, coming to such a state of behaviour that their physical vehicle is no more a bondage to them, so that it may not be sick or ill due to their own behaviour. This presupposes a mastery over the mind, habits and thoughts. Unless there is a mastery over the mind and thinking, they cannot have a hold over the desire nature. Desire nature belongs to the astral body and has strong grip over the human kingdom until a certain stage of the human evolution. The mastery over the physical plane itself speaks of many things about these Masters—a mastery over food and drinking habits, rest, sleep and work, regulation and rectification of the daily routine and the attitude towards work and fellow-beings. They have a wonderful mastery upon their physical kingdom. A constant practice of mastery over the desire nature by practising the art of living, not suppressing their emotions, not fighting their emotions, (because it worsens the situation) not having the fear of the darker forces of the lower nature, not thinking too much about the darker

forces, thinking more about the forces of light. This is one of the secrets of their success.

If there is darkness in the house, if we try to drive away the darkness in the house before we bring light, it is not at all possible and we die in darkness. Instead of thinking about darkness, if we bring light into the room, that is the end of darkness. This is the attitude of the Masters towards the forces of the darker side. At a certain stage of spiritual practice we find some pupil, especially in the Occident, who grow more conscious of the darker forces. They believe to fear very much of black magic and other things, when there is so much of sunshine and white magic given by God, abundantly flowing upon us. This makes us more and more sensitive to the darker side of nature and this leads to negative psychism, subjecting everyone on this earth, growing sick with the vibrations of everyone, fearing that the vibrations of everyone will prove contagious to themselves, forgetting the truth that good vibrations are by nature stronger than evil vibrations. They forget the fact that if they develop good vibrations of thinking about God and higher forces, they can neutralise the darker forces by their presence and prove an equally strong contagion of vital forces, if not more. The truth of nature's creation is : the brighter forces are always stronger than the darker forces. Therefore, the Masters teach us how to remember the brighter forces more than the darker forces and whenever there is a group of people trying to start a spiritual brotherhood, the Masters are very happy to accept the starting of a new group, provided that the group finds what is common with other groups, and provided the group does not identify and does not keep its identity away from other groups, because one of the fundamental teachings of the Masters of Wisdom is : that it is against spiritual development if we remember ourselves how



we are different from others. A sense of aristocracy kills the progress in spiritualism. If we remember how we are different from others, because we are practising spiritualism, it makes the consciousness of our lower nature form into a cyst and it takes a very long time for us to break the cyst and come out. So, it is the communicativeness of the many groups that the Masters wish, and a wish to find something in common between a group and a group, between a person and a person.

The Masters teach us about the evolutionary history, and also the stage of individuality which is inherited from the animal kingdom and in which we try to remember ourselves different from others. We are afraid of losing this individuality. Owing to this we are forced to live in fear haunting us daily. A laxity of this attitude is one of the pious desires of the Masters. This gives us a breaking up of the shell of individuality in which the chicken of personality is developed there. The chicken has little wings, whereas the shell of the egg has no wings at all. Similarly, individuality has no wings for us to fly, whereas personality brings us wings to fly into communicativeness. We begin to expand through our powers of communicativeness and begin to transact in terms of pure intelligence, during the course of which we will be able to understand others and understand the commonness of desires in others, understand an attitude of tolerance for the desires of others and understand the real needs and necessities of others, and think in our own terms of needs and necessities. This gives us a touch of that which is common in them and us. That touch is a sweet touch of satisfaction which we cannot find either in the individuality or in the personality. In the stage of individuality we have only a caution and a care and a prudence, which means a fear. In the personality we have an understanding and an idea of satisfaction, but not real

satisfaction. When we begin to touch the experience of real satisfaction, we will touch the real existence in others. That is called the soul. So, from the stage of individuality through the state of personality to the stage of soul we are travelling in our human spiritual evolution. This is one of the teachings of the Masters of Wisdom and they live an example of this. They live in us as their presence and through the power of soul contact. Where the intellectual contact is of a lesser degree and the emotional contact is not at all necessary for the Masters. Mental contact is sometimes necessary according to the stage of the disciple, and physical contact is only occasionally necessary, whenever there is a great event or whenever there is a great crisis or emergency then only there will be the physical appearance and physical contact of the Masters. They form a good example of living in this society, without the mental concept of social tension, because once again, mastery is the keynote. This skill in doing things and behaving with others is defined as Yoga by one of the great Masters and the World Teacher, Lord Sri Krishna. If we contact a person only, if we can understand the needs and filter the desires, we will be able to get up to the needs of others. If we can listen to what others need but not what others desire, then there will be a real selfless living. This is one of the examples of the behaviour of the Masters of Wisdom. They are the holders of the Sacred Book which contains the final solutions for the real problems of man. Instead of wondering at the problems or getting bewildered at the problems or haunted by fear about the problems, it is a real, verifiable and applicable solution that they give us.

Through their books they also give us positive solutions which can be applied in our daily life. For example, the solution of the problem of birth and death. Generally a human being lives in this body with a subconscious anticipation and

fear of death. At the same time postponing the idea of death, the human being tries to behave with his daily life, and go on reacting to his environment and thoughts. This postponement does not give him a solution at all. If we do not understand things like death, etc., if we think that it is not practicable to think about these things, one day we will be attacked unprepared and we will find ourselves confused and bewildered to face the situation. This state of confusion gives death to the mind and for those who live in the mind, death to the mind means death to the person. So before their physical death occurs there will be a mental death or shock, the result is unconsciousness during the physical death and not knowing anything at all. Afterwards, one has to start one's career as a little baby with everything new because everything goes into oblivion.

Witnessing the death of older people, the younger people have their own frightened idea of their own death. Instead the Masters teach us that we are not our body, we are ourselves as consciousness. You observe the difference between two attitudes of the persons who believe the two facts : one person believes that he is the body and he has the consciousness, and the other realises that he is the consciousness and he has the body. It makes a lot. It gives the difference in our behaviour towards our body, our mind, our emotions, our intellect, our senses and our ideas. So, the Masters of Wisdom impart the idea and prominently teach us that we are consciousness living, and the body is on the physical plane. The physical plane is a plane of effects and is never a plane of causes, just like the shapes of the clouds in the sky. There are the shapes of our bodies as the equilibrium of thousands of forces at work. See how the soap bubbles flow in the air as the beautiful harmonious combination of many things. The soap bubble is nothing but the equilibrium of soap

and air. There is no item existing as a bubble, except the soap water and air. Similarly, the Masters of Wisdom teach us that there is no item existing as our physical body except these finer and subtler forces at equilibrium. It is neither an item nor a principle, but the resultant of a balance. Keep the balance, the body exists healthy. Know the rules of behaviour to keep this balance. It will serve you for higher purposes. By itself the body has no value. Since it serves as a vehicle for the more important things to do, it has its own values. This is one of the things that the Masters teach us.

Another important thing they teach us is the observation of the whole universe in its right perspective. See how the earth goes round the sun, going around itself daily, making the solar year exactly mathematical and astronomical! Don't you understand that there is an intelligence working behind it in which there are sparks of thousands of intelligences working as a being, as by way of group work? Then don't you think that there is a plan in the solar system? Is it wise to believe that physical globes are blindly revolving around the sun? Or some forces with intelligence at work are making them revolve? Take a magnet. To your physical naked eye you do not find anything except a physical rod of matter. But take iron dust on a paper and revolve the magnet under the paper. Without your physical eye you will be able to 'see' lines of force working. Then don't you believe the existence of these lines of force, though you are not able to see them with your naked eye? Don't you find that the probings of the modern science and advancement will prove on the background that there is an invisible force working? If you suspend a magnet, it indicates exactly north and south. Instead of blindly calling it the property of the magnet, why don't you think why the property is preserved in it? Then you can understand that the

properties of matter are preserved by the intelligences of the properties. If you sow a small seed, like a banyan seed, you will find the germination only of the banyan tree and no other tree. Instead of calling it blindly germination, can't you think what germination is? How the seed preserves the would-be tree in itself? Don't you believe that there is a recollection in the seed of the tree? Similarly, don't you believe that there is a seed for everything and a recollection of the first tree in it? Then you will be able to understand the seed of the whole universe and the formation of its own tree into many solar systems and their planets and the individuals on each planet. Therefore, it is the set of forces that are working under the veil of matter.

What you call matter is nothing but a veil formed with the equilibrium of these intelligences. Behind the veil of the matter of your physical bodies, there are thousands of intelligences at work and your body is a seed containing all these intelligences—a seed of would-be tree. Visualise all these intelligences with your mind, you will find the gateways between the intelligences of your body and the intelligences of your planet opening themselves. Then they will show you the way how to behave in life. They will give you the grand revelation of what you have to do, how you have to behave, how to remember yourself when this physical body is being formed during the time of fertilisation as a spark of yourself, and remember yourself at the decomposition of this physical body. You find the way of absorbing the mind and the senses into your own consciousness, through a peculiar process called Yoga. You understand how you live as your own seed, containing the previous history of evolution of yourself as the tendencies of your future germination. You will find a beautiful link, a chain action of causes and results. The chain does

not start with you, the chain does not end with you. You are started in the chain, you are living in the chain and that chain is the chain of causation, called the Karma of this universe. That portion of the chain which is included in you and that portion of the chain which includes your consciousness is called individual Karma. If you know the proper behaviour of attitude towards others, then you will keep this individual Karma without any bondage. You can behave without getting involved in any situation and you can make your life a pleasure, and an unconditioned bliss. Instead of having life as a burden you will live life with taste and radiate that taste to your neighbour. To understand this taste of life is eternal, and misunderstanding any temporary taste is against this. Getting the mind involved in any temporary taste which is against the eternal taste, makes you involved in the temporary values against the eternal values and against the values of others. It creates a conflict with others. From the level of ideas you will fall into the level of your own ideas. From the level of needs and necessities you will fall into the level of desires. This brings conflict. Living without this conflict you will be able to tune your own consciousness with the consciousness of others. However imperfect the consciousness of your neighbours may be, do not mind. Minding the imperfections of others' consciousness means behaving in terms of those imperfections. For example, if someone is unnecessarily angry with you, the degree of your reaction to that anger shows your disturbance from your normal state. So, the lower nature of reaction should be neutralised and the higher nature of cosmic action should be maintained. This is what is attempted by the Masters who taught us Yoga as an art of living.

Patanjali defines Yoga as the stoppage of the bundle of reactions of the *Chitta*. *Chitta* means the mind and behaviour.

If my mind understands you as a friend or as an enemy my behaviour is conditioned by your presence and it is not at all its original behaviour any more. A conditioned behaviour is never the original behaviour. We will find behaviour conditioned by the presence of others and the presence of certain scenes. If we know 5000 people as our friends or enemies or relations, we have an opinion about each of them and the burden of 5000 opinions will be on our head and the head will be like a donkey carrying a big load. We require poisonous medicines to induce artificial sleep. So, any reaction stops us from behaving as we are. You cannot fight the reaction because fighting is a reaction once again. You cannot suppress the reaction because once again suppression is a reaction. You cannot drive away the reaction because driving away is once again a reaction. Just as a tumbler of alcohol cannot be washed by alcohol, reaction cannot be washed by reaction. This is the example given in the Indian Scriptures about purifying the vehicles, especially the lower vehicles and very particularly the astral vehicle, which is very useful and at the same time very dangerous to tackle. Without the astral vehicle there is no human story on this earth at all. But the majority of people are wounded by the astral experiments in life. Lord Buddha spoke to one of his disciples about the suffering of this world, He said : "This whole world is a big astral hospital, because we don't find as many physical patients as we find astral patients." Buddha also said : "We do not find as much of physical pain with a physical disease or wound as we find with jealousy, malice and hatred. A person with jealousy suffers all through the night without sleep, whereas a person with a physical pain and wound will suffer for sometime and sleep when fatigued." That is what Buddha wonderfully remarked with one of his disciples. So, an art of tackling these vehicles is taught by the Masters of Wisdom.

These are the main problems of life and the Masters give positive solution which can be applied on the physical plane to our daily life. They will never teach us philosophy which is of speculation, where we enjoy mentally like opium. But they teach us practical matters to be applied in daily life. Again and again they teach us until we begin to act. They are not satisfied if we understand them. They are satisfied only when we begin to act in those terms. What they teach does not belong to themselves. It is something which elevated themselves. They want us also to be elevated like themselves. It is their great love towards us and their attitude of brotherhood towards us that make them teach again and again without any fatigue, without any sense of dejection or disappointment. Through centuries and thousands of years they have been teaching again and again. They know that there is no place for disappointment because every time there will be a group of human beings newly recruited from the animal kingdom just like in the school or college or the university every year there will be a new group of students from the lower class. The professor has to teach the same lesson and complete the same syllabus to each batch every year. What happens if he feels tedious of teaching the same thing again and again? But the Masters do not feel the tedium of what they teach. Instead they convert the monotony into novelty. They can teach the same thing with newness always. By their touch they make the teaching ever fresh, and freshness is there in the teaching always. Whenever we have good appetite there is freshness in the taste for food. Although we have eaten many thousands of times in this life, though the food is the same, once again we feel fresh when we have an appetite. The Masters know this secret and make their wisdom ever fresh.

There are some minor problems which the Masters also face. The problem of religion is one among them. We find



that the individual of one religion trying to preserve his own habits of his own religion and living in a constant fear of other religion. The Masters teach us a communicativeness through religions, because the religions are like pious schools. The purpose of a religion is discipline and the object is the common content of all religions. The content and the goal are always the same but since man desires for a change there is a change in grouping within mankind of this earth. This grouping is properly guided by an intelligence of this globe which the Masters call Manu. In each group there will be a separate association of thought developing through thousands of centuries, developing a different approach and symbols towards the ancient wisdom. Each approach forms a religion and the content of these religions is the same attempt of man to know the unknown. The same attempt to establish peace and satisfaction, the same attempt to attain liberation from the bondage of his own concepts, real freedom from the slavery of his own likes and dislikes. The Masters teach good attitude towards religion. They never teach us to leave our religion and follow them. They never teach us to disbelieve our old beliefs, but they teach us to rightly believe our old beliefs and the right attitude towards the blind attitudes. They do not believe in indoctrination or changing the religion of the person. They do not believe in converting one person into another religion. They do not believe in pouring into our minds what they believe. They do not believe in the injection of knowledge or conducting something strange and new, they believe in induction. That is, they stimulate what is there in us, just as the magnet stimulates the magnetism in the iron without pouring its own magnetism into it. This is the real attitude of the Masters towards us. They remember that each of us is a self-sufficient instrument having a body, a mind and a set of senses and intelligence. They remember the owner in

everyone, they do not want anyone as their own. Just as a husband tries to own his wife and afterwards suffers when she misbehaves. Just as a wife tries to own her husband, a friend tries to own a friend and feels jealous when he is friendly with another friend. The cause of misery and bondage is a tendency to own. The Masters do not own us and they teach us not to own or possess anyone including your son, husband, or wife. Do your duty towards them, do not own them. The true spirit of detachment is the abandonment. That is the only true way to happiness. They will be happy when we develop. They are not happy when we are ready to follow. They allow us to follow them only up to a certain extent. But everyone should work independently only for the sake of contribution. Everyone is as much an individual as any other. The whole universe is not complete without anyone. Everyone forms only a part of the total. This is what they teach about diet and food. They do not insist any rules upon us but they enlighten us. Our stage of evolution gives a liking to our own type of food. It is not a question of vegetarianism or non-vegetarianism but it is the question of food for the individual constitution. Just as the doctor selects the prescription for the individual, so diet is prescribed in a spiritual way and this the Masters do not prescribe but they teach you how to prescribe for yourself. So, for all things personal they do not instruct. *Liberty in non-essentials, unity in essentials and charity in all things*— this is the sentence of one Master who has once again summed up the whole wisdom of the ancients into his books for the 20th century. He has synthesised the wisdom of the ages in a lucid non-technical way for the modern man. We know that Master as the Tibetan or Master Djwhal Khul. Of course, I give only one example; we can give many examples. It is as good as not giving, because when we do not know them personally, giving an example is as good as not giving an

example. If I say with great emotion, that my Master is Morya, that means only that my Master is ignorance, because I have no idea of any Master at all. To boast of on behalf of the Master has no significance.

There are pupils who sit in meditation daily and imagine that their Masters come to them and dictate to them orders for their daily life, if he has to eat bread or butter. I know people having volumes and volumes of written sentences in the name of the Masters' scripts. All this is astral self-stupefaction, doting on their own ignorance. The Masters have clearly indicated at every step, that unless the emotional nature is completely filtered and until the pure intelligence is distilled out of the emotional nature, we cannot dream of meeting any Master. This should not be a point of discouragement, but it should be a stimulation point for us to purify ourselves.

Among the Masters whose names we know, are Master Morya, Master Koot Hoomi, Master Tibetan, Master C.V.V., Master Hilarion. There are hundreds and thousands of Masters working for the welfare of mankind on this globe and they think that their names need not be revealed because names have no significance with Masters. The Masters exist for themselves through many births and rebirths. If a name belongs to one person in one birth, that bears some significance. It is useful even if the person makes a signature on some cheque or blank paper. But if a Master has the same name through 5000 years, through his births and rebirths, (a fine example of which is Master Djwhal Khul, he was called Djwhal Khul 5000 years ago also) what is the fun of revealing their names, which are not useful even to sign a paper ?

So, I once again take the pleasure of thanking you for this sweet presence you have given me today.

# YOGA AND SPIRITUAL HEALING

*(Discourse given at Geneva on 8-11-1976)*

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I thank you all for the happy presence you have given me this evening. Today, I am expected to speak about "Yoga and Spiritual Healing." The subject "Healing" is very important in the modern age, for two reasons : One is the process of medicinal healing which is less scientific than it should be in the modern age. The popular systems of medicine that are applied are not quite safe and scientific for the purpose of healing. Mankind has already felt the insufficiency of the scientific data of the present medical science. That does not mean that the present system is not effective, but it means that it is not sufficient to get at the system of healing in its true sense and spiritual healing should be given full expression to. It is our duty to make the people of the medical science broaden their dimensions. Science is to expand from time to time according to the necessities and the scientific nature of the human mind.

The second reason that makes the topic more urgent is : the need to check the tendency of over-drugging, and the average human being has grown more crazy towards medicines than he ought to have, and he is going into less scientific and more primitive ways of over-drugging. The people of the medical science are also encouraging the normal citizens of all countries to use more and more medical methods. Finally, it is becoming impossible for a human being to live without a disease and a medicine. Gradually, the human mind is trained to depend more upon doctors and medicines than upon food.

It is the pious duty of the Yoga students and the Yoga teachers to train the students and the members of their family into the real scientific truths of health. Instead of a system of medicine, a system of health is to be taught to them. A procedure to maintain the normal health should be the education of the medical branch, more importantly than the science to cure diseases. Healing should replace the cure of diseases. There is much difference between healing and cure. The process of healing cares more for the normal system of health and restoring health than destroying a disease. For this, a scientific understanding of the Yogic anatomy of the human constitution is required.

The principles of healing should be understood more scientifically than they are existing now. The routine matters about food, rest and health should be properly educated. The first principle taught we have to remember about natural and spiritual healing is, that city life is not very much conducive for normal type of health. Therefore, it is better to make our residence in a village near a city and come to the city for work and go back in the evening to the calm place in the countryside. The second principle is to have a small garden for oneself to grow food materials and fruits free from chemicals, and to be able to prepare one's own food according to one's own requirement. These are possible only when a residence is in a countryside and not in a city. It is not very difficult to do like that, if at all we want. Some basic principles about Yogic way of food can be practised by non-Yoga students also. For example, having timings fixed for taking food is one of the fundamentals, and not eating in the intervals between one meal and another meal is another aspect. The hours of eating, the hours of rest and the hours of sleep should be regularised. Then the process of practising Yoga according to the eight-fold path

should be taken to. The Yoga teachers and the Yoga students should get it practised in their families also. In the Occident, schools are different from families, but the Oriental way of having the family as the first school should be practised, so that a Yoga teacher who is healthy should have a healthy wife and healthy children. If this aspect is not achieved, what he teaches is not what he practises and it becomes only Philosophy and not Yoga. When we practise what we teach, it is Yoga; when we teach good things which we cannot practise, it is Philosophy. So, health should not be Philosophy; health should be Yoga. In India, many of our orthodox families are family schools of Yoga practice. Because the daily routine of their 24 hours is the same to all the members of the family. This is also possible only when our residence is in a countryside and not in the middle of the city.

The type of food that is selected should also be according to the Yogic principles, and then an understanding of the centres of force which we call "Chakras" and their proper functioning should be educated to children. Our body should be understood in terms of the energies that are working in it, and the energies that are flowing through every part of the body. Just as there is a difference between a science student and a non-science student in understanding a magnet, there should be a difference between the Yogic way of understanding the constitution and otherwise. For a student, who does not know science or physics, a magnet is only a block of iron showing a magic of attraction of some iron. A science student finds the magnetic fields working around the magnet. He understands the magnet only in terms of the magnetic lines of force that are working around it. Similarly, the human constitution should be understood by the various functions that it is doing and the various lines of force that are running through

the constitution. Then you will be able to understand the meaning of presence of one person from another. The science of presence will be properly understood in the coming decades. When the science of presence is not properly understood, presence means only physical presence, just as for the non-scientific student, magnet means only a block of iron. For such a non-scientific attitude, healing means doing something to the physical body, giving some medicine which is physical and material or applying some instrument which is metallic; or applying an instrument or a knife or a weapon which cuts the body physically somewhere. This is the materialistic side of medicine, whereas the real scientist of healing understands the real presence of man in the body expressing himself in terms of force, energy and consciousness and not in terms of matter.

What happens if we decide the intelligence of a person by the number of kilograms his body is weighing? For example, if one person is weighing 100 kilograms, and if my physical body is weighing 150 kilograms, can it be decided that I am one and a half times more intelligent than the other person? Similarly, the person present should be understood in terms of the lines of force and intelligence working inside. The expression of consciousness should be understood in terms of the harmonious distribution of the lines of force. Then we will understand these centres of force which are called the "Six Chakras."

For example, the "Muladhara Chakra" (base centre) is controlling forces which regulate the solid matter in the tissues of our physical body. If our body is becoming bulky or if it is emaciating, if it is losing or gaining in weight, it is the activity of the Muladhara Chakra that is responsible. For this reason, the ancient scientists called the Muladhara Chakra as

the "Chakra of Earth." Earth means solid matter of our physical body. Then the Manipura Chakra should be understood as the regulator of liquid in our body, which demands water in the form of our thirst and which regulates the distribution and the necessity of water in our constitution. Therefore, it is called the "Chakra of Water" by the ancients. The spleen or "Swadhishtana" centre is understood as the "Chakra of Fire", because it controls and regulates the temperature in our body and the supply of the number of calories of heat according to the temperature in the atmosphere outside. When the atmosphere is cooler than normal, the spleen centre produces more calories of heat, so that in winter our body is warmer than normal. Similarly, if we go to a hot country in summer, it minimises the number of calories that are supplied to keep our body cooler than it is in other seasons. This wonderful regulation of temperature and heat is produced by the spleen centre or Swadhishtana Chakra. It was called the "Centre of Fire" by the ancients. The "Anahata Chakra" or the "Heart Centre" controls the activity of pulsation in our nerves and muscles and the activity of the peristalsis in every part of our body. It is called the "Chakra of Air" by the ancients. Finally, the throat centre is a regulator of sound principle in us. That is, it is the link between our body and the space we live in. The science of space will be developed in the future years and the importance of a link between space and the bodies existing in space will be better understood then. Everything that is existing in space has a link or a relation with space. Just as a tumbler full of water has its relation with the lake from which the water is supplied. When the throat centre is properly understood, we will be able to understand the higher sound principles in space and we will understand that what we call our consciousness is nothing but space charged, and



what we are is nothing but the space in this body charged to a degree of consciousness. The space around us is called space neutral and when we change the position of space where we stand, the space in which we are living will be changed. Automatically, it becomes space neutral and the new space we are occupying becomes space charged. This gives us a clue to the real scientific way of healing.

A proper understanding of this branch of science makes us use the sound and the word for healing. Healing through music, healing through utterance and healing through sounds regulated according to the required modulation will be properly understood and developed in future by the Yogic scientists. And then, if we understand that all the functions of the physical body are controlled by the vital body, and if we remember that the vital body is a substance and not matter, and if we understand that the vital body is controlled by thought forces, we will properly understand the equilibrium of our constitution. Thought material is controlling the lines of force in our body and lines of force are controlling the material. An attempt to cure the body on the physical plane of matter will leave the disturbances on the plane of force and on the plane of mind without being cured. The result is, the physical body goes into ill-health again and again, since the plane of force and the plane of mind are not cured. In the Yogic way of healing, the process of healing will be reversed. Thoughts produce lines of force in the body and these lines of force produce the physical matter in the physical body. A wrongly produced thought produces wrongly distributed lines of force and wrongly distributed lines of force disturb the formation of the physical matter and tissues. This understanding will form the basis for healing in future. We can make use of this, even now, by following simple rules of healing. The presence

of one person for another will be a source of real healing. A person who is healthy in mind and body, calm in mind and active, one who has no agitation or disturbance in mind is really a healthy man. The presence of such a person will begin to heal the suffering person without medicine. Even from a distance, this healing is possible gradually through a process of induction. A magnet can induce magnetism in an iron piece without a physical touch of the iron piece. When it is placed at a distance required from the magnet, the iron piece begins to behave in terms of the magnet. Similarly, one person who is placed in the nearness of a really healthy person, begins to behave in terms of the other person and begins to feel the ease and tranquility of nerves and body. The busy way of feeling the mind will gradually come to an end, and the active way of feeling the mind will replace it. *Active principle is health, whereas busy feeling is disease.*

When a person feels busy in his mind, it indicates that he is getting unhealthy and is approaching a disease gradually. Activity is different from busy way of mind. A tranquil mind is never busy but is more active than the busy mind. It does things better than the busy mind. It is free from the confusion of the busy mind and it does things in an easier and other than the machanical way of doing things. In minimum time, maximum work is gained by a healthy type of mind. The process of healing should be a process of transference of force by the healer to the patient. The principle of transmitting and receiving centres should be followed, just as in the radio or television, we follow the two principles. When the tuning is properly made, the music is received in all its totality. In our constitution, there are both the receiving centres and transmitting centres. The one who wants to practise "healing" should activate his transmitting centres through a scientific process

of meditation. For this, he should first activate his receiving centre. Unless he receives his lessons of healing from the higher forces around him, he cannot learn to transmit through him, the same forces. As a result, he thinks that he is transmitting from himself the healing forces. This thought gives him a wrong auto-suggestion and he gets exhausted of his energy at every healing and he gets fatigued, depleted and exhausted because he has a wrong impression that he is sending his force to heal. Within one or two years, the healer goes into many diseases of a nervous type. As long as he believes that he is healing, he goes into diseases. If a person believes that the story of the television is taking place in the box of the television set, he may break the television set out of anger. Harm is done to the television apparatus. Similarly, one who wants to practise healing should properly understand the rules of healing and the Law of Nature that gives him the healing powers. He should never think that he is healing. He should know that healing is done through him and not by him. If he believes that he is healing, he will believe that his energy is being used for healing which is wrong and unscientific. He loses his energy through the power of auto-suggestion. His will-power begins to work against him due to the power of auto-suggestion. There is another dangerous and unscientific auto-suggestion among some healers, that is, to believe that the diseases of the patients will be taken by the healer. There are healers who believe that they get all the diseases they heal. There are people who believe that the Karma of the patient should be taken by the healer. There are many fantastic and unscientific ideas about healing which are highly dangerous. This wrong idea of taking the diseases from the patient creates another centre of auto-suggestion in the healer and goes on producing diseases in his constitution. The result is that within one or two years he will be a total wreck in health.

So, a proper understanding of the process of healing should be there. Remember that your body is an instrument to receive and transmit the various forces. What happens, if the oxygen pump thinks that it is giving us oxygen? What happens, if the electric wire thinks that it is giving electricity to us? But it is true, that electricity is being supplied through the wire and not by the wire. Similarly, the healing currents of the etheric body are produced not by the healer, but they are produced by the planetary intelligences. Through space, he is getting these planetary healing forces into his body from the planets, especially from the sun, through the rays of the sun on the optic plane and through oxygen on the etheric plane. The sun's rays are optic on the optical plane; the sun's energy is oxygen on the etheric plane. We receive and we transmit the same force to the patient. So, through us the healing magnetism passes into the body of the patient. Everyday, the same time should be selected for healing, because there is a miracle which we have not yet properly understood in what we call a habit. If we are having addictions or bad habits, our knowledge of good things and our decisions will not be able to help us to come out of these habits. That proves, the same power can be utilised in forming good habits. The power of habit can be taken as an advantage. What we call "habit" is a regularity of occurrence of the same thing at the same time. What we call habit is more than what we understand. Out of this property of habit, the earth is going around the sun and going around itself. Our lungs are breathing because of "habit". Our heart is pulsating because of habit. Similarly, the patient can be habituated into a time to receive healing currents from you. Let him select a particular place. Let him not change the place and time to receive magnetism. For the first or second time, you may remain with him physically. Let him close his eyes, make every part of his body free from

tension, and you begin to activate the required centre in you. If the healing is on the solid physical tissues of the patient, you activate your Muladhara Chakra, and create a line of force with your thought from your Muladhara to a higher Chakra in his body, that is, to the Manipura Chakra in his body. Similarly, if there is a disease of the liquid in his body (for example, if he is having a swelling of the feet or oedematic diseases), you begin to create a line of force from your Manipura Chakra to a higher centre in him; that is, his "heart centre" and his constitution begins to receive. Around you, you understand that the space is always in contact through the ethers in you. Close your eyes, and think of the patient and then invoke life in the space around yourself and the space around the patient will be invoked of the required ethers. Through conversation, the receiving pole of the patient should be cleared in the beginning. Unless a sense of faith, belief and respect is created in the patient, whatever healing force you send will be of no avail. There is no receiving pole properly arranged. So, there should be proper understanding and friendliness between the healer and the person to be healed.

There are people who try to heal through hypnotism. They make patients sit and close their eyes, and they try to concentrate their mind upon the face of the patient. This is an enormous waste of energy as they have not established a mental relationship of receiving and transmitting between them. Thought and understanding form the main links of receiving and transmission. Conversation forms the best vehicle. We should be masters of our conversation to create and establish the hope and the optimism in the patient. Then you need not make much exertion to heal the patient. In your physical presence, he can get healed within four or five days. Afterwards, he may be relaxed in his own room. At the same hour

and same minute, invariably, he receives from you the healing currents. Through a constant practice, you will be able to do healing simultaneously to many people. Just as through one wire, you can create many branches of wires and illuminate many lights at the same time. This process of healing is in no way against the use of medicine and other things. There is a sentimental and emotional superstition among some healers to decry the use of medicines just as there is the unscientific objection in the mind of the doctor, to decry other systems of healing. Some healers say, they do not heal if the patient takes any medicine. Instead of developing such a compartmental mind, it is better that they should practise a more scientific system of medicine and it is better that the healer himself is the doctor and the healer in other planes also. Healing on the physical plane, is in no way inferior to healing on other planes. But at the same time it is scientific to remember that the least quality of medicine on the physical plane should be applied to the physical body. The use of drugs and medicines on the physical plane should be minimised as much as possible. Much adjustment of the physical plane should be done only through diet and proper adjustment of rest and sleep.

Ultimately, there is one principle which really makes you a healer. That is, your real sympathy to the other person irrespective of who he is. If I show more sympathy to heal a friend and less sympathy to heal a person whom I do not like, the healing centres in me will not be properly activated. Motives block the energy centres in us. If I like one person more than another, that means, I am still in the astral plane, and that motives to heal are starting from me not from the healing centres. A healer who has not neutralised his motives cannot be a true healer. Even in the physical plane, medicine will not be so effective in case of a motivated doctor as in

case of a doctor without motives. Therefore, the most important point to be observed first by the healer to become a true healer is, that he should learn to be impersonal to the patient. The qualification to heal should be only suffering. Then the true healing magnetism begins to flow through the various centres of our constitution.

The best method and the highest of all to heal oneself and others is : to meditate God-presence in the person who is to be healed. Instantaneously, the God-centre in the patient will be stimulated and auto-healing centres will begin to work in the patient. That gives a permanent cure and no dependency of the patient is developed upon the healer. That is the real spiritual healing. If this is not properly observed, the person who is healed gets himself astrally attached to the person who is healing. He gets an addiction to the healer and the presence of the healer becomes inevitable to the patient in course of time, so that he should be going to the healer always at equal intervals, just as the allopathic treatment prescribes life-long insulin for the patient of sugar complaint. So, once again the process is unscientific because whichever process that develops dependency is unspiritual and unscientific by nature. Real Yogic and spiritual attitude stimulates the auto-healing centres in the patient, just as the real practice of Yoga in the Yogic student makes him a Master of Yoga and not at all a life-long dependent upon his Master. He is a real Master who tries to create Masters out of his disciples. He is a bad Master who wants his disciples only to be inferior to him. A Master who wants his disciples to be fools and inferior to himself, is automatically a Master of fools. Therefore, real spiritualism is basically against such attitudes.

It should take the minimum time to make the patient independent. An attitude of the presence of God in the heart

of the patient should be developed by a real healer. And a real devotion to the process is essential. Healing should not be understood as the work of the healer. It should be understood as the work of God. These are the factors which make a real healer. The obstacles will be removed only by such an attitude. The greatest obstacle for having healing powers is, the commercial attitude. A healer who tries to commercialise his healing, will have no healing powers with him at all. He will be left with his own astral plane. He will be dreaming in his own astral illusions and glamour. In course of time, he will be a mental or a delirious psychosomatic patient. There is no trouble in making healing a profession, but it is always better to have another profession for livelihood and healing as a source of "service". Even when healing is made a profession, there is nothing wrong but it should be made on the lines prescribed by Hippocrates. That is, he should heal and the patient should be allowed to pay what he feels like paying. You remember that Hippocrates has prescribed a pocket on the back of the healer. The healer should go and heal. The person who is healed keeps some money in the back pocket of the healer. He should not see until he goes home. If such is to be the case, healing can be made a profession. Otherwise, it will be as bad as the present medical profession. It will be more a burden to the people, not a relief. These things should be properly considered in their proper perspective.

Another important factor is that the healer should not make an impression upon the patient, that healing is only the duty of the healer and not of the patient. When the patient gets himself healed by the healer and goes on continuing his unhealthy routine of drinking and eating habits in a wrong, non-Yogic and beastly way of living, once again he gets diseased, comes to the healer and tries to get himself healed



once again. It is the duty of the healer not to encourage such an attitude in healing. It should be made clear that only with the co-operation of the patient, healing is possible, Fifty per cent of the healing is done by the patient himself by way of his diet and habit and his mental attitude towards the healer. Using Mantras for healing also can be permitted, provided the healer is not in the astral plane. Because, the power of sound and the power of utterance of benediction, works in many ways which cannot be predicted when the mind is in the astral plane. As long as the motives are kept pious, as long as there is no personal element of impressions upon the patients, the healer always exists above and beyond the astral plane and can use Mantras. The best of all Mantras is ; the name of Sun-God in his own language. Meditating sunrise within himself, repeating the name of Sun-God in his own language and then forming a channel of sunlight into the patient—gives a wonderful cure of not only acute diseases, but also chronic and congenital diseases. I personally know Leprosy being physically cured by such a process in India. If such a physical disease as Leprosy could be healed through this process, you will understand that the probability of healing the other diseases is more.

As long as the healer is having an attitude to heal, automatically the healer's constitution is healed gradually. The best way of getting completely free from disease is to become a healer and get occupied without thinking of his health. This does not mean that he should ignore his health and his habits, but a fear of his own health condition should be taken away from his mind. The more conscious a person is about his own health, the more affected will be his health in a negative way. The more one is towards the healing of others, the more health is established in the constitution of the healer. Taking care

of health is different from being conscious of one's own disease. Taking care of health is automatic, whereas being conscious of our own disease is unhealthy. You find many people worried only about their own health for a longer period of time in the day. They are never perfectly healthy. The more number of medicines they take, the more unhealthy they grow, and they become a menace to the doctor also. There are patients of whom the doctor is afraid. The best way I have suggested for such cases in India is—after observing the person for one year or one and a half years, that he is always annoyed of his health condition, I asked him to attend my dispensary regularly. Within one month, he began to forget about his health condition and he began to do dispensary work. That is, distributing medicines and explaining about diet conditions, etc. Since the work in all my dispensaries in India is a charitable work and non-remunerative, automatically the fellow gets into the way of the attitude to help and within two months, he is stunned to see himself getting healthy, because all the ill-health he has is only in his impression and nerves. Within one year, he is really healthy. Therefore, to become really healthy in the shortest possible time, is to become a real healer.

It is about thirteen years since I have taken to this process, of preparing a batch of healers and doctors, every year, and there are no occasions more than once or twice or thrice a year when I take medicines. Same is the case with all the healers and doctors whom I have prepared. It is no miracle, it is a Law in Nature. The more you are becoming a channel of some healthy work, the more your health is rectified automatically. These are some of the principles of spiritual healing. I thank you all once again for the sweet presence you have given me this evening.

## INITIATION

*(Lecture delivered at Geneva on 11-11-1976)*

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The most important subject to be properly understood in spiritual life is what is rightly called initiation. The importance of knowing the real meaning of the word "initiation" can be understood by the fact that Master Djwhal Khul has dictated a separate book on that single subject. If you go deep into the sacred Tantric literature of the ancients, every book devotes a separate chapter on the topic of initiation. For thousands of years there have been big, splendidous, ceremonious books which explain initiation. Even today in the pious and secret order of rituals – some of you know that the ceremony of initiating a candidate into the order is more important than the ordinary rituals. Therefore we can at first suspect a great significance and a grand meaning behind the word "initiation".

People say that there are many tests which the person has to undergo before he is initiated. To me, it appears, that the real test lies in rightly understanding the word "initiation". I say it is a real test because many people use the word most inaccurately and they have made the term so cheap and used in hundreds of different occasions. It is really the first test to stand all these meanings and find out the real meaning and significance of the word. We can really take it as the first obstacle or test before we approach the initiation. In many nations initiation means a ceremony made on a particular day for a specific purpose. In India also an auspicious day is selected by an orthodox priest, most probably on the solar

eclipse or lunar eclipse. The person who initiates and the person who is initiated go to a sacred river. A few minutes before the eclipse begins they take a holy dip. Exactly at the starting point of eclipse the person gives a holy word to the student, in great secrecy so that other people may not know it at all and the person who has received it sits on the banks of the river and makes a recital of the holy word until the eclipse is over. Of course, there is much truth in what they do but unless they are conscious of what initiation is, the formality of ceremony remains and the purport is missing. But the word initiation means a beginning. It is not an incident but it is a beginning. For example, the birth of a human being can be taken as a simile to initiation, because the birth signifies not only an incident but also a beginning to a career. Because the child gets from the moment of its birth, the physical and mental unfoldment through age and then develops in a natural and healthy way. Immediately the child knows how to take food and breathe without anyone suggesting to it. And within a few hours it will learn how to smile and to weep. What is the miracle that has initiated the child into the regular way of breathing and who is it that taught the child to take food and taste it with its tongue? Who has informed it that it can weep and that it can smile? Wherefrom does it learn these lessons? Is there a hall or a class-room where these things are taught? We have to accept that there is a source wherefrom the child gets all the information. If we call this source a hall, we should remember that this is not a physical hall of a physical building but it is a wonderful hall which is located within him and around himself and the hall that contains real wisdom. If wisdom were to be completely available, the hall must include the whole creation with all the solar systems – it is in this sense that the Masters use the word "The Hall of

Wisdom." But whenever the Masters use the word "The Hall of Wisdom" in the context of initiation, while reading the book many people will misunderstand that there is a hall and a building separately for initiation. Now we can understand in what sense we can compare the whole creation with the hall. Of course, to speak about this and to make the preparation such a hall is necessary, no doubt, but the real ceremony of initiation does not take place in any hall of a building. It makes us awaken, into the hall of creation just as the physical birth gives us an awakening into the world around us. Just calmly think of the moment when we are born, then you will understand the principles of initiation. What happens at the time of physical birth? It is the same thing that happens when we are waking from sleep. Even while we were sleeping everything was there – the world around us was as undisturbed as it was, our physical body was there undisturbed as it was and everyone of the forces – astral, etheric, mental, buddhic in us, they are all at work in us. The Devas of the cells of our body and the chemicals of the cells, the intelligences which preserve the properties of matter and the properties of force, they are all at work keeping our body intact even while we are sleeping and then we have the awakening from sleep when all the intelligences in our body are not sleeping and are at work throughout the night. Who is it that is sleeping and who is it that is awakened? It is the miracle of the totality of all the Devas.

One fundamental principle that is to be understood before we go into the subject of initiation is – when two people meet and when they are talking, there will be a third person present always, that is a combination of the two persons. When three persons are talking, there is a fourth person in them who is the combined consciousness of the three. When there are

hundred persons gathered in a place, each of them having an impression of all the ninety-nine the total makes 100 units whom we call persons. But there is only one person who is called the hundred and first person and he keeps awake as long as the 100 persons are together. When these 100 persons disperse into their separate houses, there is the disintegration of the total body of the hundred-and-first person and that is what we call the death of that person in the physical sense. Same thing happens when we are born and when we are dead. Millions and millions of intelligences gather together in the form of our vehicles and millions and one person is awakened as the person who is born, and when the physical body is dropped off at the time of death, all the millions of intelligences will return to their original places, the water element in our body goes into the water of the earth, the minerals of our body go to the minerals, the gases in our body merge with the gases, the voice in us returns to the sound principle in space. The mind in us returns to the mind principle in space and then there is the death of the million and one person. In fact he is also not dead but he is temporarily dead because he is passing through a series of experiences through thousands of years and from the time he began his career first as a monad till the highest stage of liberation which we can conceive in our mind, the million and one person is always existing – going into death whenever a body is dropped off and awakened, whenever a body is assembled and having a continuity of existence as a unit of the totality of the whole creation. This unit is called monad in English which can never be destroyed by any process and which forms a part of the total. In Sanskrit it is called Jeeva and there are millions and millions of Jeevas that are filling this creation. Another wonder about death and birth before we understand in a proper way what initiation is, all

the millions and millions of intelligences that are forming our vehicles are also the same types of monads, they are also millions and millions of Jeevas or sparks of monads but they are assembling together to form the bodies whereas one of them is living inside as the monad. This is because of the seniority of that one when compared to the other one. For example ten thousand monads have started their existence thousands of years ago, another ten thousand monads started their existence a thousand years ago, the monads that started just a thousand years ago require altogether a different type of training on this earth from the type of training that is required for the seniormost monads. There is no use of giving the same training to the monads who are younger and older and if nature were to arrange classes for various standards for various monads, it has to open millions and millions of separate schools and it is only a poor way in economics. But nature is full of wonderful economics to have one hall of wisdom to all the stages of monads and nature is wonderfully intelligent in making the senior monad as the teacher to the junior monad. Each group of monads has its juniors as its students and they have their seniors as their teachers. The result is that the whole hall of wisdom is full of teachers and disciples and there is no necessity of appointing teachers from outside or inviting students from outside. It is a wonderful economics which we can ponder over for thousands of years with wonder. Now you can roughly understand the structure of the constitution. The one monad who has attained the seniority of a soul becomes a professor in a body and the body itself becomes a little hall of wisdom and millions and millions of monads who are little children are assembled in the school and they are entrusted to the soul monad. The soul gets the training in the way in which it treats its junior monads. These monads are filling

the cells of our body and they change their batches very soon because they have to learn many things in many classrooms. So when we eat our food today, millions of new monads come into us through the cells and atoms of the food we eat, when we drink water, millions of monads come as water in the form of young couples – hydrogen and oxygen forming a couple, forming a little drop of water to study in the hall of wisdom which is our body. Everyday after a contact with us is complete, they are returned to their houses and the next day they will be sent to a different school. Just keep this whole process in your mind before you enter into the real meaning of the word Initiation.

Therefore the meaning of the word is very deep. So by birth we mean the awakening of a soul which we receive as a monad and many junior monads are invited before the time of birth and these little monads who are invited from these vehicles or bodies and what we call the birth is the awakening of the soul into a particular degree of consciousness and when these monads are invited there are intelligences who invite these monads. Those intelligences are not monads but they are superior to monads. They are called the planetary intelligences of this earth and the planetary intelligences of other planets of our solar system and the solar intelligences who come to us through the sun's rays and there are cosmic intelligences who are far superior to solar intelligences also. There are three types of intelligences working to form the body and invite the little monads to form the cells and atoms of our body. These three groups of intelligences are called Devas. One group of intelligences remains inside the body but another group of intelligences does not enter the body but remains as planetary intelligences. The first group is called micro-cosmic Devas or the anthropogenetic Devas. This group of Devas makes



the birth and the second group is called macro-cosmic Devas and the third group of Devas who knows the construction of the solar system and planets; they are daily busy with the welfare of the solar system including the planetary activity of every planet and individual births on each planet. The third group of intelligences whom we call cosmic intelligences are the Devas of the highest or third plane – they are involved at the same time in three scales of time and they are called Pitrus. So there are definitely three groups of Devas. First two groups are the same – the difference is those who are in our body and those who are outside our body, but the third group is quite different from the first two groups, they are called the Pitrus.

The ancient scriptures called "The Vedas" give us all the details and structure of all the three kingdoms of the Devas. Since it was too subtle, advanced and difficult to understand at a glance, the Masters made a faithful filtration of the whole wisdom into various branches, and kept the various divisions of wisdom in various forms just like the doctor who keeps the various medicines in various bottles. They examine the capacity of the understanding of the people of the century just like the doctor examines the symptoms and pathology of every patient. They begin to give each branch of wisdom through each century of humanity just as the doctor who gives the medicine according to the fitness. If you go through the books of Alice A. Bailey you will find the same attempt being made by Master D.K. He filtered the wisdom of Pitrus, Devas, the various intelligences and energies that are working. He made a finer and finer filtration of the matter so that he could make the matter simpler and simpler, and gave us that part of wisdom that could be contained by the people of the 20th century. But fifty years before that the same Master gave us the previous

chapter of wisdom through H. P. Blavatsky, through the two grand books 'Isis Unveiled' and 'Secret Doctrine'. If you go through the first few pages of the Secret Doctrine, you find in the introductory pages a small indication that only two or three keys are given in that book and some more wisdom will be revealed in some detail through another disciple who is also an initiate, so it was Alice A. Bailey. But the Master knows the continuity of this wisdom. They have the total idea of the hall of wisdom but sometimes the Masters are also puzzled about everything – they feel a bit difficult about us because the total wisdom is too much to understand and at the same time every part of wisdom is most alluring, wonderful and pleasant to approach so that any new student that opens that page of wisdom will go into a particular gauge and forgets all other things. The result is that there is a development of only one branch of wisdom and the Master feels a great difficulty where to begin to teach us. Sometimes they feel really the difficulty to give us the wisdom and they have their own fine methods of teaching and they have to train themselves in these methods to teach us and they have to evolve a good formula so that we may understand it step by step without any confusion and this grand formula is called Initiation.

In order to make a beginning with us about this grand formula, they have framed the first lesson of this wisdom and they call this first lesson the Initiation. But even then the Masters are often disappointed about us, because the very fact that the method is very scientific, very sweet and very simple, it is only one part of their work, the other part of their work involves some more difficulties. The whole course of wisdom takes a longer period to understand and we generally lack continuity of purpose. Just as it is very difficult to take a little boy to the school on the first day and make him sit until the

lesson is complete. In the meanwhile the boy will be talking to someone and smiling to someone, scratching some other fellow so that the wonderful lesson given by the teacher is received only in patches and bits by the boy and sometimes the little boy does not attend to the first lesson at all and in the first days the teacher has to repeat the lesson several times and we have our own smilings, talkings, scratchings with others in our life and these scratchings take ten or twenty years of our interest because for a grown up the scratching takes a longer time – his scratchings, which we call love, take a period of 30 or 40 years of glamour with his wife and then glamour begins to decrease and real love begins to make its appearance. In the meanwhile the school is closed for holidays (that means death comes to the physical body) and next year (when a new body is taken) we are expected to continue the lesson after vacation. That means we have to continue our lessons after vacation. But once again in the next birth we have new scratchings so that it will take 100 or 150 classes. We have different types of scratchings distracting our attention and the result is that there are sometimes four hundred births and deaths before we really enter into the lesson the teacher teaches. When once we begin to listen to the lesson the teacher teaches, for the first time we understand that the lesson is interesting and it so happens fortunately that the teacher is a very very intelligent and also interesting and if he does not frighten and be foolish with us, very soon we develop interest in the lesson he teaches us because a real teacher teaches us in allegory, story and parable like Christ who spoke through his gospel. He openly warned us that "I speak through story and parable" because He knows that we are children and when once we grow interested in the story, we grow gradually less and less conscious to our surroundings and we remember less and less

of our scratchings with other people and we begin to ignore the most interesting things around us and there comes a time when we forget chocolates also – that is the sweetest things in mundane life – wealth, women and wine. Really we sometimes forget even the chocolate because a man or woman is only a physical difference whereas inside, there is only the disciple. That is what we understand as the change in attitude – from the attitude of a child to the attitude of a student. Such a change in our attitude is called initiation. A change in the attitude gives us an understanding that an initiation has taken place and the time of beginning of change is called the time of initiation.

Now is it possible to have initiation by one ceremony? Is it possible to expect some great miracle to occur during solar eclipse or lunar eclipse? What can we think of the many spiritual groups deceiving themselves in the name of ceremony of initiation and thinking themselves in various degrees of classification of initiation – classifying myself as in the fourth initiation and if I am a bit displeased with you, I give you only the third unit or if I am too angry, only second initiation. Sometimes I may not accept that you are initiated at all. This is once again really a child's play. It is like ten naughty boys stopping from going to school and enacting the play of a school with one boy playing the role of a teacher and other boys the role of children. In the meanwhile one boy among the students fights saying that he should be the teacher. It only shows that we should be careful of our procedures to remember that the hall of wisdom is not located anywhere and the real initiation does not exist in any process of secret rituals or conferring degree. Of course, there are 33 degrees in the hall of wisdom, no doubt about it. But they do not exist in the hall of our Lodge. They exist in the real hall of wisdom and

the Grand Masters who grant those degrees and the council of Grand Lodge, you should not sit with suits and boots in the room but they exist in air, water and space, in the sun's rays and in the moon's rays, in the effects of Mars, Mercury, Jupiter and of loving Venus, conquering the 30 degrees. After the 29th degree of initiation, there will be a check of the 30th degree because grand old man objects to grant the 30th degree soon because he is old, jealous and has a strong grip in the hand and he has written a book of our daily attendance through thousands of years and in that book every diary is written about us what we spoke and what we smiled about, whom we have praised and whom we have insulted. And the many scratchings which we have had and he opens that book, shows to the Masters of the Grand Lodge and advises them to wait until the 30th degree is conferred. We feel very unpleasant of that old man but unfortunately he is true in asking us to wait and he is Master Saturn. He is the planet Saturn whose job is most thankless and whose job is most significant in our progress. If at all any degree or diploma is really valuable, it is his diploma that is valuable for us, because if he makes his signature that you can be testified as a man of 30 degrees, that means we are really 30 degrees. If he gives a conduct certificate to you that you are not bad, that means you are very good in the eyes of other planets. His certificate that you are not bad will give you the biggest job in this life. He is a man who deals with metals.

He made a big institute of typewriting, stencils and copy-taking and he gives courses every year to the batch of students and at the end of the course he holds an examination. He never looks into the papers, typewritten by us. He uses you as your own examiner and tells you to put marks upon your paper. Immediately a student like me puts 90% marks and thinks why

90%? While putting 99%, why leave one, I put 100%. So all the students get 100% marks and all of them get passed. This is the first test he makes. Then they go to him for a job. Then he makes us sit, gives us some sheets of white paper and carbon paper and asks us to write an application for the job. Then we know our standard by the mistakes we commit in the application form. That old man coughs, smiles a little at our face and says, "Once again be in the same class." This is the Grand Lodge in its true sense and there are three more degrees after 30 degrees of initiation. These three degrees are conferred by the council of the White Lodge and they are far-superior officers to the grand old man. They belong to the inter-planetary and inter-solar system university, whereas the officers like Saturn belong to our solar - system. The three higher officers of the remaining three degrees belong to the inter-solar system university and they are Uranus, Neptune and Pluto. Of course we have to speak about them in some other lecture some day but this is the drama of Initiation that takes place in everyone's life and if at all we get the 33 degrees in the secret Lodge of Wisdom which is this Universe itself, with all the planetary order of rituals, where the Lodge is open in you everywhere in ancient fashion at the time of sunrise and the Temple is closed at the time of sunset and where the points of sunrise, the midday and the point of sunset form the wonderful knocks in three— three knocks to open the temple and to close it. So we have our day and our night which is a classroom of our individual day and individual night. Our individual sunrise is our physical birth, our individual sunset is our physical death and the calm day which we have daily is the class-room. So from our individual east we are travelling gradually to our individual west in search of what we want. We want money, we search for money, we earn money but we are not satisfied – search for something else. That

means money is not the only thing for which we are searching. We want a good wife or good husband. Searching and searching for a most ideal wife in this whole world, every young fellow searches for the most beautiful lady in the world, every young lady searches for the most handsome young man in the world but in the end marrying only the person who is fit for him or for her and not satisfied, searching for something else, searching for children, not satisfied, searching for affection in children, not satisfied - so every time searching, searching and searching for something. The object of search is not genuine, it is only a substitute of what we have to get. It is called a substituted secret. Every time we develop a little, it is substituted by something which is higher but not at all the real secret. The real secret is nothing but the consciousness which is searching. The object of search is on the other side and not on the objective side. It is like the question of a naughty boy in a school. In old days teachers used to cane naughty boys. A teacher was vexed with a naughty boy. He took a cane and asked the boy to stand up and pointing the cane to the boy, he said that there was a scoundrel at the end of the cane. Then the boy smiled and asked : "Sir, at which end of the cane?" So the search is only like this. The teacher has to find the scoundrel only at his end. The object of search is the person himself and with him only the search ends and he is the genuine secret which should be substituted at the end. Excuse me, if I have talked in allegory and symbol till now because in the mock lodges of wisdom which we call the ritualistic lodges of secrecy, we talk in terms of allegory and symbol. The result is that we know only the allegory and the symbol but not the secret.

And now a few words about the structure of initiation. Initiation is first called the fit stage of evolution. You know

the first course they get, the four stages of consciousness awakening. The first stage is minerals, then plants, and animals and then human. We are in the fourth kingdom believing that we are awakened into real human consciousness. Then we are expected to be awakened into the next stage of consciousness which is the fifth. For this reason the Masters call the initiation the fifth stage of wisdom and the first touch of initiation comes to us without our knowledge. It is that stage which makes us comfortable by everything around us. It is that change which makes us question and understand everything around us. It is that change which stops us from seeking for an opportunity and makes us realise that what we are living in is an opportunity and nothing else. Generally we do not look to the opportunity in which we are living, we ignore the environment and the stage at which we are, we fail to know. This is called an opportunity in real sense. We begin to complain against the present stage and begin to look to something which is far off which is not at all our property. If I stand in the airport of Geneva and if I expect a flight from Paris to Rome, that is stupid. I should purchase a ticket from Geneva to Rome. So I should learn to know the station where I am and the airlines from Geneva and not from Paris and the timing and the fares from Geneva and not from Paris. I should not complain of another passenger who is at Paris. If I know that he is starting from Paris to Rome, if I complain against him while I do not start from Paris, there can be no worse stupidity. Similarly with us. Whenever we complain about our present position and environment and complaining against what we have and thinking if we can get something else and if I were to be a millionaire, I would do all the good things. If I had been the Mayor of Geneva, I would have done some great things. The would-have-dones are all utopia and what



we are is the real thing and when we begin to get really convinced of this truth, we can believe that we have entered the zone of initiation called first initiation. Another confirmation test that we have entered the zone of initiation is : as long as I am curious to know in what degree of initiation I am, that is a sure test that I am very far from the first door of initiation. The door is never opened for those who are anxious of themselves. It is a wonderful magnetic and electronic door-way and only when you learn to walk light without pressing too much the floor under your feet, then only the door opens. Even then you cannot smuggle your wife through the door because the door is electronic, you must remember. It allows only one person at a time. The moment you enter, the door is closed. Again your husband or wife should know the art of placing the first regular step. If he presses too much the door will not open. Every time the door is opened to each one separately (individually) we should remember this also. As long as I am interested to know when I get initiated, I can be sure that the time has not yet come.

There is a little story about initiation in India. There was a spiritualist and great scholar, who had grown very much in spiritualism down to the Manipuraka chakra. Down through his beard his spiritualism had grown too much. From morning to evening he did penitence and penance without moving any part of his body. Serious penitence! Fighting God for liberation. Opposite him in the forest was a shepherd who was standing there with a stick in his hand, tending his sheep. A mystery man was going by that way and the spiritualist stopped him and asked him, "Where are you going?" He said, "Upto the city of the Creator." Then the spiritualist asked him, "When are you expected to return?" He said, "I will return by the evening and I will come this way to home." Every

we are least bothered of what happens to us tomorrow, then we have safely entered the first door of the first initiation. It appears incredible to those who have not crossed that gate and people do not believe that it will be very sweet. They believe it is sweet poetry and philosophy but they cannot believe it is true. Only when they enter the first portal then they begin to believe it so sweet and so true. This is what the Masters tell us about initiation and what our experience tells us and, of course, it is not so very useful to speak of classification of the various initiations because what is the use of going into the detailed classification of something which is not yet familiar to us, when we are at the doorway, it is enough to try to enter the door. After entering, there are the brothers of the Brotherhood who will make us know the structure.

# YOGA OF PATANJALI

*(Lecture delivered at Geneva on 11-11-1976)*

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I thank you all for the happy presence you have given me this evening. This evening I am expected to speak something about Patanjali's Yoga Sutras. It is a bit difficult because in India I teach the Patanjali's Yoga Sutras to a batch of students. For each batch, the course takes two years. In one lecture we can have only a correct idea of the scope of the science.

Yoga, as a subject, is dealt with by many hundreds of authors in Sanskrit. But Yoga as a science is dealt only in two books. They are "Patanjali Yoga Sutras" and the "Bhagavadgita". The difference between the two books is that "Patanjali Yoga Sutras" contains the pure science of Yoga practice, whereas the "Bhagavadgita" contains something more : that is, Yoga living and Yoga realisation. Yoga practice in perfection is only one-third, Yoga realisation is one-third. Whereas the "Bhagavadgita" contains the three parts, "Patanjali's Yoga Sutras" contains the first part exhaustively.

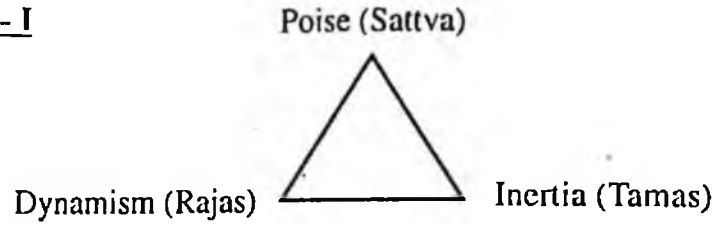
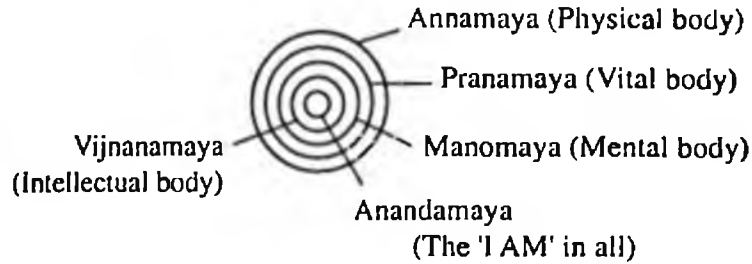
The first point I want to bring to your notice about the speciality of the Patanjali Yoga Sutras is that they are not discourses at all, they are instructions. The first Sutra itself gives us the warning that this book is not a book of discourse or philosophy. It is not at all a book of theory or explanation of anything. But it is the book of instructions on the practical side. The first Sutra is : "Atha Yoga Anusaasanam". 'Anusaasanam' means instruction. But, of course, there are some translations into English and other European languages

which translate it as 'discourse'. Whenever you find the first Sutra translated as anything except instructions, be sure that the translation is not correct. This shows that it is very important for us to practise Yoga according to "Patanjali's Yoga Sutras". The second peculiarity of this book is, it does not contain the names of the six Chakras and the Kundalini; this is because the words Kundalini and the six Chakras contain only an explanation of what happens when we practise Yoga. "Patanjali Yoga Sutras" contains what we have to do in Yoga. Similarly "The Bhagavadgita" also does not include the names of Chakras or Kundalini. Keeping these two points in mind, we try to have an idea of the contents of the text. We have the definition of Yoga and the scope of the subject in the second Sutra. The Yoga Sutras explain the difference between the consciousness of a Yoga practitioner and a layman, the methods that are practical to achieve the Yoga consciousness, the division of the whole psychological activity of the human being into various planes of consciousness, the process of the activity of the psychological mechanism and the nature and the causes of obstacles that come in the way of the psychological mechanism, the five different stages in which the psychological mechanism functions and the way we have to behave to neutralise the various types of obstacles— Another part contains the systematic division of the practice of Yoga into eight steps. Therefore this is called the 'eight-fold path'. It contains an explanation of each step and a definition of the states of consciousness, the process we have to follow to achieve each state of consciousness. Another section of the book contains the process of meditation in various planes of our consciousness, and the type of enlightenment we get through each process. Consequently there is also an understanding of our relationship with sound and light.

The main content of the "Patanjali Yoga Sutras" is, in short, as follows : The relationship between the sounds we utter and syllables ; the intelligence that groups these syllables into words ; the relationship between the word, the meaning and our mind ; the relationship between a thing in the world and its properties ; the relationship between the various qualities and properties of anything around us and the mind ; and the various types of triangles of consciousness that we can form with the word and the meaning and the qualities of the substance; the liberation of our consciousness from the various types of conditionings. Before we go into the definition of what Yoga is, let us have a rough idea of the yogic anatomy of the human constitution.

### YOGIC ANATOMY

The yogic anatomy is somewhat different from the physical anatomy. It includes not only the structural body, but also the functional body—the body of forces, the body of energy centres, the passages between the energies and the mind, the gateway between the mental forces and the vital forces (which we call the respiratory and the cardiac system) ; the relationship between the mental force and thought ; relationship between thought and imagination, relationship between thought and emotion ; difference between pure thought and conditioned thought ; difference between consciousness and thought ; difference between consciousness concept and the pure nature of consciousness. It has also an anatomy of the many layers of the higher consciousness, the total of which we call Buddhi, and finally the Light with which all these layers are formed. Such is the yogic anatomy and psychology of the ancients. It is a bit different from the modern anatomy and psychology. Therefore let us have a rough idea about their anatomy.

Figure - IFigure - II

The first figure indicates the triangle of forces that are manifest in nature. Nature is the mother of all and from nature comes out the creational nature. Upon the surface of the creational nature emerges the creative nature. Upon the surface of the creative nature the creation exists. This is well-explained in the eighth chapter of the Bhagavadgita. It is enough if we remember that the triangle of forces contains three aspects : dynamism, inertia and poise. These three forces work out everything that exists. Dynamism is called 'Rajas' in Sanskrit; inertia is called 'Tamas' ; poise is called 'Sattva'. Matter, force and mind are composed of only the triangle of forces. Just as the same substance exists as water, ice and steam, the same triangle of forces exists as matter, force and mind. This should be the first concept in our mind.

## KOSAS

The next concept is about the Koshas. When we come to our constitution we have this physical body. In Sanskrit it is called 'Aannamayakosa'. 'Aannamaya' means metabolism. The second is : vital body, in Sanskrit it is called 'Praanamaya'.

Praana in Sanskrit, means pulsation (wrongly translated as air by some, and much wrongly translated as wind by some, and equally wrongly translated as breath by some). For example, Praanayaama is always wrongly translated as the control of breath. It is the control of pulsations, but never, never the control of breath. The third is called mental body. In Sanskrit it is called 'Manomayakośa'. The fourth is called intellectual body. In Sanskrit, it is called 'Vijnaanamayakośa'. So we are having four planes of existence in us : the physical plane, the vital plane, the mental plane and the intellectual plane. These planes exist in something else. Our constitution exists floating in that something like a wave in a river. Take a glass tumbler and submerge it in a river. The tumbler is in water and the water is in the tumbler. Similarly, we exist in it, and it exists in us. This is called the fifth Kośa. It is what is called the 'I AM' in us all. The Vedas say 'know I AM'. The Vedanta philosophy calls it Atman. Atman means Self. "The Bhagavadgita" says: There is no principle higher than 'I AM' and also says 'Submit everything to the 'I AM'. The Gospel says : I AM the way, I AM life, I AM resurrection. In Yoga it is called 'Aanandamaya-kośa'. Ananda means absolute state of existence or bliss. With it all the other four principles are prepared. It becomes denser when it is intellect, when it becomes still grosser it is the mental. Still denser it becomes the vital, and the densest is the physical. This whole creation is only a play of these planes from one pole to the other like a pendulum.

This Ananda is the first principle which descends into matter through the other four layers. When it touches the physical state, its degree of illumination is like our sleep. Again it retraces its path of consciousness. On our earth it takes the shape of our minerals. Then it has its awakening in the mineral

kingdom. We call this the nuclear awakening. The second awakening is into the plant kingdom. Then the third is the animal kingdom, the fourth is the human kingdom, the fifth is 'Itself.' So, the human kingdom is a wonderful kingdom where all these lower kingdoms meet in the 'Itself' kingdom. That 'Itself' is the name of God. The scriptures call it 'I AM'. In the "Bhagavadgita", Krishna says : "All the scriptures sing about it in various stories, allegories, and fables, but only by one name, the 'I AM'. Therefore 'I AM' the Lord about whom the scriptures speak." Now we have a rough idea of the yogic anatomy of the human constitution.

We have five senses : the sense of touch, taste, smell, sight and hearing. In this body the tube is there through which I AM passes. But here... there is a mirror; the mirror has internal reflection of things. It is like a circular room where the inside of the wall is mirrored. There is a light in the middle of the hall, a light of very, very high illumination. But at the same time the outer side of the wall is also a mirror. So, it is the house of the magician who is white inside and black outside. Inside he is a white magician, outside he is a black magician. So, whatever touches the surface it reflects. If anything comes and touches the surface, it takes the shape of our touch and we behave in terms of touch (we'll stop behaving as ourselves). We forget our name, the I AM ; we remember our name as 'touch'. If anything comes and touches our taste we forget our name I AM and we remember our name as 'taste'. If something touches our smell we forget our name as I AM, we remember ourselves as 'smell'. If anyone questions you: what is your name? Then we say, 'I am touch', 'I am taste', we also use the same name 'I am' for all these purposes, though we forget that our real I AM is here... (in the middle). So this is the original I AM, and the other is the duplicate 'I am'.



In the scriptures one is called God and the other is called devil, the shape and shadow of God. He gives us whatever God gives us but on one condition, we have to sell ourselves away to him. God does not demand this.

It is enough to remember that whatever comes into touch with us touches the outer mirror and will be reflected outside. The result is, we wrongly understand that 'I am here'. In fact the I AM in you, you are here... (in the interior, the centre), but you always look at yourself here ... (in the exterior). Whereas you are the master of the house, you always locate yourself in the compound around the house and therefore you punish yourself by walking in the chill outside when you have the real privilege of enjoying everything inside.

This I AM is called 'Atman' by the Vedantins and 'Isvara' by the Yoga scientists. Patanjali calls it 'Isvara' (meaning : Master). So, you are the Master inside. We feel we have a mind but in fact, mind is part of ourselves. Just as it is meaningless to believe that we are our boots, it is equally meaningless to believe that we are our body. There are some who believe it and go on worshipping their body with everything it wants. They go into great sorrow whenever there is some danger or disease to the body. These slaves of their body are very much scared of old age. From their young age they fear that they are getting old. The fear of old age haunts them throughout their lives like a wolf, and finally they are killed by another wolf – death. They have no time to enjoy life because they live in constant fear of old age and death. They are always busy to do something to their body and their hair and their lips, so that they can convince themselves in the mirror that they are not so old as they are. So, this black magician puts us to all sorts of difficulties, all sorts of illusions and troubles.

With this basis, we will be able to understand the science of Yoga better.

This process of reflection in outer mirrors is called 'Vritti' in Sanskrit. It is not the Light, but the glow around. 'Chitta' means mind with the senses, 'Vritti' means the reaction. As a result of this reaction we live outside ourselves. All the hundred years or fifty years or sixty years we live, we leave our wonderful palace and its splendours inside and go round the compound wall. Sometimes on the tongue, in the nose, in the ears; like that we try to enjoy fool's paradise when there is real paradise (inside). This is the process of Chitta Vritti, the reactivity of Chitta. Throughout the life we live only in reaction, not in action. We are busy and we are never active. The busy phase haunts us like a disease. We are busy enough to increase our hypertension and live conditioned by the environment. If we can stop this process then we are what we are (I AM that I AM). If we do not know how to stop this, we are the objective consciousness.

Patanjali defines Yoga like this : 'Yoga is the process of stopping the reaction'. This is the second Sutra. 'Then we have an experience of what we are, otherwise we are acting according to the reactivity'. We are the environment, we are not ourselves. We are sight when seeing, we are hearing when hearing, we are taste while tasting. This is the fate of those who do not know the art. Thus Patanjali describes the five types of reactivity. The right steps of Yoga are as follows : the first is 'Yama', the second is 'Niyama'. 'Yama' means regulation. 'Niyama' means rectification. The third is 'Asana' meaning stability. The fourth is 'Praanayama' which means regulation of pulsation. A contraction and an expansion alternate as creation.

The property of pulsation exists in space and in everything that is created in space. After some hundreds of stages of pulsation, space produces a centre which we call the sun. This sun also pulsates. Through millions of years he contracts and expands. In this process he produces the orbs of the planets and the planetary bodies. As a result of this pulsation every one of us pulsates. The heart pulsates and the result is we are living. The lungs pulsate and the result is we are breathing. Similarly we have the pulsation in many centres of our body. The stomach pulsates, we have the digestion. The kidneys pulsate, we have the urine filtered. The bladder pulsates, we have the urination, the intestines pulsate, we have the excretion. Pulsation exists as peristalsis everywhere in us. This double pulsation is called 'Praanaa' in Sanskrit. 'Praanaa' is not air. Praanaa is not wind. Praanaa is not breath. Praanaa is pulsation. Praanaayama is the art of regulating the pulsations in our body.

These four are the preliminary steps of Yoga practice and the remaining four are called the advanced steps. The fifth is called Pratyahaara, or bringing back. This 'I AM' in your head is the prodigal son who goes away and wanders. This I AM in the heart is the faithful son of the Father, and now it is time for the prodigal son to return home according to the fable of the Gospel. It is time for a great feast. So, if you have to bring the 'I AM' in the head to the I AM in your heart, the process is called 'Pratyahaara'. That can be brought only by bringing the mind to the breath. When you begin to think of your breath while you are breathing, the mind thinks of the breath. As a result the mind remains with the breath (the mind comes to the heart). Then, your mind and breath stand as one.

There was a foolish king in ancient days. He was very fond of hunting. Some black magicians trained a dog to speak human language. They brought that dog to the king. Then the king purchased the dog for 50 million Francs and he took the dog for hunting. When there was a wild pig he asked the dog : 'You go and hunt'. The dog said : 'You go and hunt'. It is trained only in repeating whatever we talk. It is not trained in hunting. Then the king said : "Do you know who I am? I am the king". The dog said : "Do you know who I am? I am the king." Then the king said : "You fool, you are a dog." The dog said : "You fool, you are a dog." The king was helpless. The story of this dog is nothing but the story of the mind. If you close your eyes in Yoga practice and ask the mind to keep quiet, it begins to ask you to keep quiet. If you say : I should not think anything, the mind says : I should not think anything, I should not think anything, I should not think anything. After twenty or thirty years of Yoga practice if your friend comes and asks you : 'Could you concentrate your mind? How far are you successful?' Your reply is only : "Comme ci, Comme ca." The mind is a wonderful joker. When he is speaking inside, how can we concentrate the mind? It is through the mind we have to try to concentrate and the effort is to stop the mind. It is like trying to capture the thief with the help of the same thief. Now, what to do?

If you put a soap in a handkerchief, afterwards the handkerchief smells like soap. The mind has such power. If you place an onion in a handkerchief, afterwards the handkerchief smells like an onion. Whatever you place into the handkerchief, afterwards the handkerchief smells like that. That is what we call 'Chitta Vritti'. Now, you place a lump of fire in the handkerchief, close it. No possibility is there that the handkerchief smells like fire. The handkerchief disappears

into the fire. Yoga is the process of rolling fire in handkerchief. Fire is the only one thing that can burn. Think of your breath while you are breathing. And then think your I AM somewhere around your heart. 'Isvara exists near your heart, in the form of the Light which you call I AM. Take refuge in the I AM in you, submit everything you have to the Light which you are,' says "The Bhagavadgita". That is the process of the fifth step, Pratyahaara.

Then we have the sixth step : it is called 'Dhaaranaa' or contemplation. The seventh step, 'Dhyaana', is meditation. The eighth is 'Samaadhi', absorption. No concentration at all. If you find the word concentration in Yoga text-books you strike it out with your pen. It is a wrong translation. One who tries to concentrate his mind is only the foolish king who purchased the dog. Many people who translated Yoga books into English brought that wonderful dog into their books. When we begin to concentrate in the Yoga process, we will be taken into concentration camps, and we will never be allowed out. How do you practise this eight-fold path? The process is to practise non-violence, purity of body and mind, purity of food, good company of people who can illumine us into the 'I AM', and the study of the scriptures, and trying to practise in our daily life that which is in the scriptures. All these things are explained in the book. But the essentials are given : It is not enough if you understand Yoga. It is not the understanding that you want but it is the becoming, the transformation. If we understand what 50,000 Francs are, we cannot become rich. If we very well understand what food is, the stomach will not be filled. We can know all the theories of how food is digested, and how strength is there in the body, how we are strong after eating, what vitamins are, if we read all the books we get exhausted. What is required is not the theory of vitamins,

but vitamins themselves. Not the theory of food, but food itself. So, in the Yoga practice what is required is not the understanding but our becoming something else, more valuable than the present 'ourselves'. Repeat the eight steps daily. If you go to the physical culture expert, where you can learn boxing, or developing your muscles, ask him all the details of the process of how to do these things, and what food to eat. Carefully do everything one day, and the next morning if you want to see your muscles, nothing will happen. For 10 or 15 years you have to do the same process prescribed by the physical culture expert. In spite of it when there is no difficulty or disease or obstacle, you may develop the required muscles.

'Abhyaasa' is called repetition. When I see you I should remember you are another form of I AM in me. Repeat this idea every minute, every second. Speak in terms of this, behave with others in terms of I AM. That I AM is called 'Isvara'. Repeat His presence in you and others, in work and in thought, in the process of giving and taking, in transaction of everything. While speaking with anyone, speak to Him through the person. While listening to the words of anyone, listen to Him through the person speaking. Repeat the regulations of your food, repeat the attitude prescribed. "Repeat," this is the one catch-word. And the second is : 'Vairaagya' non-attachment, or detachment (which is not at all abandonment). If I leave off my wife and children because it is very sweet and lazy to do it, there is no better philosophy than laziness. Then I will go into the forests, call myself detached. I am no better than the king who purchased the dog. Detachment is : neutralising the presence of others and realising the presence of God in their place. Then there is your mother, only to train you into the greater love. Gradually, through this wonderful

process of detachment, you will begin to love the I AM in the mother who is the Isvara and you will leave off the mother, because mother is only an idea in your mind. It is not existing in her. Similarly wife or husband. No person is born as husband, he is only husband to his wife. No lady is born as wife, she is wife to her husband only. So, the relationships wife and husband exist in our minds and not in the bodies. Take a duster and wipe off all the impressions you have in the mind. The persons are the same outside. Isvara exists in them. All these persons disappear. Repeating and detachment should be practised constantly. The third is, total surrender. Patanjali calls it 'Isvara Pranidhaana. Surrender everything you have; surrender of everything you have, to what you are. This is the final goal of Yoga practice.

You have to call Iswara by His name. You have to call the I AM in you and Patanjali gives us the process of calling Him. This is the highest message of Patanjali. The process is like this : while thinking of your breath, you breathe in slowly and breathe out slowly, listen to your breath. While breathing in, you will listen the sound 'So' because somewhere in your nose there is the regulating gate of inhalation. While exhaling, the regulator is in your throat centre. While you are breathing out it is the throat which regulates your breath and it gives the sound 'Ham' because 'H' is in the throat, 'S' is in the nose. You will gradually begin to listen to these two sounds. The consonants disappear in the last process and what remains is ... OM ... it is called our address to Isvara. Isvara Pranidhaana, that means total surrender by addressing Him. This is the process of Yoga practice. Then "The Bhagavadgita" gives us the Yoga way of living, and in the 18th chapter of the "Bhagavadgita" it gives us the Yoga way of realisation.

## BOOKS ON YOGA

Two translations according to me can be relied upon for practical purposes. One is not available and out of print. That is made by Mr. Ganganath Jha, Vice-Chancellor of Allahabad University. The book was first published when I was a child. Fortunately I could secure one copy and I have one in India. I am a bit selfish. The second is available now, that is the teaching of Master Djwhal Khul to his disciple Alice A. Bailey, by the title "Light of the Soul." I think and I believe it is also translated into French. Originally it was dictated in English to Alice A. Bailey and subsequently translated into French. According to me we can safely rely upon that book for practical instructions. If some people find it a bit difficult to follow that book, if they feel they want a short translation at first before they can follow the bigger book, there is a good, scientific and very short translation which I feel is good. That is the translation of "Patanjali Yoga Sutras" by William Q. Judge. That is published from Los Angeles by the U.L.T. Publications (United Lodge of Theosophists). It is very short and only a translation and no explanation, but a good translation.



# HEALTH, HOPE AND POSITIVE THINKING

*(Lecture delivered at Village Coxyde Near Liege,  
Belgium on 3rd October, 1981)*

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I thank you all, especially the house for creating a pleasant evening like this. Today I am asked to speak about health, hope and positive thinking.

Health is generally understood by the medical science in one way and yogic science in another way. By the medical science health means curing a disease. By the yogic science health means not allowing a disease to enter the body. It is more of the habit of keeping without disease. When there is an emergency and when there is ill-health, the question of curing and healing arises. So the science of maintaining the health comes. Therefore the science of maintaining the health is more important than the science of curing and healing. That is why all the orthodox systems of medicine, the Homoeopathy, the Ayurveda, the Unani, the Acupuncture and the Hippocrates systems— mainly teach the principles of health and the way how to maintain health. Health is affected when there is some transgression of nature's law, i. e. our duty towards food, rest, thought and sex. When these are not properly observed in nature and we take our own way against nature, there is possibility of health going wrong. Therefore, the Science of Health is more important than the Science of Healing. Science of Healing is more than the Science of Cure.

There is a difference between healing and curing. In English only these are two different terms but in no other

language. There are two different terms because when you follow nature's laws there is no necessity for different terms. Cure means attacking a disease and making it disappear from the place where it has occurred, while healing means restoring health. The doctor who wants to cure, focuses his attention on disease; the doctor who wants to heal focuses his attention on the individual and not on the disease. This is clearly explained in all the other systems except Allopathy. Similarly Homoeopathy also explains this difference. To cure a disease is different from healing a person, because curing a disease causes more ill-health, while healing a person restores health. To follow the law of nature, and to maintain the system according to the Law of Nature keeps us away from disease. Because of the city life and because of the busy way of living, generally much time is not left for us to take care of our constitution. We are forced to keep worried about things other than ourselves. Even the doctors are forced to spend more time for others than for their own constitution. Then what to speak of others? In the ancient days either in the Occident or in the Orient, I mean before the Industrial Revolution, it was customary, to maintain the physical body, to maintain a daily routine for the constitution. In this respect there was no difference between the Occident and the Orient. It is only after the introduction of industrial way of living, the custom was lost sight of in the Occident and now gradually in the Orient too. We cannot complain of industrialisation because everything is invited by the human being. Without the consent of the human being nothing comes into the human society. So what we now call evils of society, what we now call pollution, they are all results of invitation by our own mind. If they have created any problems of health, that means the mankind created its own problems and it is for the mankind

to solve them. So there is no scope for criticising that the modern life is bad, because it gives us no solution.

The humanity of any century is modern in its own way and it thinks the previous centuries were not modern. For example, the 21st century young people read about us, in the books written by themselves, and that we lived a life of pollution; They pity us because we had great mental tension in society. They also pity our poor common sense that we struggled to make our life happy but we had no time to be happy. Every attempt of 20th century is to make life happy but we have no time to enjoy happiness. Therefore, the people in the next century will find fault with us, considering 20th century human beings as primitive people, who could not overcome their weaknesses, who could not overcome their psychological tensions and who could not get success of mind over matter. Their mind was conditioned by body. This is the estimate they will have about ourselves. Otherwise we cannot seek a solution from the present man-created evil. The inability to solve the problems caused mutual differences, criticism and fault finding nature among many branches of human activity.

Incapacity to find a solution makes us blame one another. For example, the various political sections of the world have great fault-finding nature against one another, similarly the psychological experiments, and similarly the experiments of sociology. The materialistic scientist thinks that philosophy and art have no value and the philosophers and the people of religion think that materialism has no value. Therefore, mankind has entered a stage of ten blind men, trying to know what an elephant is. Ten blind men are taken to an elephant and are asked to examine the elephant. One fellow touches the leg of the elephant and says that the elephant is like a tree.

Another feels its belly and expresses that the elephant is like a drum. Third one touches the tail of the elephant and says that the elephant is like a stick. The fourth touches the trunk of the elephant and says that the elephant is like a snake. So they have no common understanding. But to have good health, we must have common understanding. I should understand you and you should understand me and begin to live in a world of understanding, call it Yoga, call it Philosophy, call it Psychology, call it Metaphysics. What is required is mutual understanding and the goodness required for mutual understanding.

The human constitution has two pious instruments, one is the heart and the other the head. Each is as equal as the other but one is a little more important than the other. When the head does not work, still the heart goes on working, he who denies and reverses it is called an idiot because when the heart stops working, the head cannot go on working, the other parts of the body also cannot go on working. Therefore, common sense says that heart is more important instrument, but physical heart is different from the functional heart— just as the physical mind (brain) is different from the mind that is working. A power is working in the head, we call it the mind which is a bundle of many layers - layers like intelligence, imagination, thinking, recollection, power to discriminate, power to decide and the power to choose the right and reject the wrong. Like the structure of an onion, the mind has finer and finer layers inside. When we come to the function of the heart, it has only one power, that is the power of love, the power of affection. There is a consciousness which knows that power, without any training or education just as the newly born child knows that he has to breathe—just as a consciousness in him knows that his lungs should take only

oxygen and give out only carbon-dioxide though it has no idea of any chemistry at all. Similarly if you keep your finger in honey and place it on the tongue of a newly born child, the child knows that he should lick and no school or college is required to teach him to lick that. Similarly there is another consciousness in us that is working in the heart and that feels the love without any training or preaching. Unless it is unnaturally killed, the living being is, by nature, loving-being. The parent has his love for the child. An uneducated mother does not know that the love exists in the heart and that the heart exists here (demonstrated). While she is speaking about her child who is in some other place, she says, "He is my child" and automatically the hand goes to the heart. So there is the consciousness in us which we can call love-consciousness, which the modern psychology has not yet begun to understand. Unless one uses the love, one cannot understand any science through love. By using like this only, the psychologist can understand that there is a power of love. This power of love keeps the functions of the heart and by that power life has the love to live. It is instinctively against life being taken away by itself. Sometimes an individual may commit suicide ; but it is against the love of life and a great fight will be there between love nature and mind nature. So the capacity to continue to live and sustain the body to you and make it a seat of consciousness is the Love nature.

It is continuously working in all of us and if it is allowed to work naturally, it keeps the health constantly good, until a few minutes before death. A person who is not very mad after using medicine or the person who is not very mad after satiating his desires and does not make his body a wreck because of his overuse for desires, he lives active till the end of his life. Until a few minutes before he leaves his body,

he will be attending to all his duties personally. This is the first observation about health. That is : Do not habituate the constitution to medicines. The more we use the medicine, the less will be the resistance in the constitution to protect itself. That is why you find better natural health in animals than in civilised human beings. That is why you find better natural health in the people of uncultured countries who are doing physical labour in the sun and in the rain. You will wonder how they are not infected by diseases. You will wonder how contagion does not touch them. If such a one has a cut on his hand with a rusted knife, then he immediately takes dry sand and applies it to the wound and presses it for some time; then wipes it away and takes some leaves of a plant and presses them to the hand and applies the leaf juice there and again goes on working. The wound is exposed to the weather. In the language of the doctor, there is no greater sin than this, because all the contagions that are existing in the world can come and suddenly attack him and virus enters his body directly; but if you take the statistics, the contagion is more in the families where too much care is taken, where foods are selective and where only vitamins are eaten instead of food stuffs.

What is the cause? The more you try to prevent the constitution from protecting itself, the more it loses the capacity to protect itself. Because one of the fundamental rules of healing is whenever there is a disorder in the constitution, it is the vital force that heals the ailment and never-never-the-medicine. Understand, till today, medicine has never cured any constitution. If it is a correct medicine, it stimulates the vital force which heals itself. So it is always the capacity to heal in us, that is healing us. For this reason, healing power is more in children and young people than in old people because

gradually the vital force decreases according to the age. So we should take our daily life into account. Take the daily life and routine as a standard for our observation and not at all the medicines that are available.

If we understand our constitution, it has three different parts mainly : One is the physical matter of the body which contains some minerals from the earth and which are daily replaced by food extracted from animals or plants. This is called physical body or its structure.

The second is called the vital body. The yoga science calls this *Pranamaya Kośa*. It is made up of force, not matter. The functional or the vital body in us is working through our nerves with its centre as the spinal column and the starting point is the head. Just as the electric wires are not at all electricity, similarly the nerves are not at all the sensations that are working through the nerves. That which is working through these nerves is a force like that of electricity which is different from the electrical material we use. For example, the mike, the radio and all the wires and filaments, installations and switches, the bulbs and other things- they are only physical vehicles for the electric current; whereas electric current is not any of these physical vehicles. But it flows through all these things. Electric current cannot be seen but it should be believed. If any materialist does not accept the existence of electric current, let him touch the electric wire once! Similarly if any materialist doctor does not accept the existence of vital force in us, he can cut a part of his body and see that it is vacated from the cut part. So the difference between the corpse and a living being is the vital body. This is the second part of the human constitution.

The third part is the bundle of fine layers known as the mind. So in us there are three layers- matter, force and mind

and there is no necessity to confuse any one of them. When the body is healthy all the minerals and tissues are properly circulated in the blood, we can call it the health of the physical body. It is not scientific to say that the physical body has health. Health exists in the vital body and the effect of health manifests on the physical body. Just as electricity exists on the invisible planes, and it makes its phenomenon manifest on the physical plane (like the light to the eye, the sound to the ear and the great working of engines, and so on). Similarly we can understand health only through physical phenomena. All people should have a good understanding about the position of health. Health exists on the vital plane and the effect of health manifests on the physical plane. So our physical body is only body of manifestation of results and not the causes. If a doctor examines physical cells for the cause of a disease, he should go on examining the body under an ultra microscope leaving the patient to his fate.

So, a student who is practising yoga or an individual who wants to be healthy leaving no chance to ill-health, he should understand that if there is ill-health in him, the causes are on the vital body and it causes physical tissues unhealthy. Now why should the vital body contain the causes of ill-health? It is because the mind contains ill-health, and it descends into the vital body. For example, if the mind prefers a food that is not good to the constitution, we should understand it as a mind with ill-health. Similarly with other habits. If mind is attracted by habits which are detrimental to health, either on a personal level or on a common level, we should immediately remember that our mind is not healthy. But generally it is not believed that health exists in mind or disease exists in mind. Many people including doctors do not believe that the mind can be unhealthy while the body is healthy. For



example, I come to you complaining that my physical body is all right but I am not able to sleep in the night and thoughts are haunting the mind. One person says that thoughts about his future haunt his mind; another person says that thoughts about the financial future are haunting his mind; a third person says that thoughts of sex are tormenting his mind, a fourth person says that fears without causes are haunting his mind; a fifth person says that he is afraid of looking through the window in darkness; a sixth person says that he is afraid of being alone in the house; a seventh person says that he feels there is some other person in the house when he is alone, hence he is sleepless. Yet another person says that some spirit is possessing him and forcing him to do things. Another person says that a great Master is visiting him daily and dictating to him accounts about his friends. For example, one night the master visits my mind and tells me that he is a great Theosophical Master. He says he is Master Morya or Koot Hoomi. He dictates to me that my friend Michale should eat daily 20 tomatoes. Every morning I call my friend Michale and tell him that I am a medium of master Morya and Morya has dictated that he should eat 20 tomatoes; and if poor Michale believes it, he begins to eat tomatoes for nothing. A psychologist comes and decides that I am having suppressed desires. If I say I am not able to sleep, he advises me "Do not think too much. Begin to sleep for yourself". (Who is unfortunate to think too much that he cannot sleep? But those who think too much cannot help it.)

When a body is clinically examined, it does not show any disease at all, and the doctor assures him that there is nothing defective in him, whereas the patient is assuring the doctor that he is not sleeping. This is what is meant by the mind being unhealthy and then after 10 years you find the

patient having some basic trouble on the physical body. If the disease which was in the mind has come to the liver, then only the medical expert can call him a patient. If it has descended into the region of his lungs, and forms a harbour to a virus, then the specialist says because of the virus infection, he has got the disease. If virus were to be the cause of my lung disease, I and my friend are living in the same house, why should the virus attack me only? The susceptibility is given by the mind, and the infection is invited. So mental health is the most important thing required.

What is required to maintain mental health is the proper advice we get from the most ancient books of wisdom which we call Scriptures -- the Scriptures of any nation. They do not belong to any religion. The religious people make a sectarian discussion of the Scriptures. You should therefore read the Scriptures directly, try to understand and follow the life given in the Scriptures, as much as possible. Do not read Scriptures through the people of religion.

The Scriptures give us the key of positive thinking. Do not have opinions about others in your mind. This is one of the injunctions of the Scriptures. Do not suppose or pre-suppose about any one in this world, because it is your mind that is bearing the burden of impressions. If you have thousand friends, you will have thousand impressions in your mind which will help neither yourself nor your friends. If your friend wants any help, do it. That requires no impression. If you do not like anybody, do not like only that moment; do not carry your dislike for more than a few minutes. So, if you remember your dislike and anger for more than one day, it is you who are suffering and not the other person. If I have a malice towards you, I am the sufferer of the malice, because of my malicious nature I will not be able to sleep. If you call me

a fool, I begin to feel for it, I am making the words true. You have called me a fool and forgotten it, but I remember and remember it and tell hundreds of my friends that you have called me a fool. By telling so, I call myself a fool hundred times, whereas you called me a fool only once! That means proving it to be true. This is the procedure of positive thinking what the scriptures give us. Take the behaviour of the child. If you use harsh words towards a child today and call him tomorrow with kind words, he will come to you. What is wrong with him? If you use harsh words towards a grown-up person and tomorrow address him with kind words, you know the result. Therefore, the response of the child is positive. That should be the right attitude of a grown-up person. The child is continuous in its mind, except the capacity to feel play of everything. Whatever happens around him has no effect upon him. He has no obligations with anyone. When he feels the hunger, he eats. The grown up feels the hunger but he cannot cross the limitations and obligations and observe what is being reported to you by nature. When you want food, your belly tells you. When it tells you, you immediately answer to it. When it tells you, "It is enough", immediately stop eating. Within 15 minutes your friend comes from a distant country. After 5 years you have met him. He very much likes that you should eat with him. Now you have to decide if you want health or if you want healing or you want cure. We have to choose because we are given by God the power to choose. If any one does not like to call it God, we call it nature because in the modern age there is an allergy to the word God, because some people are not evolved enough to feel God's presence. It is the level of human evolution that makes us feel the presence of God. If anyone has any allergy towards the word God, let us not criticise him. Let him wait until he is ripe in his

evolution to feel the presence of God. Until then let him call it nature.

Nature has given the power to the human being to choose. The plants, the animals and the minerals, they have their own behaviour and reactions which are guided and governed by nature. Nature has never given them the power to choose. If an animal begins to eat, it stops when it is not required and it does not eat even if its friend comes from America. As long as the living being is in the animal kingdom, the friend never forces him to dine with him once again; because when I want, I eat. When my friend wants, he eats. This is the case as long as I am a donkey, a dog or a cat. The moment I enter the human kingdom from the animal kingdom, there is a big critical point in evolution, and the power to choose is given to the individual. So whether to eat or not is to be decided by myself and not nature. But, for every act of ours there is a result in nature. If I put sugar on the tongue, it is sweet; if I put salt on the tongue, it is saltish and there is no error in it. Similarly whatever we do in nature, it has its own effect and impact on others. If we commit the fault on the physical plane, it affects the physical body. If I eat with my friend once again, that is not enough. I have to eat something else and that is medicine. So comes the necessity to go to medicine. At the same time, you need not insult your friend. You need not disappoint your friend; you can invite him to dinner, keep company with him and let him eat and you enjoy. If your friend does not like it, let him understand that liking is not breaking of others' principles. Through gradual and constant procedure of mastering the mind, you will be able to practise positive thinking that your friend is happy and never expects you to behave according to his thoughts but understands that you behave according to your convenience,

and that he is free to behave according to his own convenience, thus not inconveniencing each other. That is the definition of true friendship and eating for each other need not be the friendship. This may not appear very sound to some Occidental minds but nature has no compromise. It has its own law and rules. Remember, transgressors have to pay the penalty. We understand that policeman is not our enemy but if I forget my passport somewhere, if the policeman asks me to stand in the customs, am I right in calling him cruel? If he does not ask you to stand like that, is there safety in the country? Unless there is a filtration of the persons who are coming into the country, where is the security in the country? The individual inconvenienced should understand that the country's safety is the convenient way. My inconvenience is not due to the police but due to my forgetfulness of my passport. The law of the country is for the security of the country. Unless one appreciates the law around oneself, one cannot appreciate the law of nature.

Therefore, it is compulsory that a spiritualist should be a law-abiding citizen. If I say I am a spiritualist and I should be exempt from police rules, it is like an animal saying I am human being. One who believes in privileges can never be a spiritual being on this earth. A spiritualist is one who believes in duties and not at all in privileges. If this is not pleasant, let us leave off spiritualism. If we want to be called spiritualists, let us have the healthy way of living. So understand what positive thinking is. If I think about you first and if I stop living according to your thoughts, if I begin to live for you, then that is called positive thinking. Once again I repeat, we should stop living according to other people's thoughts and we should begin to live for other people's work. Unless this change occurs in us, we cannot say we have positive thinking.

Unless there is a positive thinking in a human being, the lines of force in the vital body will not be properly arranged. Unless the lines of force in the vital body are properly arranged, the tissues in the physical body can never properly form. When the daily metabolism does not allow the tissues to form properly, the existence of disease in our constitution can never be eliminated. Any part of the body may contain a germ of a disease as long as there is unsocial thinking in us. The sentence, "Love thy neighbour as thyself" cannot be properly understood if there is no healthy thinking. The unhealthy mind questions that sentence. How can I love my neighbour if he is a bad fellow? This is the reaction of a diseased mind. So the scriptures wait and wait until we begin to follow them.

Again another rule of positive thinking is, do not be inquisitive of what others think of you. It is a typical test of a diseased mind that when two of you are talking together and smiling to each other, I think, it is only about myself. We do not understand this as disease normally. Therefore, we do not find the cause of disease. Even though you are really thinking bad of me, why should I react and be a shareholder of your suffering? That is the logic of a healthy mind which we find only in the scriptures and which we have to practise and begin to understand.

The third law of positive thinking is, I may find something wrong in you. If I do not like you for certain reason, I should come to you and talk only to you about that, and with no one else at all. As long as I talk about your defect with others, understand my mind is not at all healthy. If I find some defect in you, it may be your defect or it may be my defect. So there is only a 50% chance and if I talk to him about you, can I have any scope of rectification? I can not rectify either of us but the only thing I can do is to pollute the third person

also. Understand and tell me whether these are in scriptures or not. Not only in stories but the Lord spoke in parables and allegories also. If he had spoken only directly we would not have understood at all. So such things only make positive thinking. Having many good things in the mind never helps us. Doing one good thing with the physical body begins to help us. There are two different sections in our mind: one is the layers of onion which I told you and the other is what we call our basic nature. This basic nature produces our own individual behaviour - my likes and dislikes. I cannot think freely because I am a slave to my likes and dislikes. This is the bottleneck of independent thinking of everyone. People believe that there is a freewill to them which is true, but people do not understand that their freewill is conditioned because it is slave to their likes and dislikes. There is a state of helplessness and slavery which the scriptures call bondage. It is nothing but self-conditioning. This is what is called the association of our own deeds. If I eat too much today since my friend met me after a long time, tomorrow I have an association of thought in my mind that the coming of my friend to me was the cause of my appendicitis. That is the reason why I had thoractomy. My friend was the cause that the doctor made a plus mark with his knife. That wrong association is stamped on the mind. Whenever I see my friend, I see him only with this spectacle because to see everyone in this world, we have a separate spectacle. That is what is called our impressions about others and we behave accordingly. We behave according to the other person and we have no time to behave according to ourselves. With brother, we are brother-conscious; with wife, we are wife-conscious; with a friend we are friend-conscious, with an enemy we are enemy-conscious; but we have no time to be our own consciousness. This is

the self-conditioning that binds us and all our activity is spent as reaction towards them and the result is reaction throughout life and no action at all. Every reaction of ours has its own impact upon our mind. And the associations go on piling up on one another so that we have crowns and crowns of impressions. In the ancient days the emperors had one crown upon each head, but in the 20th century man is having thousands of crowns upon his head, because every wrong reaction in my mind towards any one of you has its own effect in my mind. The mind carries all the tastes of all the things dissolved in the mind. These are called associations which are beyond logic and beyond psychology.

It may be logical that tobacco is objectionable, my mind agrees with the logic, but still I do smoke. I do not like to question myself. This is what is called behaviour. All the good things I know in the world cannot save me. What all we know from the scientific books and the scriptural books, including the one of the Lord's, in the scripture cannot help us because we do not practise the word of the Lord. I say it is great but I do not follow because I cannot follow. This is the fate of a person conditioned by behaviour. Psychologists try repeatedly to find the reasons for behaviour. They give us a microscopic atlas of behaviour which lacks in solutions. If I carry an atlas in my hand, I cannot go to India from Geneva. I open my atlas and I sit down upon the map of Geneva and step on the map of India but I will be in this room only. I cannot find my wife and children. Similarly all the good things in the world cannot save us as long as the behavioural side is not controlled. There are no conclusions of psychology or no solutions given to us to follow for health. Behaviour should be neutralised. We should begin the procedure which neutralises our behaviour.



How can we neutralise this behaviour? How can we neutralise the habit forming nature? There is an art of doing it and those who know the art are called the Masters. But we do not receive their messages through senses. We should follow them through our commonsense, the foot-steps of what the Masters teach. All the Masters of Wisdom in all centuries teach us the one science of health and positive thinking which is quite different from medical science-and that is the art of neutralising reactive nature and art of neutralising behavioural nature so that I live in your presence only as myself and I stop living according to your thoughts. I begin to live only for doing something to you. No one needs to change his work or profession for this purpose. A change occurs in the mind that I find my profession as your work. Up to that change, everyone thinks he is doing his own profession. The business man thinks he is doing his own business; the employee thinks he is doing his own work for his own remuneration; but when this change begins to occur in him, he understands that it is not his business but it is supplying something to others and which is not his job or employment for some thousands of rupees, but some work which is useful to others. Automatically the money comes to him. Previously he was doing for money. When this change begins to occur, he begins to do something for others. No need to leave off one's job and go into forests rendering himself absolutely useless to any one. See if your hand is useful to anyone. Then your lips are fit to pray. Because when your hands can contain a part of your heart, your tongue can taste a part of your heart. Otherwise it tastes only intellect, which is only salt. The more intellectual we grow without the touch of heart, the more thirsty we grow into the world, and the more is the restlessness and the sleeplessness, and no experience of what is called happiness.

Then how to neutralise this behaviour? Observe what your duties are in the day. Have a plan of your own duties and a time-table with timings by yourself. Begin to follow your own timings about your own work. Begin to do some physical work which is of some use to others. Try to train the mind into regularity of your routine work of your body care, of yoga practice and your duties towards your associates. When you begin to follow your time-table and when you begin to think that the work is for others, the change begins to occur so that an iron piece begins to become a magnet. No part of the iron need be cut off. That means none of the ideas or thoughts in you should be changed. They will be rearranged in a practical way and in a constructive way. There are no bad people in this world; there are people with badly arranged thoughts; they will be properly arranged. Then the magnetism begins to manifest itself. Is there any difference between an iron piece and a magnet physically? Similarly you need not get any power from any Guru. The Master who initiates you into this process is a magnet who makes you also a magnet, if we are pieces of iron and if he is a magnet. He never forces anything into us. He never indoctrinates his beliefs into us; he never brainwashes his disciples; he never interferes with the personal independence of any one and with the personal likes and dislikes of any one because it is the belief of the true Master that he has no right to touch the personal side of any one. Till today no true Master has ever instructed any disciple, unless the disciple asked him to instruct. It is a process of induction and not at all a process of conduction. If I demand a belief, I can never show you the way. If I wish that my belief should be followed by you, I will only be a missionary and I can never show you the path of a Saviour. So what is required is the wonderful touch of the Master which can be done even from

thousands of miles and the behaviour side begins to change. What we have to do is to follow the scriptures. Fortunately the real truths to follow are very few and the volumes and volumes of philosophy are not real truths to follow. Understand that no book of philosophy can become a scripture. A scripture is a book which gives you the rules to follow. A book of philosophy is something intellectualised and unpractical. It is useful only to enjoy holidays, to sit and discuss if God has one face or two faces. So why to follow-philosophy which never gives us anything; it is the scriptures that give us. You have your physical body, you have your vital force, you have your mind which is consciousness with all its layers and understand that this is your mechanism and no part of this is yourself. Your machine can never be yourself. Can you be your motor car, however costly your car may be. Similarly none of these three parts forms yourself. You are above and beyond this, but at the same time these are not different from you. The relationship between yourself and your instruments is not at all the relationship between your motor car and yourself and not at all the relationship between yourself or your friends and relatives and yourself or your thoughts and yourself; but it is the relationship of the dog and its tail. Tail can never be a dog but tail is a part of the dog. Similarly all these three parts form your tail. When you know you are the master, when you know you are not the servant of one of these three, you may be the servant of your body when you begin to serve your body for three hours with wash and perfumes, serve your hair for two hours, your lips for one hour, your nails for half an hour and totally 23 hours and 30 minutes. When anyone asks me what is your profession, I have to say a servant, a slave of my body. There are slaves of the vital force. The vital force has five senses-the sense of sight,

the sense of smell, the sense of hearing, the sense of taste and the sense of touch. One of these five may be served by the slave and all the 24 hours time is spent in serving. To serve the sense of touch and be lost himself or herself in sex or serve the sense of tongue and dedicate the belly to the doctor. Eat whatever is tasteful to the tongue, he is called a servant of the vital force. Eat tastefully but eat only for the maintenance of the body. Good taste should be for your eating and never never eating for taste. Let this demarcation be remembered. Be not a servant of your vital force. There are some who are servants of their mind. When the mind begins to think, they have to follow it and they cannot bring the mind back. When my mind begins to suspect you throughout the night, I have to keep myself awake because of the mind or swallow some dirty sleeping pills which contain all types of poisons and narcotics, and deceive my mind. This is the fate of the servants of mind.

Remember that you are above and beyond all these three layers. Follow the yoga of living, regulate and rectify the mind, never control the mind. Those are false yogis who instruct you to control the mind because the mind is a useful instrument and a faithful servant. If you try to control it, it begins to rebel. Suppression of mind, oppression of mind, control of mind and concentration of mind will kill you. Never, never concentrate on the mind. Regulate the mind and rectify the mind. Get the absorption of the mind into yourself. Make the servant your own relation; make the servant your own son or your own child but do not make the servant your own slave. He may stab you in the night. Do not concentrate on the mind.

Practise asanas as they are required for your physique. Let there be a selection of asanas according to your need and constitution and then begin yoga practice. Unfortunately in

the West, yoga means practising of asanas. This is not true because after practising the asanas, begins yoga practice. Asana practice is only a preparation to make the physical body stand the practice of yoga. So regulate and rectify the mind at first. The first two steps of the 8-fold path of yoga. Regulation is called "Yama", rectification is called "Niyama" and then practice some asanas. After your mind and body become fit, begin to sit down for yoga practice. Sit in a comfortable posture and close your eyes; let your mind travel through your body from head to foot ; find out if tension is there in any part of your body. If there is tension anywhere, relieve the tension with your mind. Make the body comfortable and begin to breathe in slowly--slow, soft and deep. None of these three principles should be neglected. Slow, soft and deep. If there is any discomfort in your breathing, understand it is against yoga practice, against nature, against health. The lungs know what they want. They want oxygen. Do not give them carbondioxide by blocking your breath for a long time inside. God has given much oxygen to us; but if we block air inside, we begin to eat carbondioxide. Inhale and exhale. The exhalation and inhalation should be done in slow, soft and deep fashion. Regulate the breath in this manner and make it in equal intervals, i.e., one total respiration should be made equal to another total respiration; the more irregular the respiration is, the nearer to the grave one is. The less uniform the breath is, the faster the person is running to the grave. So, what all you have to do is to make the respiration uniform and rhythmic. Let the second respiration is as big as the first respiration and let the whole thing be music just as when you play music, you know the beat of the music just as you do not use wrong beat in music, so also in respiration. Then begin to think of your respiration. While inhaling think you are inhaling; while

exhaling think that you are exhaling. It is wrong to believe that we are living because we are breathing. It is right to understand that we are breathing because we are living. That which is making us live is the vital force, that which makes the lungs breathe is the vital force. It has its address somewhere here in the heart and the mind should retain the address. It is possible only in one way—you have to invite the mind. If you invite the mind and ask it to sit without doing anything, it is as dangerous as it is impossible. If you ask the mind to keep quiet and close your eyes, your mind repeats 'keep quiet, keep quiet'. If you ask the mind to be silent, it repeats to you, 'be silent, be silent'. No silence at all. Therefore, honour the mind by giving it some good work. Unless the mind is occupied, it cannot help. The mind keeps the association of whatever work it does. Just like the handkerchief with flowers, it smells flowers or just like the handkerchief with tobacco, it smells tobacco. Similarly, the mind doing something either good or bad, just gives the smell of that something which it does. That is called association. So bring something to the handkerchief, let that something be fire. Put some fire in kerchief and roll it. Is it true that the handkerchief gets the smell of fire? Never. Instead of getting the smell of fire, the handkerchief goes into the fire. Similarly, there is one fire to the mind. Only with that it is totally absorbed. That is thinking of your respiration and nothing else. If you think of anything else in the world, the mind gets association of the thing which you are thinking, but if you think about your respiration, the mind will be invited to respiration and it will be absorbed. You will be present and your mind will be absent. But the mind is more present to whatever you do in this world. Previously you were committing mistakes in doing things; henceforth you will not commit any mistake. Because it was

not clear which was making you do things, therefore you were committing mistakes. Now it is not there but a consciousness which is higher than carefulness. It is strange to know. But you take the example of a musician who is newly practising and a musician who is an adept and a master in music. Newly practising musician will commit all mistakes because he is very very careful about his notes, the adept will never care to remember the notes yet he is never at fault in any note he produces. Even the careful musician does not commit mistakes, but what he produces is something other than music. Similarly your driving of the motor car. Newly practising driver is conscious of all the rules of the road, but his driving is as nasty as anything. But when you begin to drive, you begin to speak of yoga while you are driving, yet you are not feeling. That is what happens in you, instead of your mind doing things, you are doing things. When you begin to live like this, there is no tension at all in you, because you are the master of the three mechanisms in you. Instead of being busy in the world, you will be leisurly in yourself. Your machine is very very active in the world. You do things with greater care, with greater accuracy and in less time and with more efficiency but you are never busy. Being busy is a mental disease, which gives you tension and hypertension, whereas to be active is health. So, learn to be active, not at all to be busy. This is what you get by positive thinking and yoga practice.

Be selective in your foods. Do not eat as far as possible preserved foods. Eat less and less of spices and less, less of narcotics, less and less of alcoholics and dehydrated foods. This is what is required for health. Food for the physical body, uniform breath for the vital body, and regulation of the mind for the mental body. Then the Master is there inside, who is not identified with anyone of these three mechanisms. The

master is the one whom you call "I AM" daily, when you say 'I am going', 'I am coming', 'I am seeing', 'I am eating'. The seeing and eating are around you, you are in the middle. You neither see nor eat but your rays like the Sun rays are doing all these things. Then you begin to understand that there is the same 'I AM' in everyone and the same threefold machinery and mechanism in every one. Therefore, when you talk to others, you see the 'I AM' in all. Then you will understand the initiation given by the Lord, i.e., 'I am the way', You will never say, he is the way, but you will meditate, 'I am the way! That is the way to health, that is the way to positive thinking, that is the way to healing. Wherever you stand, people around you will be happy. They enjoy the spell of pleasant breath because what you experience throughout your life is only happiness.

You will understand that you are not living in this body but this body is to you just as the necklace is to the bead. The string in the necklace is standing not because of the necklace but the beads are standing because of the string. Similarly because of you, your body is standing and to you the body is a heritage and you are not there standing in the body. You will be like this in health. You will understand that there is nothing to die in us. The body will drop off and you will be as conscious as when you were in body. Thus death becomes negligible and life becomes intelligible. You will understand that you are a continuum of consciousness--an eternal principle- a spiral of continuity--let bodies come and go for the betterment of evolution.

Let this be to you all, let the Lord be the 'I Am' to you. Let your 'I AM' be the master of yourself, let all of you have this type of health.

Thank you once again.



# CO-OPERATION BETWEEN THE HUMAN AND THE DEVA KINGDOM

*(Lecture delivered at Geneva, Oct. 16th, 1981)*

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The subject for today's speech is, "the Deva Kingdom and the co-operation of the human beings with the Deva Kingdom." The word Deva may be new to some people. It is a word from the Sanskrit Scriptures and it has the same meaning as the Angels and the Archangels in the Holy Bible. Neither of the terms is generally understood by the Orientals or the Occidentals now-a-days. When the Occidental Christian reads the Holy Bible and notices the existence of the Angels and Archangels, he takes them as the description of some poetic imagination; or that such things as Angels would have existed in the past. More than that, he never pays attention. The same is the case with an average Indian, when he reads the Holy Scripture of India and finds the name Deva in it. Many Devas are described in the Indian Scriptures and we find a classification of the Devas into many groups. Some people believe that the people of the ancient days believed in such beings. But there are some people who know the truth of it.

Just as there are people who know the real meaning of the Holy Bible which is different from the Christian way of understanding it, so also there are great people in India who know the real meaning of the Indian Scriptures, different from the Hindu way of understanding them. They know the truths of the Scriptures of all the races and they know that the Scriptures do not belong to any religion. They are Books of Wisdom. After the understanding of mankind has been narrowed down

into the belief of one religion or the other, then these Scriptures began to grow into riddles. Even then the Masters of Wisdom have understood them and preserved the real significance by handing down the wisdom through generations. They could transmit only to those who are ready, while the others normally do not receive it. It requires some advancement of evolution to know the real significance of the Scriptures. At the end of the 19th century these Masters once again transmitted the same wisdom to those few people who could receive. Especially one lady from Russia went round the world many times and came across these Masters. She is H.P. Blavatsky. They have given her the required training and they have explained her the real meaning and significance of the Scriptures. They also induced her to write a big volume about the significance of the Scriptures and the volume is called "The Secret Doctrine". It is such a treasure-house of scientific wisdom that it has influenced the minds of the foremost thinkers of this century. What we see as the modern scientific thought of today is only a germination of the seeds that are there in the great book "The Secret Doctrine".

The wisdom of the Devas is introduced in that book. Afterwards people began to know of it. A second time the same thing is explained in another manner by the same Masters to another lady by name Alice A. Bailey. Through the works of these two disciples of the Masters we now get a fairly good idea of what the Devas are.

Those who can read the Indian Scriptures can understand about the Devas better and those who read the Bible can understand the Angels and the Archangels better. But it took some time for the facts to be received by people. Afterwards there are students who could understand the subject. Now let us try to know who the Devas or Angels are.

If we begin to study nature in its true sense, we will be able to understand the existence of those peculiar beings. In fact, we can ourselves understand without the Scriptures that the Devas exist in Nature. But to know more about the Devas we have to read the works of Blavatsky and Alice A. Bailey properly, and in the light of those explanations we have to read the Scriptures better.

When you question why the magnet behaves according to its law, there must be an answer. If you put this question to a professor of Physics why the magnet shows the north and the south, why unlike poles of a magnet attract each other, and why like poles repel, the professor of science answers you that it is the property of the magnet. He gives you an answer which you already know. You know those properties, you ask him why it behaves so. He gives you the same answer, that it is the property of magnets. He too cannot understand why. Not that it is difficult to understand; he does not care to put this question to himself. Unless we have '*eyes to see and ears to hear*', we cannot know the truth. When we read this sentence, we wonder. "We have eyes, we are seeing, we have ears, we are hearing". Why did Christ make the statement? We do not know that we are blind, though our eyes are open, and we are deaf, though our ears are working. The questioning is not there in us and the good sense to care to know things is not there in us. We have only curiosity but no good sense. Good sense means, honouring the law of everything in nature. Curiosity means, trying to know something just for the fun of it. Since we lack in the first, we are blind although our eyes are open, that is what the Christ warns us. That is what all the Masters warn us.

Now, once again you put the question, "Why does the magnet behave like that? Is it conscious? Is there conscious-

ness in the magnet? Is there any intelligence in the magnet that is making it behave so?" At first we deny that there is intelligence in the magnet. This is because our education teaches us that intelligence belongs to the biological kingdom only. Our orthodoxy prevents us from thinking further. It blocks our intelligence. But when we observe that there is a procedure in the behaviour of the magnet which is always consistent with every magnet, then we will understand that there is an intelligence working in the magnet. With great difficulty we accept it, because we have to sacrifice our vanity.

Another example : When you sow the seed of any plant in good soil, the seed begins to germinate to produce the same tree. There is no mistake. If you sow a banian seed you can not get a rose plant. Every seed gives its own tree. Why? Is there an intelligence in the seed which remembers its own tree and recollects to produce the same tree ? Is it an intelligent process or not? To remember the tree, the seed should have some intelligence - you have to accept it. What is that intelligence that is working in the seed? When you understand the development of the human embryo, you will find the 32 teeth numbered. Is there any one in the embryo who knows counting? How can the embryo produce only 32 teeth? The answer should be, "Yes, there is an intelligence that counts in the embryo." Otherwise there is no possibility.

All these examples give us a clue that there are intelligences working in nature. There are intelligences that can produce things according to number, shape, colour, smell etc. See how the banian seed produces a tree which smells once again like banian. All these things introduce a new dimension of science to us; that is, the existence of some intelligences working in nature. Sugar is sweet, salt is saline, there cannot

be a mistake. How is this consistency maintained? Salt should have a presiding intelligence to produce saline taste to your tongue. Sugar should have an intelligence that makes it taste sweet. The consistency of behaviour in matter and force and the behaviour of the atoms of a substance, different from that of the atoms of another substance clearly prove the existence of certain intelligences working everywhere in nature. Commonsense makes you understand that these intelligences exist in the atom, in the counterparts of the atom in the seed, in the biological cell, in the minerals of the earth, in the gases of the air and in the water and also in the rays of the Sun.

Water flows from above downwards. You cannot see water flowing up against the gravity unless you make it flow. Flame travels away from gravity. You cannot make the flame flow towards gravity unless you create some conditions. So, there are intelligences that manipulate the flame. There are intelligences that manipulate water. So too with gas, light and sound. All these prove that the whole universe is full of millions of intelligences that are always at work.

If you observe a child inhaling oxygen and exhaling carbon dioxide without studying chemistry, not knowing what oxygen is and what carbon dioxide is, you have to accept that there are intelligences inside who know oxygen and who know carbon dioxide, and there are some more intelligences who control oxygen and carbon dioxide to make the respiration properly. If you begin to observe like this, you will clearly understand that from your foot to head, every part is governed by millions of intelligences. Until now the scientist has not accepted any one of these intelligences. He is busy with tabulating his observations and results. It is like a mathematician residing in one room solving big mathematical problems on a paper and the people in another room receiving

only the answers. The answers in such a case can never be solutions. Solutions exist with the person who solves. The process of solving is what is called science. So, there is another dimension which is to be opened to the scientist, then only the present problems in the modern science will be solved.

Now having come to understand that there are these intelligences, we should find their names in the Scriptures because we don't find their names in the modern science. They are called Devas, Angels, Archangels. They are described as glorifying the Lord before His Altar. They speak of the glory of the Lord. That means, these intelligences prove the existence of One Lord and when you study the various planets and their workings, and when you study the solar system and also yourself and your relationship with the solar system, then you will understand the existence of the Angels and the Archangels.

The ancientmost Scriptures which we call the Vedas say that the human being has three obligations on this earth. They are called "The Three Debts" of the human being. Every human being is born with these three debts. The first one is his obligation to the Devas, the second is his obligation to a second group of specific Devas who are called the Pitrus and then to a third group of specific Devas who are called the Rishis or the Seers. Before we die we are expected to fulfil these three obligations.

The first obligation is to the Devas who preside over air, fire, earth, space and water. You have to accomplish your obligation to these Devas by keeping your environment, air and water clean without polluting. Others should not feel a nuisance of your presence. This is how you fulfil your obligation to the Devas.

Also you should keep your seed pure. That means, you have to keep the purity of sex, understanding that it decides the quality of yourself being reproduced. If you misuse your sex-mechanism and sex-impulsion, if you use it exclusively for indulgence and enjoyment, then you will be polluting it. The result is a diseased child. The consequence is that the next generation becomes crazy and nervous. Neurotics, mental patients and people with sex perversions and monstrous instincts like homo-sexuality will be the results. So, preserve the race and the quality of the nation and contribute to the purity of mankind by paying your second obligation to the pitrus. This is the second obligation described in the Vedas. Then the third obligation is to the Rishis. That is, those intelligences that are working out your mechanism of learning and knowing. They are the lords who produce your mind, senses, logic, your learning and teaching. They are working through your cerebro-spinal system and the ductless glands. So, you keep purity of this mechanism and understand the achievement of man in the world up-to-date in the field of sciences and arts, law and defence. We take a train and get down at Geneva, but we never remember that James Watt discovered the steam engine. We take an aeroplane in Geneva and get down at Rome and make big profits in our business. Sometimes we do not at all know the name of Wright Brothers who discovered how to fly. So the third obligation is not to live like a fool about these things. Also you keep the mechanism of your learning pure. Make yourself a specialist in some field or other and contribute something to the world to make the world better and more convenient. Add to the already contributed good things. This is what is called the obligation to the Rishis.

As soon as a human being is born on earth, he is said to have been born with these three debts. That means he is

indebted. It is his duty to pay off these three debts before he dies. That is what the Vedas describe about the Devas.

## HOW TO KNOW DEVAS

Another interesting thing is that the Devas make their presence known to you only by their work and not directly. When you see a watch, you don't remember the parts fixed in it, but you remember the total as a watch. If you observe the electric light you do not remember the cover, bulb and the filament in the bulb, or the wires that are connecting, but you remember only the totality which you call the light. So, if you see a pullover you remember it only as a pullover, but you do not remember the many fibres that make it. This is the nature of the human observation. It takes things in total. The totality is perceived, the texture is neglected. Similarly, the Devas are concealed in the texture of everything and the total conceals the Devas. If you drink a tumblerful of water, you see only water, and not the intelligences that are making the properties of water. They are finer than the atoms and their counterparts. The mind does not feel them, just as when you touch the skin of your wife or husband you will feel only the person and not the skin. While we are talking to our friend we do not remember the skull and the eyeballs etc., but we talk to the friend. But the friend is known only by the totality of the many counterparts, the Devas. They are working under the veil of the totality. Let it be the atom or the solar system, they keep a mask and work in secret. They make you call the totality by some other name. You will call him a friend, you will call this a match box, you will call that a photo, but you will never perceive the parts that make the whole. That is how the Devas conceal themselves and reveal the totality to you. This is because your observing consciousness is also



a totality and not a single item. Like the soap-bubble, it is not an item, but it is the resultant of many forces at work. What you call the observer in you is only a resultant and not an item. Therefore, the other things are also understood only as the totalities.

### CO-OPERATION WITH DEVA KINGDOM

Now let us try to understand how to co-operate with these Devas. See how the evolution is going on. We know the evolution in the mineral kingdom of the earth. In the mineral kingdom it is the Devas that are working. When the minerals are made to evolve into the plant kingdom, the biological kingdom starts. It begins with the uni-cellular organisms. Then we find the plant kingdom evolving more and more, and when it is complete, the living being enters the animal kingdom. It develops the mechanism to know pain and pleasure. That means some of the cells are separated as brain cells and some other cells are separated as the vertebral column and some other cells are separated for the nervous system. For the first time there is the segregation of cells to make the environment felt, and pain and pleasure known. This is the birth of the animal kingdom. So, when plants are eaten by animals and men, the living beings of the plant kingdom come into touch with the animal and the human kingdoms. Then they enter the animal kingdom.

When the evolution in the animal kingdom is complete, the animal becomes the first human being. For the first time it begins to behave as man. Then nature leaves the fellow to himself conferring upon him a power which is not there in the animals. That is the power to know what is good and what is bad; the power to know what is temporary and what is permanent; the power to select the desirable and to reject

the undesirable. It gives us the power to know everything and it leaves us with our own discretion. We are left independent on this earth for the first time, from the moment we enter the human kingdom. Then we began to misuse our independence. This is man's first disobedience. We eat when we are hungry and we eat even when we are not hungry because something is tasteful, or because the marriage of my uncle's daughter is being performed and there is a big banquet. I begin to eat more than I need. I drink not only water but many costly things that are not needed. I begin to take part in sex activity for pleasure and not for reproduction, when it is out of season. It is not the case with the animal and the plant kingdom. The animal cannot eat when it is not hungry, cannot drink when it is not thirsty and cannot mate when it is not the season. So we begin to misuse our independence. The result is disease. We find the maximum number of patients in human kingdom, more than in any other species. We cannot deny these facts. The result is a broken down constitution, much disabled, much destroyed because of our frequent misuse. We began to use this human machine without knowing the technical know-how. We make it foul even before middle age. We are obliged to live in this foul-smelling and dirty vehicle, because we have spoiled it. As an alternative some people try to get rid of this by suicide. When death is natural, nature gives us a better and a tender vehicle once again. Eventhough we spoil it many times, nature gives us tender bodies again through a peculiar process which we call death and birth. The process of death and birth are necessitated to replace with tender bodies whenever we spoil untimely. After some experiments we begin to grow wise and we begin to behave like animals once again. That means, we eat only when hungry, we drink only when thirsty. We begin to keep up the purity of sex by not using

out of mating season. Then the result is a perfect birth which gives us the impulsion to know ourselves. The lower self tries to know the higher self. This is what the Masters call Yoga.

Just as light reflects towards the source by the use of a mirror, similarly we feel the impulsion to know ourselves. We realise that the activity going on in us is only the activity of the mind and the senses. The brain cells are occupied by the activity of the mind and the senses. The mind and the senses are only our light and not ourselves. We will discover that our mind has not yet allowed ourselves to occupy our brain cells. At this point we begin to learn how to focus the mind and how to make the senses withdraw into the mind properly, so that the unit of mind and senses will focus ourselves into the brain cells properly, so that the activity of the physical vehicle and its functions are done by ourselves but not by our desires, imaginations, expectations, ideals, hopes and our falsifications. They should not lead us, we should lead them. Then comes a time when we realise this and fill up the gap to make the mind and senses focused. Then the purpose of the human birth is served.

Then what is the next step in evolution? Many professors have given many imaginative ideas. There is the idea of the superman given by many thinkers, each according to his own concept. Someone has given us an idea that the head becomes bigger and bigger, (like a patient of Hydrocephalus) while the whole trunk dwindles, hands and legs become like hairs, because we do not require much food when we are much evolved and our intelligence will grow more and more. Such ugly and ghastly pictures of the superman are given. They create a nightmare of the superman.

Real thinkers came by the end of the last century and have corrected these ideas. George Bernard Shaw has washed off many such dirty conceptions and has given the right concept of the superman. H. G. Wells has given some right ideas and there are many spiritualists and thinkers who have given us the true idea of a superman.

The so-called superman is nothing but the human being without physical body. The necessity of the physical body will be over when we begin to live more evolved. Our sense of proportion will grow more and more. We develop moderation in every thing. The candlepower of commonsense will increase. We will be candles of commonsense which do not require any wax. We will be sparks of illumination, lamps without fuel. We can receive bodies if we want and we can discard immediately after the purpose is served, so that death is not a compulsory tragedy. Until then, death is a nightmare and a tragedy which kills people every day. But when you reach this point of incandescence you can be living with full consciousness and commonsense, without this physical body. You need no food and drink. You have no necessity to eat more when it is tasteful and no necessity of contraceptives. There is only the necessity to help, because you have no needs of the body and no desires of the mind. Desires belong to the mind and not to you. Hence they cannot be fulfilled. Needs belong to the body and it is compulsory to fulfil them. This is our position. To the superman there are neither desires nor needs. Since there is no physical body, there are no needs. Since the mind is accomplished, there are no desires. The purpose of existence is to help. To help whom? We ask this because we are on a level to question so. I want to help my wife because I have a body and because wife and husband relationship belongs to the bodies besides the persons living

in them. I want to help my children because of the biological relationship. It is quite different from the relationship between God and man, which is the true relationship between Father and son. 'God and man' is the true relationship between father and son. But we have mock-relationships that are physical. So we want to help our children, our friends and the people of our own religion and our own sub-sect. If I happen to be a Roman Catholic, I don't prefer to help a Protestant, I want to help only a Catholic. If I am an Indian I prefer to help only an Indian and not a Swiss. These are the necessitated relationships. Therefore, when we dwell in the physical plane, when we are not the masters of our mind, we are sure to put the question : "To help whom?".

The Devas and the evolved humans have no such question, because they have no necessity of a physical body. To help means, to help those who need. Wherever they find a need, they help. How can we know that they can help the needy? The question is "What is it that we get, if you know that we have helped you?" Why is it necessary to know that it is Mr. So-and-so who has helped us? But we do not understand that question, because when we help someone we want him to understand that we have helped him. We believe that we are more important than the help. But to the Devas and masters, help is of only importance because there is no personality, there is only light. This is the next step of evolution and from this stage onwards they begin to group into two. One group is of those who work from their heart centre and the other group is of those who work from the head centre. They have neither heart nor head in the physical sense, because they have no physical bodies. They have a heart and head as centres of consciousness. Even while we are in the physical body it is not the physical heart that is our heart. The

physical heart is only a seat of our heart just as our brain is only a seat of our mind. Can you say that the brain cells in your brain can be called mind? Same is the case even when we are not having a physical body.

Therefore, the head and the heart mean the head centre and the heart centre of our consciousness. The "supermen" divide themselves into two groups : the head group and the heart group. The head group goes on helping mankind in one direction, the heart group in some other direction. The details of how these two groups help is a subject in itself, which can be clearly known by reading the volumes of Alice A. Bailey. It is enough for us to know now that we begin to help the beings in the mineral kingdom also by making their evolution easy. We'll help the four kingdoms simultaneously (the mineral kingdom, the plant kingdom, the animal kingdom and the human kingdom). Thus we begin to share the planetary work of this earth. Then only we understand that the earth is a living being and not a non-living globe like that in the geography class. So, we understand our lot on this earth and begin to work along with the intelligences of this earth (the Devas that are working in the mineral kingdom of the earth, water, fire and air), we begin to co-operate with them and work with them. So, before the biological evolution commences, it is the Deva Kingdom that works. After the human kingdom is traversed, it is the Deva Kingdom that the 'superman' reaches and works along with the Devas. In the meanwhile the physical human being has a behaviour which is to be adopted so that his evolution may be hastened. It is to play an important part in the symbiosis of the four kingdoms. You should be able to make the earth fertile by using the animals to till the earth. You should be able to feed the animal with the fruit of the earth. You should take to eat something from the animal

without killing it (milk, the yoghurt, the butter etc). Then you should be able to help the Deva Kingdom. Your presence should help the earth, the plant and the animal. When you make the animal work in the field and when you make the earth work for the animal and for yourself, when you learn to eat after the animal eats, and after the plant is given its own food if you lead such a life of symbiosis, then you are able to stand one with all the living beings, making a channel in between : a channel from plant to animal, a channel from animal to yourself, a channel from yourself to the plant. If you maintain this triangle of channels, your evolution on this earth will be hastened. As a result, you will touch the sense of perfection and the question touches your mind "Who am I"? You will respond by practising the Yoga way of living and reaching the Samadhi state. You will reach perfection and the need of the physical body is over. Then you begin to work with the Deva kingdom directly. This is the duty of the human being as far as his obligation towards the Deva Kingdom is concerned.

This is a very intricate and vast subject which requires at least one week of teaching but not lectures. I have tried my best to make the value of the subject clear so that it may stimulate interest in you, and you may grow aware of the new science that is being developed; the science of the Deva Kingdom is the only alternative that makes you peaceful even though you are a scientist. The advancements of science should not make man a beast, otherwise man makes a mass scale suicide in the name of global war. We cannot boast that we are not beasts because we know the world situation at present cooked up by the humans. It is only by the consequences that we can know whether we are beastly or human or super-human. By becoming aware of the Deva Kingdom we can know what

co-operation is and how to do supplementary work with others. Then the development of science will be quickened and the danger of the foolishness of man towards science will be removed. So, this discourse of mine can only stimulate your mind towards the new science. It is a great event that a new movement is humbly started in Geneva with as few as nine heads and hearts in the name of the Institute of Planetary Synthesis. It may be very small in the beginning like the seed of a banyan tree, which is the smallest seed of the largest tree. So I contribute my lot and everything to the work of the Planetary Synthesis. And this attempt to speak about the Deva Kingdom is the first step which enables you to begin to work with your Devas.

Thank you all !



# POWER OF THOUGHT

*(Lecture delivered at Geneva, Oct. 18th, 1981)*

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Dear Brothers and Sisters,

I thank you all for the happy presence you have given me this morning. I thank the organisers who have created this evening of ours. The topic for today is "The Power of Thought". As vast as air and space, the subject is subtle and absorbing. Thoughts are to our mind as air is to the space. See how the air around you in the atmosphere takes many directions according to the atmospheric pressure and the environmental conditions. So also our thoughts take many directions according to the environment and the stimulation we give to ourselves. Often the stimulation is given by others and this is what we call conversation. When two people are talking, one gives stimulation to the thoughts of the other. Thus the direction of thought force is rather at random. Many subjects make an entrance and exit while we are engaged in a conversation. Many times it seems that there is no control to the persons talking, over their thought. We do not know sometimes what subjects we are going to think and speak, and most of the day is spent in producing the thoughts that are often not intended.

Try to visualise how a thought is born, nourished and transmitted. You will notice a very beautiful process going on. Make a special study of it and you will understand that there is a thought evolution. Besides, this evolution of forces from within and around us is understood that our psychological forces are re-arranged by every emergence of a thought. Gradually you will come to understand that it is

the great responsibility to produce a thought and allow it to escape into the world through conversation. Our sense of responsibility gradually makes us behave carefully in producing thoughts, nourishing them and in allowing them to escape for others. A fine truth reveals itself and also the reason. Thoughts produce channels of energy. When two people converse they produce thoughts and you can find the game of thoughts, a play of thoughts. You can observe it as clearly as a game of foot-ball or a play of tennis. Conversation is often, but a play of thoughts. Sometimes it is also a battle of thoughts. We have mainly three types of thought-force : a battle of thoughts, a play of thoughts and a responsible play of thoughts. When we remember the need of responsibility we will have a good idea of the power of thought.

Two processes take place in the plane of thoughts when conversations take place. In some cases, one man speaks and the other man obeys. In some other cases, one man speaks and the other man understands. These two processes explain us that thoughts are transmitted from person to person through the medium of sound. It is a very subtle process that is going on between two persons every day but we often pay a deaf ear to what happens when the ear catches the sound. We miss to bestow a thought about the process since the process is too common. I make some sounds here. The sounds escape into space. They are translated into vibrations. Your ears receive the vibrations. Your mind translates the vibrations into syllables, syllables into words, words into sentences and sentences into thought once again. This whole process goes on while we are talking, but none bestows a thought about the process. It is given free of cost to us along with the intricate mechanism of speech and hearing. The transmitting and receiving sets are given to us as gratis by Nature. That is the reason why

we do not bestow a thought. Many of the gifts of nature are used by man without any notice of their existence at all. We derive the benefit of nature's gifts according to our own capabilities and often die without feeling the existence of these gifts.

But there are people who bestow a little thought to the matter. They understand the process and make a beautiful architecture of thoughts. They bring this architecture to earth into action in terms of visible forms. Such people externalise the whole architecture in the form of the books and we call them the authors of good books. The books contain a graphic representation of the thought architecture and we are expected to decode the script to reveal the architecture. Whenever we read the books of great authors we are decoding the thought script and revealing to ourselves the architecture. The more carefully we learn to decode, the more we can enjoy the perfection of the architecture. The more vaguely we read a book, the more hazy will be the picture of the architecture. Sometimes, in fact, many times, we produce our own thought architectures after reading the great book. Then what we receive will not be the architecture of the author, but it is the architecture of our reaction. Instead of understanding the author we will understand our own capacity of understanding and the result is that the picture we produce has nothing to do with the picture created by the author himself. Great authors have beautiful architectures of thought but many times we are not trained to enjoy the beauty. The architecture we produce out of our own reaction will not be so beautiful as the architecture the author produces. Two people reading the same book receive two different pictures of the same book. They will have two different opinions about the same author. They begin to discuss the author on two different levels. While doing so

they are producing their own pictures made hazy of cross-currents of thoughts. In this process we do much injustice to the great authors. We can have our own thoughts and we can produce our own architecture, there is nothing bad about it. At the same time it is really injustice to believe that our impression is the architecture of the author. Then we deceive ourselves and others. Unless we are very careful about our thoughts and the process of thought production and also the power of thought, we do commit this mistake.

There are experts who can read the books of great authors in a scientific way. They are passive while reading the books of others. They can know what the author wants to convey. They are not foolish to see if the author produces thoughts they liked. Of course, we can have our own conclusions but we should not confuse ourselves by mingling them with the thoughts of the author. The thoughts of the author will be separately understood from our own proud conclusions. Different critics produced different books about great authors like Shakespeare and Milton. We find diametrically opposite views about the same book. This is the result of producing the critic's thoughts in the name of the author's thoughts. If this were to be the fate of renowned authors, what would be the fate of those who misunderstand each other in conversation? When we do not spare great authors why should we spare the partner of our conversation? The result is the battle of thoughts.

To produce a game of thoughts it requires discipline. To play a game there should be sportsman-spirit, a creative and constructive attitude about your mind and the mind of other person. If the other mind is also disciplined, it will present a positive thought once again in a beautiful way and expresses it through conversation. It touches your mind and induces

a beautiful thought. So the game of thoughts continues and this is possible between two disciplined souls. When thoughts are transmitted between two such persons, the sound vibrations produced will be harmonic. They produce thoughts and sounds that are harmonic. If one person is disciplined and the other belongs to the emotional plane, it will be a one-way traffic. Whenever a disciplined soul tries to express the harmonic thought by way of sympathy, or enthusiasm or inspiration the other person receives it and has a stimulation of his own stuff. What is there in him will be stimulated. Emotion will be stimulated by the good thought of the other person. Then the stir of the emotion is bound to be inharmonic. It produces a reaction instead of a response in the other person. He expresses his reaction in a painful way. Thus the disciplined mind receives a painful thought in return to a beautiful thought. It is for him to develop shock-absorbers in the mental vehicle.

Motor cars, trains and aeroplanes have shock-absorbers. Mental vehicles should also be provided with shock-absorbers. Just as in the case of a motor car, when the vehicle is of a cheaper nature the shock-absorbers will be defective and cause a jolt. When the vehicle is of a deluxe make, for example, a jet-plane or a fast travelling express, the shock-absorbers provided will be of a higher nature, the speed is more and the jolt is almost nil. This is what happens on the mental plane when the expert begins to speak.

When you pay proper attention to your thoughts and study the quality of the thoughts you produce, and how to externalise these thoughts and also if you understand how your thoughts travel to the other person, then you will automatically develop beautiful shock-absorbers. You should make a special study of these thoughts and begin to live in constant awareness. Then you will never produce any shock to others

by your thought production. Not a single conversation of yours, a single item of your behaviour will produce any jerk to anyone. Also you will live without receiving shock or jerk from the thoughts of your neighbours. Any conversation with or around you, however painful it may be, however rough and untrained, however emotional it may be, you will escape the jerk. However ugly may be a thought produced by others, you will develop an art of not receiving it. Instead, you will receive the hurtful and ugly thoughts with comfort and ease since you have very smooth, resistant springs around your mental vehicle. Expert nature in thought transference makes you ready to play the game of thoughts. "He is an expert who never causes a single jerk to anyone and who does not receive a single jerk from anyone and he is the one who does things perfect" says the Bhagavadgita. That is a part of spiritual training. You cannot be a Yogi without practising this.

Not much observation is required to understand that thoughts stimulate energy centres and produce power vibrations. Observe a group of people quarreling in the street. When one fellow speaks he makes the other one red-faced. It makes him speak more vehemently. His speech makes the first one ferocious and see how he dances. After two or three conversations the thoughts produce redness of eyes, increase in temperature and the commonsense is clouded by the emotion. There will be a stir of the beast which we call emotion. The two fellows appear like two muddy lakes stirred by buffaloes. You have to wait a long time before the lake is clear once again. So be sure that thoughts produce conversations in accordance with their nature and each thought works as a channel of energy. When a channel is made from a river in a steadied manner, it makes the land fertile for agriculture. When the thought is produced in a steadied way, it works as

a channel of energy in others and yourself in such a way that the mind is cultivated and the lives are made fertile.

When you understand what thought power is, and when you practise the art of using it properly, you will develop the capacity to absorb the mind into the higher mind. The lower mind is distilled into the higher mind leaving all the clay of emotion outside, allowing only pure energy as pure water. The thoughts we develop belong to two categories, the positive thoughts and the negative thoughts. Positive attitude produces positive thoughts and these thoughts, in their turn, produce attitude once again. Attitude produces thought and thoughts produce attitude in us and in others. The two should go in alternating succession. Once we break the succession there is confusion. If you know the art of not breaking the succession, the process becomes constructive and humanitarian. You can produce a chain of thoughts on the background with an ever-widening attitude in you and others. Each chain can be produced in such a way that it makes a chain pattern that can be used to understand any science, art or technology. You will come to know that you are being trained by your higher nature. You will understand that your understanding difficult things is running on right lines. When your thoughts are not properly disciplined you have the difficulty in understanding some intricacies of sciences and arts. When you begin to make a special study of your thought force and begin to produce thought chains, alternating with attitudes, you will discover that any difficult subject automatically explains itself to you. No need of any expert to explain, except the technicalities of any subject. Everything will be understood automatically. Any language will be learnt by you within a short time since you will understand the logic of that language. The so called difficult books begin to open their pages to you between the lines. From the stage of reading a book you will come to know

how to read the author. During conversation you will be reading the other person without tackling his thought. Thoughts are produced by persons while beginning to talk to persons and not their thoughts. Without such an awareness one person thinks that he is speaking to the other person, but in fact he is speaking with the thoughts of the other person and he faces struggle and tension.

Whenever you produce a positive thought it induces positive attitude in others. It makes them present positive thoughts to you. This induces a positive attitude in you once again. The whole process works out a self-sufficient circuit. It makes the mind creative and constructive. Before we come to know of this, we harmed ourselves and others by producing thoughts without knowing responsibility. See how the humanity is pushing the world towards a crisis. Everyone is critical and everyone is self-conscious with certain amount of timidity in the name of caution. Is it not the result of our producing thoughts without feeling the responsibility of them? Is it not due to our ignorance in producing attitudes in others and ourselves? Every negative thought- produces a negative attitude. It remunerates us with a negative thought from others. If it happens between two individuals it may be negligible in its effect on the society. But when such a thing happens between persons representing two groups, nations or countries, the result is disastrous. Human history has already recorded many painful lessons in the name of war. Every war is a sign of animal nature in the human being. That means the beastly, irresponsible play of producing thoughts and attitudes.

See, how the radio receives the same programme from the transmitting station. When emotion produces a thought in you, it induces emotion in others. This is true unless the other person happens to be the one who has absorbed all the



emotion in him. Unfortunately, 98 per cent of the human beings, live in emotion and produce thoughts from the mirth and mire of our emotion. The result is always an emotional response. Unless something more tasty replaces emotion, it is not possible to get out of the rut. What is it that can replace the emotion in us? It is what they call INSPIRATION. When we inspire ourselves with something noble, our emotions will be distilled gradually. The clay particles will settle down and permit pure water to escape. This is what is called distillation by the Alchemist. Then the response of others is also clean. Any stir produced in distilled water will give out no sedimentation and no change of colour. Begin to develop the distilled experience medium in you. It means the medium through which experience is received. Such a state is called inspiration. Then your conversation induces devotion instead of emotion. The difference between devotion and emotion is like the difference between distilled water and muddy water. Devotion tinges your attitude and experience. Another fact is that emotion is ever changing in its tidal waves whereas, devotion fills you as still water. No change of attitude is possible with one who experiences devotion nourished by inspiration. If I have emotional attachment to you (in the false name of love) it is bound to be very strong and it cannot exist without producing very strong hatred. When an emotional beast finds his dear friend going on holiday with another friend of his, what is the result? He weeps with malice and anger for the love he has. This is the result of love - nature polluted by emotion. Emotion makes us possess people and things while devotion makes us offer what we have, including ourselves. If I like you, I like in the animal way, I begin to possess you and I expect you should behave according to my stupid concept of goodness. The moment you begin to behave in your own

way, I react violently and begin to hate you because I love you. This is the result of thought-force induced by emotion. When there is only devotion in me when I like you, then I have no interest to possess you. This is because I am interested in you but not in the possession. Then I will have the benefit of your presence and the happiness of your memories in your absence. My happiness of your presence gives its fragrance to all my activities. Everything in this world becomes music, when the loved one is seen or thought of. We like roses while ignoring the thorns. Same is the result with all our faults since we are concerned with the virtues of others in the arena of devotion. We do not find time to fear the thorns because we have to enjoy the roses. Learn to grow passive to the animal behaviour of the emotional beings around you. This is possible only when you enjoy the presence of good persons around you through devotion. Devotion is called Bhakti in Sanskrit. The process of practising devotion is called Bhakti Yoga. It is the best method for thought-pruning, shaping our thoughts and producing beautiful architectures of our thoughts.

## **THOUGHT-POWER**

Thought-power is the ultimate power which produces everything out of us. When properly produced, it creates a heaven, a God's Kingdom for you and others. When wrongly produced it destroys kingdoms and leaves life as a bundle of ugly relics. Now let us try to understand how a thought is produced in us. After the thought is produced, we know that there is a thought. It travels in our mind into the form of a full idea, it selects an expression, then it selects a sentence and then it selects words to fit into the sentence. Then only the mind selects required syllables according to the memory of the known language. Then it is externalised as a sentence.

This is what we call the vocal sentence. Now let us trace back from the vocal sentence to the source of thought. Before the vocal sentence is spoken we have the mental, language sentence, completely prepared. Before a glass piece is manufactured there was this very glass piece in the mind of the person, who wanted to manufacture. So we call it the thought sentence or the mental sentence. It exists in the language into which we are trained. If you are an English man your mental sentence exists in English, my mental sentence in my language. Before this mental sentence is produced there is the mental sentence which has not stepped into our known language. The sentence first descends into thought-language, which is universal. Everyone gets the same sentence in thought language after which it is translated into one's own language. Thus we have seen three steps on the way of our sentence. The three steps are – the uttered vocal sentence, the mental-language sentence and the mental sentence without language. Before that how does it exist? We have our thoughts and we know that they are there. Before there are thoughts, what were they? How were they? Wherefrom have they come? In what form were they existing previously?

Before the wave emerges from the ocean where was the wave? How did it exist? The answer is there is no wave, there is only ocean. When the wave is out, there are two items, the ocean and the wave. Before the wave comes out there was only one item, the ocean. Similarly, after the thought emerges, there are two items, the mind and the thought. Before the thought emerges there was only one item, the mind. That proves that the thought is nothing but ourselves. The wave is nothing but the ocean. Thought existed in ourselves and thought was ourselves. "First, there was the Word, the Word was with God, the Word was God." Do you remember this

passage from the Gospel? It is the same. So, we should be in a position to understand where our thought existed. We should become familiar with the origin and the source of our thought. It is yourself, but it is different from you now. Since it is yourself, you cannot be irresponsible in producing your own thought. It is not proper that you are irresponsible to yourself. Thought is yourself before produced, and learn to grow responsible for a thought produced. You will also understand how the whole creation came into existence. It came as the thought of the One Thinker, God. Luckily, that Fellow knows His responsibility in producing us, His Thoughts. If we too train ourselves to grow responsible in producing our thoughts, we can understand the above sentence from the Gospel. Otherwise, we will read the Gospel and try to interpret in a poor, narrow religious manner. Sometimes, we may conclude that the sentence in the Gospel is too mystic or too cryptic. At times we may venture to think that it does not mean much.

The scriptures contain such thoughts which work as the direct presence of the authors to the readers. Other books also contain good thoughts, but there is a difference. The scriptures contain thoughts which are the authors themselves, whereas, the other books contain the thoughts of the authors. When you make an approach to the scriptures in the proper way, you will understand that you are approaching the author and not the book. The scriptures contain the clues for us to approach the sages, who lived in the first phases of creation. Then you will know the origin of your own thought. Everyday, begin to think of your own thoughts. Observe how they are born and how they emerge from your mind. You will understand that you are the background and that your thoughts come out of that background. Thoughts take their origin in

you and begin to travel from you outwards. Then they produce their effects upon others as well as upon ourselves. Day by day, you will understand what the power of thought is. Day by day, you will understand how you make a disturbance in the thought ocean of the world. You will understand that a great responsibility lies with you and everyone of us. It is like the responsibility of a person captaining a ship through the ocean. The captain in the ship is responsible not only for his life, but also for the lives of all the passengers in the ship. Similarly you hold the responsibility of tackling the thought power of others around you whenever you speak. If you do not remember this, it means you are not fit to have a wife and children or a husband and children. Whenever you speak you will be disturbing the thought currents of your associates. When you are aware of your responsibility, you can learn to produce an architecture of thought in the name of your family, including yourself. When every member of the family learns to undergo this training in the laboratory of his own mind, under his own direction and the guidance of the incidents of life, then we have a great science at our disposal. A science of thought power, about which we have never known previously, is there before us. When we, parents, do not know this, how can the professors of various universities know that such a science exists? The professors, poor fellows, are the children of parents, who do not know. Hence they had no opportunity to learn it from their professors because their parents did not know. If you care to know, there will be professors in the universities who know this science, since they are from among your children. We can imagine now how the students of the 21st century will rejoice to see the pictures of the 20th century university professors in the museums labelled as those "who do not know". They speak to each other and say : "There lived

in the 20th century, foolish students of foolish professors, who went into strikes and civil disturbances and showed no co-operation. This is because they did not know that such a science as the Science of Thought or the Science of Man exists. Poor fellows they did not know even simple things. They used to live as savages who belonged to the paleolithic strip of humanity."

When once the power of thought is properly understood there will be a big gulf between the understanding of the present humanity and that of the future humanity. In the near future there is going to be such a humanity. We have already our children and grandchildren and some of them belong to the new generation; but they always stand the risk of being trained by fellows of our generation, who do not know. They have to receive lessons from the members of a century that has admitted disturbance, discord, conflict and war. In spite of it, the understanding of the humanity is soon getting changed. The subject is gaining speed very slowly and humanity is being divided into two halves. The first half is the humanity of intelligence and the second half is the humanity of understanding. Hitherto humanity has been confusing intelligence with understanding. Now people learn to mark the difference between intelligence and understanding. Without the capacity to understand each other properly, intelligence is only a mental disease. That which leads to nervousness, conflict and fight can be called a disease. The more knowledge we gain with our intelligence, the greater will be the hypertension. When knowledge is a headload, it is labour but not understanding. When we begin to understand each other through understanding the process of thought-production, we will be able to understand the difference between intelligence and understanding, more and more clearly. Then the head-load will be

removed. The more information we gather, the lighter will be our head. The coming generation is trying to understand this. Still they have a great hurdle ahead, and that is, the instruction and training of our generation. The coming generation is trying to live with understanding and not with intelligence. The gulf between the two groups of humanity is becoming wider and wider. The result will be either the out-break of war in the gulf area, or the establishment of the kingdom of nature inhabited by the new generation of all nations, experiencing new horizon. As far as our generation is concerned it is not ready to sacrifice its foolishness in order to understand mankind with all the differences. Occidentals and Orientals remember themselves as occidentals and orientals. The West can serve the East only if the man in the East goes to the West, or vice versa. As long as we stand at a distance, East is East and West is West. We prefer to protect our foolishness and to remember that we are Indian, French, German and Belgians. Since we do not understand each other, but in the light of our differences, we are not only useless to the next generation, but also a present hurdle. There should be a handful of people from all the nations who propose that they should have a land of their own. A new nation may be proposed from all the existing nations. It may be a dream for the present generation, but it will be the realisation for tomorrow. Our generation belongs to the world of thinkers, philosophers, dreamers, fighters, neurotics and insane fellows. We cannot advance into the vast horizons of human existence. The new generation finds it possible. Then they will build their University to make a study of thought-power and transmit it as a systematised science. There will be studies of thought structures and thought architecture. Books that are available as the message dictated by the Masters of Wisdom now will be the text books of the universities of

tomorrow. Leadbeater wrote a book titled "Thought Forms" as early as 60 years ago. It contains the science of thought-structures and the forms produced by thoughts. Horrible thoughts produce hideous forms. Harmonious thoughts produce pleasant forms. Emotional thoughts produce dark colour vibration like blood-red and jet-black. Benevolent thoughts and artistic expressions produce colour vibrations of a harmonious blend. What are we to do to neutralise the bad-thought forms and increase the frequency of the positive thought forms? All these things have been described in that book. Practical training and guidance are given. The letters on occult meditation dictated by Master D.K. describe how thought-forms produce colour forms, how meditation on colours produces corresponding thoughts. There are as many as 200 books written on this subject upto date by advanced thinkers, who were born a little ahead of the age. These books are dormant since the average intellectual is not yet mature to make an approach. These books can be called the foundations of humanity. They are gradually becoming more and more popular. The books of Blavatsky and Alice A. Bailey, have taken their own time to get engrafted into the mind of humanity. We are almost prisoners of political and religious thought. Hence it takes such a long time. A generation which knows freedom is coming out to understand these books. Now we find a rapid increase in the number of those who want to study these books, and seek to help humanity at large.

To make a systematic study of the power of thought, to prepare experts in producing systematic thought-forms and to use the power of thought for the happiness of humanity we need a centre of training, a university and a group of experts who train. The text books are always ready thrown before us through ages and centuries. They are the world Scriptures.



If you are aware of the description of a strange tree in the 15th chapter of The Bhagavadgita, you will find the importance of thought-power and the science of symbols. You will find a tree with its branches downwards and the roots upwards. The roots are produced up into the sky and the branches are produced down into the earth. The source of the seed of such a tree is in the 15th chapter of The Bhagavad Gita. You can get a seed thought of it as first lesson of the 21st century University science, the Science of Man. If you remember that the roots are the thoughts and the branches are the actions while the seeds are the motives, you have a new science to study, a new dimension to enter, a new horizon to dawn over you. Four more lessons are available in the four Gospels of the New Testament. Of course, we are still primitive enough to study these books as religious "stuff," but truly they are the books of mankind. The littleness of our mind makes us think of the Gospels, the Bhagavadgita and Voice of the Silence as belonging to various religions. We are not yet fit to read those books in the light of the new science that is yet to dawn. A new University is awaited to prepare new batches of students.

The tree I referred to is the tree of causes and effects. The causes are the roots and the results are the branches. There is the tree with its causes above and results below. Life is a tree with its causes in our thoughts and results in our deeds. Find the seed in your motive to germinate the tree again and again. Meditate upon this symbol and the seed germinates into the new Science, the Science of Thought Power. The thoughts we produce will germinate into trees having branches. Each branch produces its flower, the flower its fruit, the fruit its own seed, the seed once again its own root. During the course of action the seed multiplies in number. The process is cyclic. Each thought produces an act in you, each act conditions your

mind to produce a thought. Each act makes its own blossoming. Each thought produces its own behaviour. So goes the cyclic process. Remember the formula and you will understand the power of thought, word and deed. When you are aware of this dimension, you will be an artist in making a positive use of your thought, word and deed. You will be a scientist while studying them. While learning it is science, while applying it is art. Here is a dimension which trains you to use your thought for healing, comforting and peace-making. A creator can make constructive thought-forms. You can make thought structures and thought architectures for people to live in peacefully. When everyone produces his own responsible thought structures and thought architectures, the whole globe of earth will be a brilliant city of international light like that of Geneva and the whole humanity will be like your Switzerland, where there has been no war for the past many centuries. So may it be for the whole humanity. Let us work out these thought-forms and transmit them. Let us make a beginning from this moment and let us give the stimulation to the members of our families and to our friends in the clubs. Let us not feel ashamed of doing it. And let the whole world feel the continuous communication with this thought-form from Geneva.

## REINCARNATION

*(Lecture delivered at Geneva on 19th October 1981)*

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I am expected to speak some aspects, about reincarnation, or rebirth, this evening. In some parts of the globe people know it. Some people think that it is only a belief. It was considered to be a religious belief also. In course of time people came to know of the evolution on this earth. The coming of Darwin and his followers once again introduced the theory of evolution. Many scientists have improved upon Darwin's theory till now. Even now the Darwinian theory of evolution has some questions left unsolved. There are still many things to be explained and many gaps are to be filled. In the meanwhile, the science of spiritualism developed with all its branches. It has gradually covered the missing links of evolution theory. Because of the foremost thinkers of the world till now, many of the gaps in the theory of evolution have been filled up and now we have self-sufficient theory before us. The theory contains three aspects : the theory of evolution, the theory of reincarnation and the theory of karma.

The three branches put together form a self-sufficient science and people who have time to understand this self-sufficient theory now, no more take it in the light of a religious belief. It is not a belief, it is a scientific truth. It is understood by sound commonsense by those who have an objective approach. It is a matter of experience to those who have undergone spiritual discipline. It is a simple scientific truth in the eyes of the true scientists. Now, there are people who don't believe, there are people who really understand and

believe and there are people who believe though they do not understand. There are also people who have made their own fantastic theories. Our purpose today is to pick-up the real theories, that stand to reason, commonsense and experience of those who have undergone spiritual discipline.

Some people believe that a soul may be born as a human being or as an animal. Many times we are born as animals and human beings as a result of our karma. Those who do good deeds are born as human beings and those who do bad deeds are born as animals or insects. For moral teachings the theory may be good, but the theory is semi-imaginative or fantastic. How can animals choose to be born as human beings unless they do good deeds and avoid bad deeds ?

Some believe in India that men are born only as men in the next birth and women are born as women, and in the Occident also I have seen people who believe so. It is also not true because man and woman are only biological conveniences of the physical body though many of us are conditioned by the instinct of sex. The much emotion and romance which the biological kingdom feels about man and woman are the result of an instinct given by nature. Therefore nature has no classification of man souls and woman souls for persons to be born as male and female. The choice lies in the law of fitness for soul training. The reason exists in nature which teaches us things. To be born as a woman or a man teaches us different aspects of life, that teaches two different dispositions which find their perfection in motherhood and fatherhood. Since these two aspects are to be perfected by every soul in evolution, it is natural that everyone of us should be born as woman and man also many times. Since nature wants us to develop all dimensions, man and woman, it uses either male birth or female birth according to the need of our evo-

lution. Hence it is not true that male souls are continuously born as men and female souls are born as women. One fact in nature is, man takes interest in woman more, and woman takes interest in man more. It is a natural instinct and the reason for this must be the supplementary development of temperament of the human beings. Since nature contrives multi-dimensional development, there is the need of attraction between two sexes. The whole earth has its own axis which acts with the two poles of a magnet, and whenever it is necessary in creation, nature introduces this strange phenomenon of polarity that is attraction and repulsion. The physical cells of the man attract the woman and the physical cells of the woman attract the man. Thus nature contrives reproduction. When all these things are carefully observed, we understand that we need to be born both as man and as woman in a series of births. When the mother nature is to be induced, we are born to play the role of a wife, when the father nature is to be induced, we are born as a husband. So, when immature, we play the role of husband and wife and when mature, we realize fatherhood and motherhood. That is what nature expects of us. Therefore, we may be man or woman in the next birth, as per the need of our evolution. Some people believe that we have alternation of male and female births. If we are born as a male this time, the next time we will be born as female. It is a probability and it cannot be reduced to a theory. The probability is that a person who is dedicated to sex life will be thinking of the opposite sex, in which case he will be born in opposite sex. This is also a probability.

Another popular misconception in India is that a couple will be born in the next birth as a couple. In more than eighty per cent of the cases in India, marriage is a mutual identification of souls. With the exception of a few men who are

beastly in their evolution, there is no possibility of thinking of second marriage. The type of affection an average couple holds in India is something which is not easily understood in the Occident. Such a relationship makes the average Indian think that the same husband and wife will be born as husband and wife again. But it is like the theory that a husband and wife should be transferred to the same place to do their job. It is not possible always. Nature has its own way of doing things. Husband and wife, father and son, mother and son, brother and brother-- all these relationships are only conditions by one birth and there is no continuity in them. Nature creates by progressive steps and not by sentiments. We may have great affection towards our brother or mother or wife or sister, but it is a sentiment. It is a preparatory training for love. Nature's procedure is always based on something progressive. Nature wants to necessitate proper expansion to the consciousness. A gradual unfoldment of consciousness like the blossoming of a flower is intended. Nature makes grouping and rearrangements every time, so that people of different natures will have a sharing of experience. Then they can develop all dimensions of consciousness more or less for a common understanding. So let us eliminate false notions which do not stand to reason.

We now come to the apparently scientific arguments: Some people believe that the theory of evolution and the theory of reincarnation are connected in such a way that the way in which we behave in this life will give us a clue to understand the next birth. Some people believe that they can know their past lives. Some experiments are conducted on these lives and there is much emotion in the name of theories and conclusions. Going into some hypnotic state or trance they begin to narrate stories after stories about the past lives of others.

This has become very common in the Occident during the past forty years. It has come to such a ridiculous stage that a particular lady telephoned in the middle of the night to her friend and said: "I have just discovered a great truth! I could understand who you were in your past birth! You were Issac Newton!" And her friend was much worried to know that he was Issac Newton, because, if he were to accept it, tomorrow many people would question him about Newton's Laws and he had to put up a sorry face. Moreover, he is very poor in calculations in this birth.

Another lady met a young gentleman and said: "I have discovered something sweet about you. In your past birth you were my husband," she said. Then the fellow said : "What if? What shall we propose to do now?" She had no answer.

In India there is a funny story : A fellow approached a monk and asked for a clue to know his previous births. The monk said it was dangerous. "I want it" the fellow insisted. Then the monk gave him a little touch with a Mantram. For twenty-four hours the fellow had a peculiar vision, when he saw his wife of his previous birth. Presently she is the wife of another young man. The couple was going on a motor-cycle to the cinema. He saw it and felt very jealous. He followed them, he forgot that it was his previous birth. He was in a trance. So he grew furious about the person who was taking "his wife" to cinema. He straight went to the theatre, and sat by the side of "his wife". Then the real husband pulled him by the collar, and gave him a kick. Then he came out of his trance and went home to see his present wife and to live in peace.

Such stories indicate that people have strange notions about rebirth. Truth is something different. There is a good

relationship between the theory of karma and reincarnation. There is no doubt.

The present life and its incidents are supposed to be in a sequence with our previous deeds. For example, if I had ill-treated someone in my previous birth, I will be ill-treated by someone at present. If I injured anyone in a previous birth, that will be registered in the memory. This memory is carried with the particular tissues of the body so that I will be born with weak tissues in that part. Consequently I will have an incurable disease in that part. This is a part of the external truth of the law of rebirth but this is not also the whole truth of it.

If we are born as a result of our previous deeds, what brought us birth for the first time? There is no answer. Therefore this theory also is not complete in its truth. Last but not the least, the law of reincarnation has nothing to do with the theory of transmigration of souls.

Now, what the Masters of wisdom teach us is as follows: The whole solar system is the result of a series of chain actions, part of which is the birth and development of the planets. Our earth is a part of the solar system. It has its own series of chain actions in the making and development of the earth's substance. It is against common sense to think that the earth's substance is a mass of some minerals. There should be a consciousness that is preparing these minerals. Otherwise these minerals cannot aggregate into a planet called the earth and stand compact as the earth's globe. Nor can the earth's globe rotate on its own axis in uniform motion. Nor can it go round the sun to produce the effect of the season. All these things prove that there is a team of intelligences making the earth. They are called the Devas and their creation



is called the Deva kingdom. They are creating the chain actions in the matter of this earth. When the whole evolution theory of the spiritualists is understood, the minerals of this earth show a chain action of evolution. The liquids, solids and gases of the earth are being treated by the heat of the earth, by the heat of the sun and the internal heat of the earth. A great experiment of conscious metallurgy is going on. A great experiment of magnetism is going on and much electricity is being produced on earth. The whole thing is a big laboratory, creating the chain action of evolution. It includes the evolution to the mineral atoms, plant atoms, animal souls and human souls. All this takes place through a gradual increase of the degree of consciousness. The candle power of awareness is increased until we find ourselves as human beings on this earth. Even after this, there is much to be unfolded in each of us through time. This creates the necessity of reincarnation, and the result is that we are being born many thousands of times as human beings.

Every time we are purified of our experience and given opportunity to do things better. We are permitted to do things because our doing requires thinking and understanding. Thinking and understanding will be bettered when we are permitted to do more things.

We learn much from the environment and we learn much through experience. All that we learn is piled up in our brain cells as memory. When this body is lost, all the records of our memory are lost. We do not remember any detail. At the same time, a 'micro photo' of everything is taken by our recollection. This recollection will be preserved in the form of seed principles. We should not fear that all that we have learned is lost, because all that we have learned is not necessary for us to remember. Real unfolding of enlightenment

is what is required, just once in every five years the records of an office are being burned after taking microphoto of the required documents, similarly all the arts and sciences we have learned and the information we have gathered and preserved will be mercilessly burnt down. The result of experience is kept as the quality of our intelligence while the intelligence is also burnt down. The potentiality of intelligence is preserved, just as the banyan seed preserves all the parts of the big banyan tree in supra-physical planes. Thus, the memories are preserved, in a sense, only as potentialities which can be regerminated when needed. According to these potentialities we are born on this earth again, and our present personality is nothing but a regermination of all our past potentialities. That is the reason why it is very difficult to change the personality of any one. You can change your belief, religion or political party. You can almost never change the individuality and personality. They are like the signature and handwriting of a person, through which you can identify him. How can you identify your friend? It is not by the face, because when we see our friend after fifteen years or twenty years, there is much difference in his face and shape. Previously he was having beautiful silky hair and now he will be like full moon, totally bald and blond. But after blinking for a few minutes, you will say : "Hello, how are you?" You are talking to the same person, you will be able to understand only by his individual nature and personality and not the body. Normally speaking it is not possible to change the personality. It gives the totality of the previous experience and behaviour.

It takes time for us to know that many times we do not lead our life meaningfully. It takes time before we can understand what life is. When we pass childhood and reach youth, there is the cloud of emotions. It prevents us from understand-

ing truth just as the sun cannot be seen on a cloudy day. We spend much of our youth according to our emotion, not according to our understanding. The result is our body and mind are often misused by us according to our taste and not according to our need in terms of food, drink, sex and enjoyment. The result is that the body is much damaged with faulty procedures before we understand.

Nature has provided us death and birth because it wants to give us a fresh body for a better approach. A new machine is given once again with a new lease of life. Many times it is given so that we may be able to use the potentialities of our experience and begin to behave better. When once the purpose is understood, the necessity of bodies is over. That is what is called liberation or Nirvaana. During every span we are doing certain things and getting involved in certain situations. We have to clear the involvement and therefore many of our births are occupied with repayment. While trying to repay for the past deeds we grow emotional and create new complications: hence the necessity of clearing them once again. So goes the necessity of births and deaths until we carefully clear off the present debts. Then we will be able to understand what life is in its reality. The purpose of evolution is fulfilled. Reincarnation is part of the chain actions of this earth. The real cause of our birth on this earth is the chain actions of the planet and not merely our past deeds. The same chain actions push us on the way of the grand plan of this earth. There is a plan that increases the awareness for this earth. According to the plan it creates each of us as sparks of awareness. Each spark has a vehicle made up of its layers. We call those layers our body, mind, etc. Every time these vehicles are dropped off and new vehicles are taken by us, according to the plan of this earth. See how the run of a river conditions the water

of its canals. Similarly, according to the plan of this earth we are created and produced into the human kingdom. We take rebirths according to the great plan.

There are two parts in understanding ourselves. The first part is that the problem of evolution cannot be solved and the necessity of rebirth continues. If I believe I have my own life, and if you believe you have your own life, the relationship will be quite different. In such a way everyone has his own way of living, believing in separate births and rebirths. There after we will understand that there is an ocean of common consciousness in all of us which makes everyone live in it with a ripple of individual consciousness. Still there is another substratum consciousness in which we are not separated from one another at all. In the mind we are separated. I gave you one example yesterday of the thousands of bottles immersed in a river. Every bottle has its own water but all the bottles are in the same water. There is one consciousness in all of us and one life in all of us in which we exist. At the same time, just as every bottle has its own water in it, we have our own separated existence in our mind. This separated existence creates fear and jealousy because of the idea of separation. The result is we live helpless like orphans and homeless beggars, having our own fear about others and our future, our suspicion and anger. The result is misery and sorrow. Until this is transformed into the consciousness of one life, there is no happiness at any cost.

It is the purpose of Nature to make you understand this one life. It wants you to live in this undercurrent of common consciousness. When once you begin to understand this, life becomes love. You will have nothing but love for others. Love is the linking principle. You have nothing to do with the behaviour of others. Nature directs us towards that goal, and

therefore it is the purpose of rebirth to lead us to such a destination. The common life and common consciousness is what we call "soul." Everyone of us is a soul. But it is not "my soul" or "your soul." It is ignorance that makes one feel "I have a soul, you have a soul." Separate thought is objectivity which leads to mind. Soul leads to Oneness. When we begin to understand and experience soul consciousness, we begin to live a group life.

Group existence will be known. You will understand that everyone of us is existing in all others. This mystery will be clearly understood. You will have a planetary experience of the whole earth when you once reach that state. In that state there is no more necessity of evolution. It will be the stoppage of births. You will begin to exist as one with everything in the planet.

What is reborn is not the soul, it is the personality. It germinates the mind and the five senses at every birth, and it prepares its own body inside the mother's womb out of the same earth minerals. This body, mind and senses will be dropped off at the time of death, but the seed is preserved as potential non-material substance. The seed of a plant throws the same flower in the next germination. Similarly the mind, the senses and the body are germinated again. Every time we are awakened into the mind, the senses and the body, the intelligence will be unfolding, the experience is kindled and we are exposed to the light of recognizing ourselves individually and personally.

After some births, we raise the question "Who am I?" For some births we will answer to ourselves, "I am my body." Then, "I am the mind." After sometime we understand that we are the intelligence. After sometime we understand that

we are beyond our intelligence, that we are our nature. Gradually, birth after birth we will be able to know ourselves and begin to know the art of withdrawing into our real Self. We will shed light as the body, the mind and the senses, but we will live as the light of what we are, just as we live different from our hair and nails. This is what the theory of rebirth tells us according to ancient Indian Scriptures. In its totality it is only the earth's karma that gives births and rebirths. Karma is of two types : Divine karma and Individual karma. Divine karma is the planetary work of this earth. It includes the chain actions of the earth and it causes wave after wave of living beings. It produces us in groups and we reincarnate in groups, not as individuals. For example, our meeting and spending time here proves that many times we were born as contemporaries. That does not mean all of us must have met one another in our previous births, but it proves that we were born as contemporaries many times and lived on this earth in one group. In future also, when everyone of us is reborn, we will be contemporaries with just a few years difference. One shepherd guards a herd of sheep while another shepherd leads another herd at a distance. Contemporary groups are tended by one leader whom we call Manu. Temperamental differences on this earth are due to the difference in seniority of evolution. A bunch of flowers has its buds, flowers, blossoms and fruits. Various degrees of blossoming we see in the same bunch. It is because each of the flowers has started its schedule on different days. Similarly, we are having our own individual evolution different from that of the group, so that we show temperamental differences. Instinctively some people behave bad, and some people behave good. Some people are decent in their behaviour, while others are rough and insulting; some people believe in revolution while others believe

in law and order. These are temperamental differences due to the individual stages of evolution. Some people can be happy with all the people, some people can be happy only with "their own" people; some people can be happy with their wives and husbands and there are some people who cannot be happy even with wives and husbands. We know husbands who torture their wives and wives who torture their husbands, eating misery in the name of life. They weep and make others weep. But there are people who are very happy and who keep others happy. This difference is all due to the different degrees of evolution. These are external differences, but the under-current of consciousness is Soul. When once the soul consciousness is touched by the individual, the differences disappear and the individual becomes group conscious. This is the goal of evolution, this is the goal of rebirth.

## REBIRTHS

Rebirth has a balancing work on this. It is not our individual karma that decides our next birth. It only indicates. It is the impulsion of the whole planet that decides our direction. Our past karma is only an apparent cause of the quality of the next birth. Suppose I have done something wrong in my past birth. To rectify it I am born once again. This is the apparent cause. The real cause is the impulsion of the earth planet. The impulsion is to lead you to group consciousness. Until then rebirths are compulsory. When once perfection is gained, rebirth is not a necessity, though it can be willed and steered for more useful purposes. After we reach perfection, the choice is left to us. Some people do not want rebirth and they merge into group consciousness totally. This is what is called liberation or Nirvana. But some people refuse this. They teach that individual liberation is not possible when its motto is selfish. If we wish to have liberation away from those

who are suffering, such an idea is nothing but selfishness. It is a test conducted by nature to see if we choose or refuse liberation. Many of the human beings choose liberation at the end and again fall into a new cycle of rebirths. There are some who refuse to receive liberation. Lord Buddha and Christ have refused liberation because they wanted the liberation of others. Buddha wanted to be on this earth, one with the group consciousness of the whole earth. He bluntly refused to have personal liberation and that is the reason why he has become a planetary principle. That is ultimate perfection. The idea of liberation is not ultimate perfection. It is the temptation of the common human being to do good deeds to get liberated. In the process we are purified, we are made to take many births according to many an environment. We are permitted to gain much experience without getting involved. Our vehicles are being purified of emotion through rebirths. Our hopes and desires are being purified because they are never realized. They create a necessity of another birth. At the same time the earth is creating its own chain actions with us. Remember that the process of reincarnation is not something for which we are responsible. It is part of the Great Plan of the earth. We are expected to behave accordingly and purify our psychological vehicles with the motives of charity and benevolence, tolerance and acceptance. We have to happily accept responsibilities and burdens, readily forgiving others of their faults. Do not react to the "misbehaviour" of others. Then your vehicles are to be purified. A gradual purification automatically takes place and we come to understand that every good deed is not merely because it is useful to the world. Good deeds are to purify our vehicles. Any useful thing done by us to the world is useful to us not to others. Any one can do it for others if we fail to do it. This attitude leads you to



the culmination of rebirths and makes you stand the last test. If you refuse liberation, you will be one among the planetary workers, called the Holy Hierarchy. If you accept to have liberation you will have a personal liberation, which is only a self-deception and self-fooling. This in short is the review of the theory of reincarnation. All other theories except this include sweet thoughts and personal imaginations and stories that cannot fit into the planetary work on this earth. So let us try to follow the wisdom of the Masters on the path and let us identify ourselves with our own work so that our misconceptions are washed off.

Thank you all.

# THE FUTURE OF HUMANITY AND THE ROLE OF THE UNITED NATIONS

*(Message given at the United Nations,  
Geneva on 29th October, 1981)*

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Brothers and sisters who have gathered here, this is a great opportunity given to us in this sacred part of this planet. Today's subject is the future of humanity and the role of the United Nations.

The future of humanity depends upon the present behaviour of humanity as it is true any time. Our behaviour in the present decides the future. Behaviour is of two types: individual behaviour and group behaviour. Individual behaviour is made individually by each of us and it is our duty to make ourselves fit to live as one group. Then the groups gather into bigger groups and all the groups gather into the one group called humanity. In between we have the steps of our progress and these steps are the national and international values we attribute. From the step of the national values we are to take the next step of the international values. This gives a training in three more steps. Humanity as a whole has been conceived for the first time here in Geneva when the League of Nations was started. It was the first nucleus for all the positive ideas of humanity once again.

Now we are in a peculiar condition. Internationally speaking there is much activity going on on the planet, both individually and on a group level. Our individual activity is yet to find its fitness in the group activity of this world. That

lack of our fitness results in what we call the political and the economic problems of the world. We call it political, we can call it economic, but the thing to be transpired as the action of the individual to make himself fit in the group, so that the group may live as one individual on this earth. The evolution on this planet gave us each a body, mind and senses, and each of us began to think for ourselves separate from others. This is the beginning. It is for us to take the steps of the evolution offered to us by nature. Expand the consciousness from the barriers of the body into the relationships of the domestic level, then into the social level, then into the national level and then into the international level. Here spiritualism helps us a lot, just as all the other branches of learning help us. To form a nucleus of human consciousness is more sacred than anything else and it is a great opportunity given to us in the name of the United Nations. Often human beings seek opportunities and opportunities are rarely given. When once such great opportunity as the United Nations is given, it is for the individual to consider and seize the opportunity to expand it into the universal values of humanity. We have created many steps that are multiplied by the individual differences and the modes of thought. Each individual remembers his identity and he is expected to take the steps that lead to the identification consciousness of humanity. Humanity at present has grown intellectual to the fullest extent. The dimension of goodwill is yet to be developed. It has taken its step. It made its beginning when the great leaders thought on an international level and established such a body as the United Nations.

Whenever we think of an idea like the United Nations we have a spur to expand into the university of the planetary activity. This is our duty as the members of humanity on this earth. Each of us should remember ourselves as belongings

to a nation, a race, a country, a political party and a religion. But the more we remember that we belong to the human nation, the more we have the fitness of all the other layers like the parts of our constitution. The institution of the universe admits the constitution of all the parts when the whole is remembered. When the whole works as a personality the parts work as limbs (implements).

This is the training we have to receive and every one of us should be trained by himself and herself to achieve human values. One is : everyone is in his body, every human being is having his own body. The other thing is : every one is in humanity, and humanity is having all these bodies. These two ideas form the components of one total idea, that is, everyone living in one body and all bodies living in one person. This is the meditation that was given by the ancients of all nations, so that the individuals may develop through their fitness into the group. A consciousness named group consciousness is given to us and we are asked to develop ourselves into it from the individual consciousness through the consciousness of our personality. It is like the growth of an infant into a full grown adult. It is natural when we permit the growth naturally. But when we do make our own creations of thought patterns that are sometimes detrimental to our growth, then growth is obstructed.

Now the nations look to the goodwill and the united action of the international ideology, taken as a total unit. First of all when the people of each nation are trained to think about the fitness of all the other nations, when such a training is conceived by an individual or a group of individuals, then the nucleus forms and gains its speed. For example, it remains the pious duty of the United Nations to establish a land where people from any nation can come and join, and lose the

identity of their previous nationality. People may be invited into a land from all nations, all countries, all religions and all parties. There may be a call, a challenge to come as only human beings to enter into the territory of the new land. Anyone from any land may be admitted into the new land. There should be a constitution in the new land according to the self sufficient idea of socio-economic basis for spiritual way of living. The values should be spiritual, that means, universal according to the needs of an individual when you consider your own needs. This is what great ones point out and what the scriptures teach. It is not very difficult to know the average needs of an individual. If some intellectuals contribute their thought to make an average of the human needs, then make an average of the programme and the epitome of the work that should be given, taken from human values as the basis and human needs as different from the human desires. If we can differentiate between needs and desires, and care only for the needs, then there is a spirit of offering, a spirit of co-operation and coordination. People can be invited, to such a territory as this, to come and dwell as the citizens of the new land. Unless some people like you gather at a place and offer such a territory, the nucleus will not begin to expand. The initiative should be from a place which does not belong to any nation or any race or any religion or any political party existing. People should be allowed to enter it provided they leave off their identity. If such an experiment can be made and if a proper symbiosis can be established by expert minds (a symbiosis between the land and man, between animal and man and between plant and animal by man) such a formula can be very easily conceived. That man serves the plant, and man is nourished by the plant, man serves the animal, man is nourished by the animal and the animal nourished by the

plant should form a triangle of activity. When such a triangle is established by the people who frame the constitution of such a land, imaginary it may appear and if a few people are going to sacrifice their previous identity and enter the new land, that gives an impetus to the remaining parts of the humanity. The other nations need not be touched. They need not be touched at all, but when once people begin to understand the idea of international life and human values, then they will be having the incentive to visit, to find out how things go, to try to imitate and engraft the same type of life in their own area.

Let it be a very small unit at first. Such small units begin to live in various places in accordance with the interests they sustain after coming, seeing and living with you, such a nucleus is to be formed and the establishment of the nucleus should definitely be a matter of great sacrifice of their land, their nation, their career and what they have constructed on their mental level about themselves. Without sacrifice there is no realisation of achievement. That is true with history of mankind in the past. Now we see that politics has not been a success to bring international scale to mankind. So, we have to create a new dimension and see that a seed group of families forms the seed humanity to set up an example of the international life on this planet, so that we may allow the planet to exercise its progressive workings upon our bodies, minds and souls. This is what I want to present before you and if at all such a possibility is there, any one is enough to take it up or a group of people can take it up. It need not have any establishment or any understanding with many people in the world; a few people who think for themselves may have an understanding and have a place to start with. I think that was the spirit with which the present United Nations was started. The opportunity was given to man kind long ago, it

is for us to prove our fitness in the United Nations. The opportunity is waiting because we have our own imperfections. We should sacrifice our imperfections and the opportunity waits until we find ourselves better. The opportunity only wants that we are better and it does not want anything for itself. So, once again I make a loud thinking that there should be such a land where people can experiment a United Nations and an international life for the planetary activity of this earth.

In view of our contribution to this thought I propose a group meditation on an international level. I propose the idea of the international peace and goodwill. Let us meditate upon a beautiful milk white lotus as the symbol of synthesis of our actions. We send our thought to all those who are working for peace on this planet earth.”

# HEALING, HOMOEOPATHY AND AYURVEDA

*(Lecture delivered at Munich  
on November 3rd, 1981)*

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Brothers and Sisters,

I once again thank you all for the happy presence you have given me. I am expected to speak about spiritual healing this evening, but I promised you to speak something about Ayurveda on the day when I spoke about Homoeopathy. So I will introduce to you the scientific aspect of Ayurveda and then speak something about spiritual healing. The necessity of material plane medicine to the physical body is the concept of materialistic medicine. The necessity of qualitative medicine (the dynamic properties of a medicine without the physical substance) is proved by Homoeopathy. The Homoeopath is questioned : "Can you show me the evidence of the existence of the medicinal substance in a dose which you are using? Can we have a chemical analysis of your pill? Can we have a nuclear evidence of the medicinal substance in a dose you are administering?" The answer is : "Not at all." There is the physical matter in your body which gives you some kilograms of weight. If you take the weight of a corpse can you expect something less simply because the person who was living in it is absent? Not at all. In fact, the weight will be more of a corpse than the weight of a living body. Facts show another dimension of science to be discovered. If a stone hits the head, I say, I have great pain. If you take the weight of the stone and, make a record of the volume of the stone, colour



of the stone, chemical components and formula of the stone and the atomic and nuclear structure of the stone, etc., can you find what you call pain in all these results? You can discover ten thousand different sciences on the physical plane, but the item 'pain' can never be included in any one of these observations. Moreover, you cannot invent a machine, which can record pain. Mind and force put together make what we call sensations, feelings and the psychological phenomena. If you take an x-ray photograph of the brain, can you detect the existence of mind in the brain cells? Does this mean that you have no mind? You can never detect intelligence in a microscope. Does this mean you have no intelligence? The plane of force and mind can never be interpreted in terms of the Laws of Matter.

When you take a medicinal substance it has many types of properties of matter. If you take a big lump of sugar and throw it on your head, it cannot be sweet. It breaks the head. Sweetness is not there in that particular transaction with sugar. When a person is hungry and very weak, if you make him carry beautiful dinner on his head for two kilometres and ask him, "Are you happy now?" His hunger can never be satiated. That type of transaction can never make the substance his food. There is a particular relationship, which makes the material his food. It is right relationship and you have to understand it. Until then it is only material and not food. Similarly if you take a medicinal substance, for example, Sulphur, if you press a lump of Sulphur on the face, it pains. That is the action of physical Sulphur on physical body. If you make it fine powder and apply it to your hand, keep it for twelve hours there, it has its own action on your skin. But that is no more the action of physical Sulphur. It is the action of the etheric Sulphur upon your etheric body, which gives a disturbance

of the etheric matter of that particular place. Then the message will be carried to the mental body. The mental body sends messages to the etheric material. Then the etheric structure will be changed so that the disturbance of the etheric Sulphur is not allowed in the body. The result is that you will find a wound on your skin. Same thing happens with every substance. When our hand is exposed to a candle flame, immediately it burns. That does not mean, the skin is getting burning-sensation. The sensation belongs to the mind and not to the material at all. Suppose you place a candle here burning, and suppose we have not seen it. While lecturing I expose my hand to the flame. Immediately there will be heat to the fingers and I will take off my hand. That means a great process is going on. The etheric body of that location has the etheric Devas or Intelligences, who make an immediate message to the mental body. Then the mental body sends a message to the etheric body. A centre is temporarily produced in mind which gets response to the area exposed to the flame. Then a thought of discomfort or burning is produced in the mind. It is projected upon that spot again. Then only you will feel pain here.

Understand that pain never occurs to the physical matter. It is to the mental counterpart, which corresponds with that portion of the physical body. In very big industries and offices you find a board with red lights. Whenever something goes wrong in one section, you will hear an alarm with a flash of a red light on the board. Then the persons understand that something is wrong somewhere inside. That does not mean, the machines understand it, but when something is wrong with the machine, the persons come to understand it. Just as the keyboard of red lights is there, we have a keyboard of red lights in our mind corresponding with every part of our body. Pain

is produced on the key-board only, but we feel the pain on the physical spot. When you put some stereo and amplifiers in your back, the voice is heard from your back, when I am speaking here. This proves that the arrangement of the whole office belongs to the persons and not to the house. The effects are observed in the house. Then the rectification is also to be done to the persons but not to the house. It cannot be done on the physical body with the material of medicine. The etheric counterpart of the medicine should rectify.

Sulphur has its chemical properties which do not belong to the physical parts of this physical matter of Sulphur. Similarly the smell of Sulphur to the human nose is not at all a part of the chemical properties. It is altogether a different process which is called the 'vital process.' A medicine has also three parts: the physical matter, the atomic substance and the subtle substance which is etheric and mental. The etheric substance works upon our vital body and produces vital effects, the sum total of which we call health or disease.

So the mental counterpart of the medicinal substance produces effects upon our mental body and produces its results. When you dilute a medicine, it is the etheric and the mental counterparts that are stimulated into action. The physical presence of the substance is no more required. You are capable of preserving the etheric and the mental nature of the medicinal substance. In the days of Hahnemann, the Professors of Chemistry and the Doctors laughed at him and called him a fool, when he said that Mercury was soluble. He had made a performance. He had placed pure Mercury in a mortar, added powder of lactose to it, grinded the whole mixture, placed it in distilled water. Mercury was retained on the filter paper and the solution of sugar went down into the bottle. Now he asked, "Does the solution of sugar contain

any Mercury?" The Doctors and Chemistry Professors said, "It was foolish." Then he asked them : "Are you ready to take each a dose?" Many people were not ready to accept it. For argument's sake they said, "There was no Mercury in it," but when the test was ahead, they remembered that they too had their own wives and children. So there were a very few people who stood the test. To them he gave each one dose and asked them to wait for one week. Within one week they had great pains in the gums. The second day itself they had swellings in the gums and burning of the tongue. The next day they had redness of the whole mouth and great salivation. Next day they had all glands swollen and painful. Then he asked them : "It may be a coincidence for one person but for thirteen persons there cannot be a coincidence." So they had to accept it. You can give this answer to your dear doctors, who question you posing that they are very scientific. But in fact this is a very very old and long answered question and it can be considered paleolithic. Hahnemann had proved it long ago. So you need not get confused with people who are out-dated in their understanding. The nature of medicine exists in the mental and the vital planes. It contacts you on the mental plane. If you have honey and lemon juice on your tongue you will find a taste. What is taste? It is the transaction of the mental substance with the mind. It is not at all the chemical properties of Citron that cause taste. So we will now proceed into the Ayurvedic thought. Ayurveda can easily be understood when we understand homoeopathic philosophy, because its basis is also the vital body. Any sensible system of medicine belongs to the action of the vital body and the mental body, and not at all to the physical body.

The first consideration of Ayurveda is not about medicine, but about health. Remember that Ayurveda is not mainly a system of disease and medicine. It concerns more with health

than with disease. The very structure of the philosophy of Ayurveda belongs to the concept of health, the understanding of health, and the preservation of health, and the procedure we have to adopt in our daily life to preserve our health. In the second half of the philosophy of Ayurveda you will find the science of disease and medicine. If you default with the laws of nature, if you ignore the procedure of health, the result is disease.

When matter and force interact, the result is the manifestation of mind. And then the mind begins to work until once again matter and force are separated. The duration is called the "span of life". That is how Ayurveda defines span. There is matter in our physical body, there is force which is making the body move, and when matter and force begin to co-exist, there is an automatic manifestation of mind, which we call the individual mind. When once mind manifests itself, it is able to manage with the matter and force. See how the father and mother produce the child, and the child can become an adult to protect the father and mother! In the same way the mind is made to manifest by matter and force which is organized by space-mind, and then there is the birth of the individual mind. From that time onwards the individual mind begins to organize matter and force. Then the evolution of that particular span begins. Mind begins to evolve into experience, that is what we call the maturity of age. It uses the capacity of understanding. Ayurveda is a science, which asks us to use our understanding to protect the co-existence of matter and force in us. When it is done, the span runs healthy. When the co-existence is uncomfortable, when the terms between matter and force are not good, then we call it disease. It causes death. Know how to maintain the conditions that keep up the balance.

There was a great sage living in a hermitage in a forest. Seven sages came to see him with quick breath and gasping. One of them was perspiring, and one of them was pale in the face. They were much troubled. The sage made them sit down and questioned : "Are you coming from cities?" They say, "Yes". He says, "That is why you could not maintain your health." Then he begins to explain diseases and medicines while curing them. He explains that in cities fresh food is not possible. It becomes necessary to eat preserved food. It causes diseases, since it disturbs the balance between force and matter in the body. Regular use of pickles and dehydrated foods cause disease. The possibility to take bath in running water preserves health. Water that runs touching the soil is called vital water or living water and that is required to maintain health. For example, river water and water of the lakes. Keep the rivers pure, so that you may drink and take your bath directly. Rivers are not polluted by any number of people bathing. City pollutions render the rivers unfit for vital use. If you take your bath, the river is never polluted, because the physical impurities go to the bottom of the clay, and the etheric impurities are carried away by the etheric existence of the river. Then he advises them to live there for some time eating natural food, taken fresh from the plant and animal, daily go to the river, take bath and drink directly from the river. The sages stayed with him for forty days and they regained their natural health without medicines. In the meanwhile during their stay he taught them the Science of Health. So goes the opening chapter of the main text of Ayurveda. Disease indicates a defaultation, while using medicine indicates an atonement. Then the sage goes on explaining how health can be preserved. Of the teachings of Ayurveda, I will give you a few points, because it is impossible to cover all the points in one lecture.

Keep up poise in your life. Understand the relationship between rest and work. There are people who sleep but who do not have rest. There are people who are much more disturbed in sleep than when they are awake. It is good sleep, he says, only when you are fully refreshed after you get up. If you feel great discomfort, or irritability after sleep or suffocated or fatigued or weak that means, your constitution is undergoing awful changes during sleep. Then he explains how to make sleep healthy. Then he speaks about our relationship with food and drink. He gives us three types of food used by three types of temperaments of human beings.

One temperament likes nutritious foods like honey, milk, milk-products, fresh vegetables, salads, juices and fruits. Some people like them more than other things. They belong to temperament number one. There is a second temperament. They like very hard things, strong things and spicy things. In India, especially in South India, they eat chillies directly. If an Occidental sees chillies in plate they appear like many scorpions. But with great pride the South Indian bites and chews chillies. With water rolling down from the eyes and the nose, he says : "Very good, very tasty!" So there are people who want very spicy things. If you offer them honey and juice of fruit, they look at it and say: "We don't want this." So they feel restless about good food. They want things that are very bitter to taste, for example very strong coffee. This is temperament number two. Unless something touches the tongue sharply, they cannot appreciate. And then there is the third temperament. They like things that turn acidic after preservation. It should smell like a preserved food, they like it. If you cook something and place it in the freezer, tomorrow take it out and again cook it, they like it better. If you cook for the first time, and serve on the table, they don't like it. They

like all alcoholic things and narcotics like opium, morphia and tobacco. They don't appreciate the first two types of foods. This is temperament three.

The first temperament is balanced in their way of behaviour. The second temperament belongs to a great genius on this earth. They know many things, they attempt many things, at a time. Always they are on the move. They are very busy about something, which they themselves do not know. This is the second temperament. The third temperament is of those, who do not like changes. If you ask them to purchase a new car, they like to continue with the old car. They never like to change the house. If you offer a better apartment, they say, we are satisfied with this. They try to postpone a journey for tomorrow. If they are to be at the office by 10-00 a.m., they want to go to the office by 10-30 a.m. Like this the third temperament behaves. The first temperament is called the temperament of poise, the second temperament is called dynamic, and the third temperament is called inertia. They are the temperaments of the three Gunas. The first temperament is called Sattvic, the second temperament is called Rajasic and the third temperament is called Tamasic. The people of first temperament live healthily, the remaining two temperaments have their own two types of diseases. Therefore, maintain poise in food, and keep regularity in activity.

According to your daily programme you try to prescribe your own timings and try to keep up the timings. Make it a habit to keep up timings without feeling the tension of the programme. When you are greatly worried about keeping up time, you will begin to live on your nerves and the result is hypertension, nervousness and irritability. Therefore try to keep up regularity in life, and make it a pleasure to maintain regu-



larity. Let the body and mind do everything in their time. While the mind is doing his functions, don't identify yourself with the mind. Let the fellow do it. You don't run with the fellow and confuse him. This is how you have to maintain the regularity of the daily routine. When you begin to get things regular, your mental structure begins to become regular. The vital functions in your body will be regularized by the mind gradually. Then the poise in the respiration is re-established. In the childhood you were having poised respiration. You gave many thousands of jerks to your respiration whenever you were angry, suspicious, jealous, fearful or sorrowful. As you are growing up in age, you have made a jerk in the respiration and the heart beat, many thousands of times, so that you have engrafted some disturbance in the music of your respiration which was there in your childhood. You lost it in the middle. Now you will be able to re-establish it by making a regular mental structure of your daily routine. Then only you are qualified to practise Pranayama. If you try to control your respiration directly the results are horrible.

Get up in the morning by 5-30 a.m. and sleep before 11-30 p.m. After getting up in the morning, and before supper at night, clean your teeth, tongue and mouth. Clean with only plant matter and with no chemicals. Only powders of plant should be used. Apply some oil to your body and do it for yourself. Don't have servants or massage people to do it for you. Then take bath. If you have been in the habit of applying sesame oil for skin since childhood, there will be no arthrose at all. Use plant material again to clean the body. No inorganic chemicals should be used. The sage prescribes the powder of Soya seeds, mixed with powder of Margosa leaves and Sandal-wood. The mixture should be used to rub the skin while taking the bath. Ayurveda advises not to grow long beard

or hair. Always have beard clean-shaved. We imagine that the saints and ancient monks were having beards. It may be true in art pictures, films and dramas. The saints never took pride in their barbs.

Be open and bold to speak truth directly. But you should be able to speak it pleasantly. He says : "Speak pleasantly and make others pleasant by your speech. Speak truth, don't speak untruth to make it pleasant, and you have no right to insult others by your speaking truth."

Have compulsory physical work daily. Mental work without physical exertion makes us good. Physical work is a must to keep mind healthy. Also for mental health, you should study some Scripture daily, and try to make your own commentary. Practise the eight-fold path of Yoga. Health does not exist in tissues of the body or the cells of the brain, but it exists as an attitude with you, he says. He asks us to keep up this attitude in the following manner: "Practise tolerance. Test if you are tolerating others' faults. If you are practising tolerance to the faults of others in silence, see if your silence is vocal or mental. If your silence is vocal, then you will have great tension as a result of your tolerance. That causes horrible diseases. When you understand that silence is mental, then your tolerance gives you health. It gives you relaxation and it puts the other person at ease with you. So he asks us to understand the difference between vocal silence and mental silence. You can be speaking vocally, but your speech will grow gradually meaningful and significant.

Practise moderation. You know how much to eat. No over eating or no under-eating. Stop sleeping too much or too little. Let the body choose what it wants. Do not interfere with the needs of the body, be a master of the senses, let the

needs of the body be fulfilled. Let the desires be separated from needs. Understand that desires are mental and they lead to disappointment. Needs are physical and they support the body when properly supplied. This is moderation. Practise charity, not only in money and property, but also in attitude, in speech and in companionship. Let there be charity in all motives. You should have unity in essentials with all your spiritual brothers. Everyone should have liberty in non-essentials. I should not ask my friends to dress themselves like me. It is foolish. So live with "unity in essentials, liberty in non-essentials and charity in all motives." This is what Djwhal Khul advises. Then understand the difference between devotion and emotion. Many times we do not understand. Emotion leads to disease and devotion leads to health. When happiness is there, if we are emotional, we feel very restless in our happiness. Sometimes we cannot contain ourselves and we weep when we are happy. Sometimes we think, 'After all this happiness is not permanent, and tomorrow we will be unhappy.' Like this we may react in very meaningless ways even to a real cause of happiness. That is emotion. When emotion is purified, it becomes devotion. It is right source of inspiration and not emotion. An incentive for good life, and inexhaustible interest for better life is inspiration. Emotion causes great likes and dislikes. So we are asked to differentiate between emotion and devotion. When you are attracted to the soul-consciousness of everything, when you feel a companion in everyone around you, still not expecting anything from others, if others feel confident with you, it is a touch of soul-consciousness. That is what is called devotion to the one who is existing in everyone. If we react to the other person, it is emotion. If we act with the God-presence of the other person, it is the same with everyone, and then it is called

devotion. He asks us to practise devotion. This is in short an example of how he gives us a path. This path enables us to keep up the comfort between Matter and Force in us. As long as the comfort is kept, there is health and this is after the Science of Health. Then he gives us an understanding of the various layers of our constitution. The physical layer is the first (that is the physical material body). Then there is the functional body, which can be called the vital body. It is called the etheric body in spiritual science. The third layer is called the mental body. In the spiritual science it is called the lower mental body. And next there is the body of intelligence in us, which can be called the higher mental body in us. The next plane is called the plane of Bliss. It includes the Buddhic Plane and the soul-consciousness in the modern spiritual science. This is the construction of the various layers in man. The material body or physical body is called "Anna." The etheric body is called "Prana." The lower mental is called "Manas". Intelligence or the higher mental is called "Vijnana." The plane of Bliss corresponds with the Buddhic plane and the soul-consciousness. It is called "Ananda." These five are called the sheaths. In Sanskrit they are called "Kosas". The first is called "Annamaya kosa", the second is "Pranamaya kosa", the third is "Manomaya kosa", the fourth is "Vijnanamaya kosa" and the fifth is "Anandamaya kosa."

Disease starts in the 'Manas' and 'Prana'. Then only it begins to make a disturbance in the 'Annamaya kosa' or physical plane. Whenever the body requires a rectification from a disease, it should be done with three different substances. The first is called 'Mani' or mineral kingdom. It is using mineral substances as medicines. The second is called 'Mantra' or the use of sound for healing. It may be a sound or a word or a sentence. And the third is called 'Oushadha' or plant. The

sage advises that the plant medicine can be more frequently used than mineral medicine. He advises to avoid inorganic substances as far as possible, and use organic plant substances. Also it is preferable to use sound instead of plant. Healing through sound, healing through prayer, healing through invocation and healing through music are included in the Mantra. It is the best method. He advises us that the lesser be the physical substance in healing, the better it will be. The method of Mantra is the highest according to Ayurveda.

The rulers used to prepare two bands of people. The first band is called 'Charakas' or 'traveller - doctors.' They went to the villages, cities and towns, and enquired about the health of the people door to door. A zone is allotted to each and the fellow went round the houses. He was responsible for the welfare of the people of that zone. "Charaka" means a traveller. A second band of healers used to teach people how to heal themselves. They also had their zones of teaching. They trained families in auto-healing. These are called the well-learned scholars. In Sanskrit they are called "Susrutas", which means well-learned. So there were two groups, one, the Charakas and the other Susrutas. One of the Charakas wrote one big book on Ayurveda, and one of the Susrutas wrote another big book.

Now, about the origin of disease : You know the three Gunas : Sattva (poise), Tamas (inertia) and Rajas (dynamism). The three are responsible for the whole creation. From Tamas matter is born, from Rajas the mind and the sensory functions are born and from Sattva intelligences and understanding are born. When you develop conditions to maintain Sattva, your intelligence will be constructive, and your logic leads you to truth. The functions of our body and our life-force are

produced according to their blends. In the vital body we have three whirlpools of forces. One whirlpool produces precipitation of matter (construction of the tissue cells). Another whirlpool produces combustion. It destroys and decomposes the material tissues to use the calories to work out the functions of the body. So one whirlpool of force produces tissues, another destroys them. A poise between the two functions is produced by the third whirlpool (of pulsation). That produces the peristalsis of the matter in our body. The first whirlpool conducts the construction of cells. The second one conducts the destruction of the material which we call food. The material in our body is utilized every minute and the remnants are excreted. The third one produces pulsation. Pulsation produces expansion and contraction in matter (the centripetal and the centrifugal pulsations). These pulsations make the matter of the lungs expand and contract. Respiration goes on. The pulsations make the heart pulsate. They make the stomach digest. They make the nerves and the muscles expand and contract. Thus the vital body has its three functions. Pulsation is called 'Vata' in Sanskrit, materialisation is called 'Sleshma', combustion is called 'Pitta'. So the three processes are called in Sanskrit Vata, Pitta and Sleshma.

When the three activities are evenly conducted the result is health. When there is inequality the result is disease. Each disturbance produces its own products of disease. When there is Sleshma disease, it produces too much excretions from all parts of the body. There will be much lachrymation, secretions from the eyes, nose, ears or throat. Much mucus from the membranes is produced. Pus and other materials are produced, as dead products. When there is a disturbance of Pitta, overheat is produced, because there is combustion. Too

much of oxygen is taken in and the substances of the body are burnt speedily. The result is emaciation and wasting type of diseases. There will be loss of weight, frequent fevers, cough and pthisis troubles. There will be too much production of digestive juices, suffering from too much acidity, headaches and migraines. Such diseases occur, when combustion activity is too much. When the pulsation activity is disturbed, there will be the loss of pulsation, the capacity to expand and contract will decrease, gas accumulates in the alimentary canal. There will be wind formation, flatulence and suffocation. Loss of pulsation in the heart muscles results in exhausted heart and various heart diseases. The lungs gradually lose their capacity to breathe normally. The result is many types of pulmonary diseases. And also the nerves and the muscles of certain parts may lose their peristalsis. It results in gradual paralysis of those parts, or sudden paralysis of a part of the body. This is the result of loss of peristalsis. Sometimes there is too much pulsation, and sometimes there is anti-peristalsis. Frequent hiccups, or spasms may result. We cannot swallow, or sometimes even water blocks the throat, or an air bubble blocks and kills. Sometimes there will be cramps, nerve pullings, twistings, twitchings in sleep. Also it causes epilepsy. This is wrong peristalsis. Thus the three types of disturbances cause three groups of diseases.

Much of the treatment in Ayurveda is with foods, then with drugs. Even when medicine is used, it should be used along with some food substance. Life principle must be first sustained. Food forms medium of medicine to administer. Honey and milk are considered to be the best among the substances that should be given along with medicine. Honey is described as equaliser. It rectifies the inequalities. Milk and milk-products are described as vitalizers. They stimulate

the assimilation of food. Therefore according to situation of the patient, you should administer the medicine either with honey or with milk. Samuel Hahnemann advised sugar of milk as the base of medicine. That is why we have the sweet pills in Homoeopathy. In minor diseases like fever, stomachache, indigestion, diarrhoea or constipation, Ayurveda prescribes no medicine. It advises us not to rush into medicine everyday. Adjust your diet when the body cures itself. Neither Ayurveda nor Homoeopathy nor any other system except Allopathy believes in ready-made medicines produced in many colours and kept ready in the market, so that everyone purchases and takes a fancy in using them daily.

Healing through sound and through suggestion or touch or by holy water or herbal ashes is considered to be a part of spiritual healing now-a-days. It belongs to magnetic healing. We need not call it spiritual. Ayurveda describes it as a part of healing science. It is part of the doctors' job to practise hypnotism and magnetism in healing. That is what Ayurveda says. That is what Hahnemann also advised. If you read the last three aphorisms of his *Organon*, you will find there, what we now call spiritual healing.

First train yourself to be a real healer only by practising the eight-fold path of Yoga. Otherwise if we call ourselves healers, there is no meaning. In the Occident it has become a fashion now-a-days to call everyone, a healer. Every second and third fellow is a healer in France and Belgium. And when they had an interview with me, I found many of them suffering from nervous diseases and hysteria. Within the first five minutes of interview with me, they went into emotions and they burst out into weeping and tears. Poor fellows, they call themselves healers. First of all they should heal them-



selves, or get healed by others. Let there be a joyous and happy mind and an attitude to help, before one can be a real healer.

Another danger in the so-called spiritual healing is, that the healers fail in their health. Gradually they are going into nervousness, they are having many headaches and sufferings, and many times they are going into peculiar moods also. This is because, they say, that they are taking the diseases of the patients. There is no more foolish concept than this. Believe that no one can take the suffering of anyone in this world. The Law of Nature is not so foolish as to allow us to take the troubles of another. The trouble of a disease is the penalty to whatever wrong we have done. The healer can also prefer to become sick, but he can never take the disease of the patient. Will-power either makes or mars a person. When the healer sincerely believes that he is taking the disease of others, his will-power works with his auto-suggestion and it kills his health. It is the power of auto-suggestion. Therefore, sometimes we will be wasting our vital energy, if we do not know, how to do. There are people who believe that they are supplying their healing energy to others. The result is, they will have less and less of energy, they go into sickness. They should never imagine such foolish things. Healing is done through us not by us. It is the Lord in us who heals, not ourselves. The electric current is supplied through the wire, not by the wire. So if we believe that we are healing him, we fall sick. If we believe that healing is done through us, there is a never ending supply of healing energy, which flows through you, simply because you have made yourself an efficient channel. Healing is efficient not by any technical process, but by compassion and true love. It is real compassion, that makes you a healer, and not at all the technical literature of healing

which is published in great colours. There are many healers, who do not know that they are healers at all. Their presence in railway trains and in aeroplanes makes them heal through a conversation. They do not know that they are healing, but because of their good sense and goodwill they are healing. Healing is done through them by God. This is the true spirit of healing. Daily meditate that the healing magnetism is sent from the Sun to you. Daily meditate for sometime that the solar healing energy is entering into you through your eyes and brow centre. Then it descends into your heart in the form of your affection, sympathy and love. Then it begins to heal everyone around you. Your conversation or your smile or your good humour or your funny speech will be the channel to heal everyone around you. You need not call yourself a healer or threaten patients in the form of an official healer. Make others pleasant, then the healing energy flows through you into them and you will find stunning results. This is the true method of healing.

But if you want a systematic procedure, let the patient sit before you closing his eyes, relaxing every muscle and nerve in his body. Give him the idea, that he receives the healing solar energy from your heart into his brow centre and eyes. That flows through him and that heals him. This is necessary if at all you want to be recognized as a healer. Often if the patient is conscious that you are a healer, it blocks the passage of the healing magnetism. If he knows you only as a friend or a companion or a fellow with social transaction, that gives him the mental freedom with you, which keeps all the centres of energy open to you, so that there will be no blockage. Then automatically healing is done. Unknown healing is done with greater efficiency than known healing. These are a few

important hints about the so-called spiritual healing. Thank you all. I take leave of you today to meet you again after one year. I felt a great joy and comfort in meeting you. The purpose behind you stimulated me to speak for such a long time. If the audience is not purposive, you may not have tolerated me for such a long time and I may not have spoken with joy for such a long time.

Thank you all.

# PYTHAGORAS

*(Lecture delivered at Paris on November 15th, 1982)*

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A noble biography spoken in a noble place has a noble effect. A personality like Pythagoras is among those who live through eternity, according to the heights of wisdom touched and the self-sufficient nature of his equipment of Ancient Wisdom, which is substantive enough to instruct the people of any century. Pythagoras had such a sense of discipline that it was one of the main causes of unhappiness in his career. In the course of our considering the biography of this great soul, I will also touch this aspect.

If we look at the history of the various nations through the centuries, people of such a self-sufficient wisdom are rare. We can very easily say that such people ennoble the human birth. Pythagoras was born in a considerably noble family in Greece about 580 years B. C. As a student, he was understood to be a genius. He was trained in the fundamentals of Ancient Wisdom in his country. As he grew up in age, his thirst for wisdom also grew and he gradually developed a desire to go round the world. In his quest for wisdom he could visit many places, undergo the spiritual training of many countries, some of which are known to history and some are still unknown. The known aspect of his biography is very small when compared with the unknown, which can be inferred by legend and tradition.

After completing his training in Greece he went to Egypt, where he specially underwent his spiritual training. He lived there at least for ten years and learnt with the very great spiritual

gurus of the age. All of them were really feeling joy to see such a prodigy as Pythagoras.

In Egypt Pythagoras learnt various aspects of the Ancient Wisdom as the mysteries of birth and death, the secrets of cosmogenesis and anthropogenesis, the science of the origin of the elements and the various branches of mathematics. Of course, sciences like mathematics were of a more different nature in those days than at present. They were rather symbolic in their nature and each subject indicated something symbolic about the Creation. This is what we understand when we read the passages about the theories of numbers given by Pythagoras. He had all the advanced knowledge about the science of health, the science of diet, the science of physical and mental training, the science of architecture and the various arts like music and poetry.

It is said that whenever he spoke, he spoke in an epigrammatic way. He had a very great command over language. He used the sentences and the sound to inculcate the subject in the mind of the reader. It is also said that when he spoke, his voice was the cause of initiation to his disciples. Sentences from the Scriptures and ancient books which were not understood when studied by the disciples, could be understood without explanation when Pythagoras uttered those sentences. This is one of the many legends about Pythagoras. It may be true because it is true with many wise people. The very wise make people understand things by the syntax they use. He used to explain many sciences in a wonderful way.

After completing his study in Egypt, it seems he returned to his native country, Greece, and made a comfortable and noble residence near Athens. He delivered discourses and lessons to groups of disciples. The more he wanted to train disciples,

the more people began to admire him than to understand him. That was one of his complaints about the people of his time.

Pythagoras was rather impatient of the appreciations of the people about him, because he was having a peculiar type of mental set-up. It seems that for him every hour and every minute of life was most valuable and it seems he expected that people would make the best use of his span of life also. But people began to admire him instead of trying to receive what he gave as wisdom. He grew impatient and that could be one of the reasons why he became unpopular.

As we normally see in the human mental set-up, the masses expect some obligation from such great beings, and whenever they see people who have no obligation with them, they feel a bit disappointed. However great may be the wisdom they impart and however valuable may be the knowledge they give to us, unless we find that the person has something to do with us or expects something from us, generally we are not really ready to appreciate it for a long time. This is part of the human nature in any century and this is where the masses grow impatient with great people. As we understand the trend of life of Pythagoras, he had nothing to seek from anyone and it seems that he never appreciated obligations with anyone. Irrespective of their happiness or unhappiness, he was determined to create what he wanted to create to his disciple. He was always on the giving pole and not on the receiving pole. Added to this, he was impatient and nothing could hurt him more than indiscipline. We can venture to put forth that he was not having that much of tolerance for the common multitudes which is necessary to give some time for them to rectify themselves. We can say that he was too much of the first ray on the intellectual plane, that is, of a bullying nature with his will. Of course, people could not very much tolerate

it, although he was having great respect to everyone who met him. It seems there was some gap of understanding between him and others. He always worshipped the multitudes in his mind and always venerated individuals. It was only in this spirit of veneration and worship that Pythagoras used to prepare his disciples. But people could not very easily understand it. Because when people were in the presence of such a great man, it was inevitable that they suffered from a little inferiority complex, especially when he began to honour them. When he began to honour the disciples, automatically they used to feel some void in their confidence and there was a little gap in understanding. The more he honoured the people, the more they misunderstood him and they could not distinguish between his spirit of discipline and his attitude of honour, because for many people, honouring means compromise. That is, compromising one's own principles with the conveniences and inconveniences of others. This is the way in which generally people understand honour, and they tried to understand him also in that way.

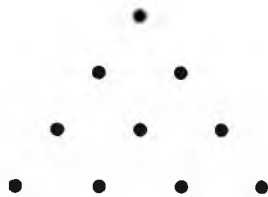
After Pythagoras finished his discipline and spiritual training in Egypt, I think there was a period of gap before he reached Greece once again. It was during that period many people believe that he had travelled to the eastern countries, especially India, Japan and China. Many legends prove that he was touring in India, as well as having a very intimate contact with many gurus in India. He was highly honoured in India, not only as a disciple of many but also as a guru of many. We have evidences as early as 200 years B. C. that his name was a title of honour. In Sanskrit it was interpreted like this : "Pytha" and "Guru". Pytha means a place for transmitting wisdom, like a holy seminary place where a guru stays and disseminates wisdom. So, he was honoured as Pytha Guru in ancient India. Some Indian scholars, even today, believe

that the name Pythagoras was not his original name but it was a title conferred on him in Sanskrit to glorify him. We have many stories about Pythagoras's stay in India and the honour and glory he enjoyed. The innermost secrets of the Indian Scriptures can be revealed only through the traditional gurus. For example, unless a teacher like Djwal Khul, or Master Morya opens up some secrets of the Ancient Scriptures, it is not possible for us to receive what the texts actually mean. A scholastic understanding of the Scriptures is more often misleading. But when we consider the teachings of Pythagoras, they exactly contain the secrets which the Ancient Indian Scriptures contain. So, we can say that the very core of the Indian Scriptures was revealed to him and he in turn gave it in many of his teachings. In those days it was not only Indian Wisdom, but the common wisdom of Ancient India, Egypt, Greece, etc., because those were centuries when the Wisdom was common to many nations and the centres of wisdom were located in many nations, transmitting it to one another. So, we can have no doubt in understanding that Pythagoras is one among those who carried the secrets of the Scriptures.

I will give you an example of what they say about the Pythagorean Decad. There is a formula given by the disciples of Pythagoras by way of initiation. Now, many people give us this formula in the name of the Decad. There are authors who have written as many as two hundred pages about the Decad, not explaining at all what the significance of the Decad is. But you can understand the top-secrets of the Scriptures imbibed in this formula. If you go into any one of the Ancient Indian Scriptures, you will find the number '432' repeatedly given as the time key for the events of this Earth. For example, to understand the historical periodicities and the repetitions of nations and races, let us consider the number 432. If you



add one zero to it (4,320), it gives us, according to the Indian Scriptures, the periodicities of the floods of the various rivers on this Earth Globe. If you add one more zero (43,200), it gives the periodicities relating to the shifting of the islands in the ocean from place to place. For example, the shifting of the poles on this Earth, the shifting of the equator, causing stunning changes in the temperature on this Earth. At some places there will be erosion and earthquakes, at some other places there will be the formation of glaciers, the ocean gaining land and new pieces of land making their appearance, etc. If you add another zero (432,000), it gives us a period of what is called a great cycle (Kali Yuga). If you double the number of that great cycle, ( $432,000 \times 2 = 864,000$ ) it is another great cycle (Dwapara Yuga), if you multiply the first cycle by three, ( $432,000 \times 3 = 1,296,000$ ), you will get another bigger cycle (Treta Yuga); and if you multiply the first cycle by four, ( $432,000 \times 4 = 1,728,000$ ), you will get a bigger cycle (Krita Yuga). Each cycle has its own separate application. The details of the application are given in the Scriptures themselves. When you make a total of the figures  $432,000 + 864,000 + 1,296,000 + 1,728,000$ , you will have one unit, two units, three units and four units, the total being ten units. Then you will have the same figure with one more zero : 4,320,000. This whole formula is given as the sacred symbol of the Decad in the form of a glyph of one point, two points, three points and four points, that is, in the following order :



The first period is what the esoteric books call Kali Yuga or Kali Age. The second period is called Dwapara Yuga, the third period is called Treta Yuga and the fourth period is called Krita Yuga. This is the terminology of the Scriptures. There are 18 Puranas in Sanskrit, each of them describing all these figures and their details also. It gives us the keys as to how to apply these cycles. So, what Pythagoras meant with these cycles is what he meant by Decad. You will find the same figures in the book "Secret Doctrine" written by H. P. Blavatsky, under the heading "The Days and Nights of Brahma", and in the "Treatise on Cosmic Fire" written by Alice A. Bailey, explaining how the great cycles work on this Earth.

There is a cryptic sentence in one of the Scriptures saying that the personality of the Cosmic Consciousness comes down as the Solar Consciousness and then comes down as the Planetary Consciousness. On this Earth Planet it comes down as the human being after undergoing all the stages of evolution. The whole process is said to be the evolution of the Consciousness of the Cosmic Person. The Cosmic Person is said to multiply Himself by ten digits; this is what the Indian Scriptures describe. So, the multiplication by ten digits means so much of tradition and wisdom. If you go into the details and application of these cycles, you will understand that they occur in the reverse order, that is, the Krita Yuga occurs at first and it is called the Golden Age in all the Scriptures of all nations. After that the Treta Yuga occurs and it is called the Silver Age. After that the Dwapara Yuga occurs and it is called the Copper Age. The fourth is Kali Yuga which is called the Iron Age. After the fourth cycle is completed, once again they repeat, just as after Saturday we have once again Sunday. In the same manner, just as we have seasons in the year and the effects of the seasons on the fauna and flora of this Earth, we have

these four seasons in the bigger cycle. Each cycle has its own seasonal effects upon the psychology of the human race in general and upon the evolutionary psychologies of the seven races that exist on this Earth. The psychologies change from century to century and the type of logic that governs the human beings through Ages also thus changes. All these details are given in the Scriptures and when the total is completed, this total is called one Great Age; in Sanskrit it is called Maha Yuga. Now we call the present cycle Kali Yuga. Five thousand years is completed and the remaining is to be completed. There are also subdivisions and minor cycles; how to divide these cycles into minor cycles was also known to Pythagoras. This is what we understand when we study his calculations.

The names given to these cycles also indicate the same proportions and numbers. The word 'Kali' in Sanskrit means 'unit', Dwapara means twice the unit, Treta means three times the original unit and Krita means four times the original unit. The glyph of one, two, three and four points is a sacred symbol to meditate upon these cycles of time. Ancient Buddhists called it "The Lord-in-the-Head Lotus". You imagine a lotus having thousand petals, in the centre of which the "Lord of the Great Cycles" exists. He is called the "Lord Mani Padma" and the formula is also called "Mani Padma". To know the secrets of the cycles and to know the key to the prophecies they gave the mantram "OM MANI PADME HUM", which is one of the great mantrams of the Ancient Scriptures. The Ancient Indian Tantric books give the same formula in the name of "DATTATREYA", the Lord of Yoga. It is said that he is having three heads - you might have seen some pictures of Lord Dattatreya, a human figure standing with a cow and four dogs walking along with Him. The same formula is given in various symbolisms through thousands of years. Now we can under-

stand the profundity of the wisdom of Pythagoras. We can now understand what he intended to inculcate to his disciples and the type of initiations he gave to them. They also involve many initiations; for example, his definition of numbers, which the modern mathematicians have not taken notice of. He defined the numbers in the following way : "Numbers are the Consciousness of Space", they exist in Space and they operate to germinate the universes. According to Pythagoras, numbers exist long before the human mind exists. He also describes a Lord who is called the "Lord of Numbers", existing in Space, expanding through Times. This is one of his teachings. We can, for a moment, doubt how numbers exist without the human being, because now we wrongly understand that numbers are evolved by the human brain. We are still unscientific to believe that numbers are the discoveries of the human brain; but if you go into the Indian Scriptures, they say that there is a Lord of Numbers who teaches the whole creation according to the numbers and creates the living beings according to the numbers. It is said that he taught the secrets of creation to his mother when he was still in her womb. This is one of the allegories of the Scriptures. It exactly tallies with the definition of numbers given by Pythagoras. I will explain you how the numbers exist long before the human brain exists: if two eyes and two ears are created in the human embryo, two nostrils and two hands, two legs and two lungs, can you not understand that number exists before the creation of human brain? This is a direct question which we can never avoid or escape. If you accept that 32 teeth are prepared in the human embryo, can you not accept that there is a Consciousness that governs numbers, which exists long before the creation of human brain? If we accept that the number of bones in the human skeleton is always the same, can we not accept that the Number Consciousness exists long before the human brain

is made? If we accept that the atom has its own atomic number, irrespective of our knowledge of atoms, are we not to accept that numbers exist in space and they make the creation according to their own formula? This is what Pythagoras meant.

In the Ancient Indian Scriptures, the nine numbers are called the "Nine Lords of Creation", they are called "Prajapathis" and in the Old Testament they are called the "Patriarchs". You will find that Abraham, Jacob, etc. are the same who brought the Creation to Earth. Jacob has left his ladder still on the Earth for those who are not blind and deaf. The angels come down to the Earth via the Head Centre through the vertebral column, to form all parts of the body in the embryo, and the human beings climb up the vertebral column in the name of spiritual discipline and yoga, so that they may join the Planetary and Cosmic Intelligences to work as scouts of this Creation. Upon this ladder the angels descend and the humans ascend. For those who ascend and descend, the ladder of Jacob still exists, though for those who only eat, sleep and die, even their vertebral column is a useless stick. So, we can understand the depth of wisdom Pythagoras had.

Another wonderful definition of Pythagoras is his definition of air. Among the definitions of the various elements he defined air in the following way : "Space is decomposed into Spaces and it is the birth of air". I think we have to wait till the second half of the 21st century before we can bring this sentence to university levels and be taught to the students. So, his concept of numbers, his definition of numbers, his definition of Space and his definition of Creation are stunningly scientific. Pythagoras says that the whole Creation is brought from seeming nothingness to apparent something. From seeming nothing to apparent something, he compares

the Creation with crystallisation. The whole Solar System is compared by him with a crystal. He once again defines a crystal by saying that crystals are shape-conscious. Even today, we have to accept that every crystal has its own shape, though the scientist is not really ready to accept that the crystal has shape consciousness. Unless we accept that there is consciousness in every atom, we cannot explain why a crystal preserves its own shape, we cannot explain the phenomenon of magnetism, the behaviour of the poles, the electricity, the alternation of currents, the electron, the proton etc. Unless we accept that there is a Mind in Space, and mind in every unit of an atom, and unless we accept that there is intelligence in every unit of an atom working out the plan of the atom, we have no means in the modern science to explain how the electromagnetic phenomenon works, how the lines of forces along the poles work, how the electronic phenomenon works, how recollection is made in the brain and how information is fed by one person to another. In this Age we have discovered the electronic machines, we know how to deal with computers, we know what feeding of information is and we know what programming is. But all these instruments are conceived by the human mind only. However great your electronic machine is, however wonderful programming it makes, it should be handled by you, that means, the computer machine of the human brain. The original computer machine is the biological mind and it produces all other machines. This was already known by the ancient scientists and Pythagoras also knew it.

Pythagoras's understanding of geometry is another wonderful dimension. He gave to the world 33 volumes of wonderful wisdom. The 33 volumes exist today. They are taught from person to person and there are professors and

students who have been teaching and learning from the time of Pythagoras till today. Of course there are some fake organizations also. Especially in the 20th century, we have many institutions that boast of teaching about Pythagoras. They speak of the point, the circle, the right angle, the set square, the compass, the spirit level etc., but they do not know what Pythagoras meant. Nevertheless they worship ignorance in their temples even today, speaking in the language of masonry, one man questioning in ignorance, another man answering in ignorance, spending thousands of francs for banquets and the paraphernalia which are meaningless. Even to purchase the masonic apparel and the jewels, some people are not capable of. Each initiation costs one dinner and some bottles. That is what modern world knows about Pythagoras.

We boast of the triangles, we boast of the square as the fourth part of the circle, we boast of the point as well as of the centre of the circle from which the disciple is not expected to err. Everyone is expected to discover his own geometrical centre, which is equidistant from all the points around himself. That means, keeping up the brilliance of the subjective consciousness "I AM" as the centre of the circle and experimenting with the objective world, which is represented by the circle. Pythagoras gave 33 different triangles in geometry. He explained the concept of each triangle according to his own theorems. He used to have a basket of river sand. Whenever a stranger comes to him for wisdom, he used to ask him to draw a triangle with the help of a little stick, on the sand. According to the shape of the triangle the person drew, Pythagoras was able to understand everything about that person. He looked at the proportions of the triangle, how perfect the straight lines were drawn and what was the amount of care he showed in drawing it. Pythagoras called the upper

angle of the triangle the apex, and the lower two angles, the right and the left angles. The two angles on the base were used to read the duality of the person: his concept of good and bad, his concept of darkness and light, of creation and non-existence, of birth and death. He used to understand all these things instantaneously and make an estimate of the evolution of the person. Understanding the need (or no need) of spiritual initiation on the basis of the type of triangle drawn, for those who didn't need spiritual teaching but still insisted upon receiving it, he used to teach mathematics, so that the fellows would run away within a few days. He had a wonderful sense of humour. He was repeatedly narrating to his disciples that "The duty of every human being on this Earth is that before he dies, he should see that the number of fools on this Earth is reduced by one; that is, himself, and the number of wise men on this Earth is increased by one, and that is himself also. Apart from that you can do whatever you want".

Another wonderful rhythm given by Pythagoras is as you know, the full moon meditation. If you go through the book "Discipleship in the New Age" by Alice A. Bailey, you will know how the full moon meditation should be done. Master Djwal Khul, who is called the Tibetan Master, has given the method of full moon meditation to the disciples as follows: You are expected to close your eyes and meditate upon the full moon as the gateway of your existence, having seven steps in the ascending order from you to the Moon. You have to take these steps and wait there. The doorway which is round will be opened, and you will be admitted into the other side of the moon. This, you must know, is the full moon meditation first given by Pythagoras to his disciples. Master Djwal Khul has taken this from Pythagoras, because according to many Masters of Wisdom, Pythagoras is one of the direct Gurus



of Master Djwal Khul. You must know that Master Koot-Hoomi is a reincarnation of Pythagoras and Master Djwal Khul is a disciple of Master Koot-Hoomi and Master Morya. This is the origin of the full moon meditation. If you go into the original texts of the Yajur Veda, one of the four Vedic texts, the same full moon meditation is given. It is said that the moon is the gateway of your consciousness. The new moon is the lid with which you have to open the gate, and the full moon is the pathway from your side to the other side of consciousness. This is what the passages of the Yajur Veda say. The sentences of Pythagoras are exactly the same, and the description of Master Djwal Khul about the full moon meditation is also the same.

Disciples cannot follow the Masters if they have ulterior motives, namely : motives of power, politics, money, name or fame. There are people who follow the Masters only to be known as disciples of a particular Master, but real disciples are very rare to find. So, gradually the false disciples of Pythagoras began to go away from him. Some of those whom he sent away, took a deep grudge against him. They took him for a crank and insane person. Finally, when Pythagoras was in his house with a few of his disciples, the house was bolted from outside on all directions and it was set afire. That is how Pythagoras left his physical body, according to some biographers. But many people know that Pythagoras still lives with the same continuity of consciousness. In the same way he is conducting his function of beautifying the Creation and preserving the tradition of the Ancient Wisdom.

These are in short, a few points about the biography of Pythagoras.

Thank you all.

*Question : "What is the symbol of seven steps towards the full moon according to Pythagoras?"*

A. : According to the commonly accepted symbolism of the Scriptures, the moon indicates the mind. The first step indicates the individual mind; the second step indicates the mass mind, that is the totality of the mind of the human beings; the third step indicates the mind of individuality consciousness, which is common between the human being and other living beings; the fourth step indicates the mind of the personality consciousness; the fifth step indicates the mind of the soul consciousness or group consciousness; the sixth step indicates what is called the love of the planetary consciousness of our Earth; the seventh step is where the moon goes into the sun every month to borrow his light which is called the Background Mind, or the Mind of the Solar Logos. This is what Pythagoras meant by seven steps. On full moon days, these seven steps automatically scale in us and we get a great blessing from two centres; one is the Head Centre and the other is the Heart Centre, not of individuals, but of the total humanity of this Earth Globe. The first is called "Shamballa", the second is called the "Hierarchy". So, a blessing from both these centres is received when we conduct a group meditation on full moon days.

*Question : "Do the birth dates have a relationship with the numbers of Pythagoras ?"*

A. : Not exactly the dates of the present Gregorian calendar, but the lunar dates have a direct relationship with the Pythagorean numbers. If you take an ephemeris and count from the day of new moon, the numbers taken as the first, second, third day etc., have a significance in the Pythagorean system. Therefore, you have to convert them into lunar dates.

*Question : "What was Pythagoras's conception of the physical and mental health?"*

A. : Physical and mental health is absolutely necessary for spiritual training and for that he prescribed a system of diet which is chiefly based on uncooked food, giving preference to milk and milk products, especially unboiled milk, uncooked fruits and legumes, honey, butter, ghee and various leaf vegetables. He also prescribed the leaves of certain trees which drop down after they are ripe from the trees, as well as pure water from the rivers and lakes. One of the principles he gave for the spiritual life is that non-vegetarianism is not prohibitive but should be decided on the basis of need, and that you should make it a point to eat without killing animals and plants. This is what he prescribed for the physical and spiritual health.

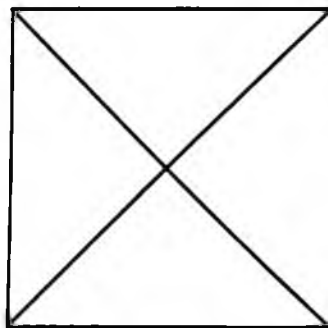
*Question : "Pythagoras was often impatient. Is impatience compatible with wisdom ?"*

A. : Pythagoras was not impatient but those who lived with him were impatient. The only thing is, he had no compromise with weaknesses. That was his weakness. Everyone, whether great or normal will have some weaknesses. Great men have weakness along with their greatness, and others will have weaknesses without greatness. So, his disciples could not put up with him.

*Question : Could you say something about the "Golden Verses" of Pythagoras?*

A. : There are a few verses gathered which are published but they are incomplete. I think many more verses are still to be gathered. At some places there are some gaps, and they don't have much meaning at the present. But there

are sentences which carry great scientific truth. In fact, the definitions I took about various things are from his golden lines. Of course in the translation here and there, I made my own alterations. The definition of numbers, Space and Creation that I have given, are all taken from his golden lines. But if we take some five or six lines continuously, each contains a separate dimension and a science in itself. For example, he said that the numbers 2, 3, 4 and 12 are cryptic. If you take the numbers 3 and 4, you can understand the geometrical secrets of the square with its diagonals, which produce 4 triangles. 4 means square and 3 means triangle. By multiplying 3 and 4, we have 12; they are the twelve months of the solar year, with the two solstices and the two equinoxes. By adding  $3 + 4 = 7$ , we have the seven rays of the various living beings on this Earth. The total lunar month which is one twelfth of the solar year, forming  $4 \times 7 = 28$ , gives the number of the calendar for reproduction called the menstrual cycle. Like this, his poetry veiled many secrets of science. We have to take each aspect and explain it in two or three lectures, because there is astrology and astronomy, applied geometry and numbers, and biological science. So, we have to unlock each and everything with seven keys. It is not possible to do it in a short time.



*Question : "Is there a connection between certain numbers of Pythagoras and the biorhythmic curves?"*

A. : There is much connection. If we begin to make experiments we will find wonderful connections between the Pythagorean numbers and the curves. If we have the paper work practically done, you will find how the designs and the patterns of Nature contain these numbers, especially the highwaves and the soundwaves, the various cathodes of the various substances and the vibrations they produce. They contain the numbers that are given as the periodicities by Pythagoras.

*Question : "Can we consider that Pythagoras created some original wisdom or did he only give new life to the Ancient Wisdom ?"*

A. : Wisdom is ageless and eternal. The same wisdom should be explained in each Age through a living terminology. That, he has done once again. Because if we take any Scripture of any nation, we will find the same formula and the same wisdom given. But they are given according to the language required in those days. Every Age requires its own language and terminology. Unless one has lived the Ancient Wisdom, one cannot be a Master of the inner keys of Wisdom. Pythagoras once again gave all the keys of inner wisdom in the language which exactly fitted the generation of his time. So, we can say that Pythagoras is, once again, a renovator of the Ancient Wisdom.

## KRIYA YOGA

*(Lecture delivered at Lyon on September 29th, 1983)*

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To-day's topic is a very interesting one. It is about Kriya Yoga. It is a subject which takes a life to practise and which includes much to practise and very little to teach. If it is philosophy, we have much to teach and less to practise. If it is ethics or moralisation or Theology we have volumes and volumes to teach. But if we go into the subject of yoga, and if we want to be precise and scientific, there is very little to teach and learn but much to do and practise. This practice is not for one or two hours in a day in the name of meditation or something else; but Yoga is to be practised as a daily routine without which meditation for an hour or two is a waste. If one wants to have something out of it, whole life is to be dedicated to yoga.

First of all let us try to know precisely what yoga means, since this word is used in many contexts in the Occident. The Word 'Yoga' has many implications – on the lowest level of understanding, the word indicates union of man-consciousness with God-consciousness. In a still higher plane it indicates communion of man-consciousness with God-consciousness. So from the first stage, one has to travel to the second stage. Then the third stage is unity in which the individual becomes one unit with God-consciousness. And then comes the fourth stage called Synthesis or Oneness. These are the different definitions of the word 'Yoga' in the precise scientific view. We are expected to pass through all the four stages before we have yoga experience. It is also warned that yoga has

nothing to achieve. It is neither achievement nor attainment; it is also not conquering or owning or possessing anything. It is rather experiencing something by losing what we have. It is also warned by the scientists of yoga not to practise yoga with wants to be fulfilled because you have to face disappointment finding nothing by way of benefit. In the language of one of the Masters of Wisdom, we go to yoga to lose something but not to gain something, that is to lose the most valuable of what we have, i.e. our own opinion of things and points of view. To every one of us our own opinion is the most valuable of all. Unless we make a sacrifice of it, there is no yoga practice. These are the two warnings that are given by the scientists of yoga. Then you can ask, "What is the difference between union and oneness?". I will explain this difference. If you gather some coloured paper pieces together, you can shape them into a beautiful flower. It appears as natural as a natural flower. You hold it in one hand, preferably the left hand, and you hold a really natural flower in your right hand. What is the difference between these two—is the same difference between union and oneness. In the first flower you have many pieces of paper but there is no oneness even though you keep them together as a flower; whereas in the natural flower, it is only one flower that has many petals. If you look at your hand, it is only one hand, though it has five fingers. If you look to yourself, you are only one person though you have two hands. This is the difference between oneness and union. In the beginning everyone approaches God with a spirit of union. He tries to close his eyes and offers his prayer imagining God to be outside of himself, i.e. on the altar or in the picture or in the sanctuary before us, forgetting that sanctuary is only a symbol of the sanctuary inside. So out of ignorance we pray to Christ outside of ourselves. But Christ

is pleased even with our ignorance, because He is not a human being but Lord! Had He been a human being, He would have found fault with us and said, "I am not pleased with you, because you are wrong." But even though we do a wrong thing, He is pleased with us at first. Gradually He makes us follow the path of Yoga. Whether we use the word yoga or not, the path and the experience is the same. Just as the child who knows the name chocolate or not, he enjoys the same sweetness we enjoy; or sometimes more because a child's tongue is healthier than our tongue. Therefore we are all children in the presence of God. Though we begin to offer our prayers to an objective God due to our ignorance, He begins to give His presence inside us also; then He makes us enter the real sanctuary. Then what you feel is the oneness or synthesis. This is the ultimate meaning of the word Yoga according to the scientific books of Yoga.

### **KRIYA YOGA**

The word "Kriya" in Sanskrit means action or doing. When we begin to do something, for instance to practise yoga, then our practice is translated into action. That part of the practice is called "Kriya Yoga". There is one doubt before we approach the subject. Is it to learn to do, or to learn not to do, that we practise God-science? People think that as we practise God science, we leave off our worldly duties, retire from our work, go into a retreat never to return and then approach God and enter into God! That is, by not doing anything we gain inaction by which mind becomes stable and then we begin to practise God-science and then we go to God! There is such a misconception in every path, before we reach the real path. The Scriptures say what is required of you is inaction and not not-doing or stop doing what you have to do. This is the first proposition. Second proposition is-you



will never get inaction by stopping what you are doing, because it is the mind which is the cause of all action. If we bind the body and keep it away from doing something, it is foolish to believe that we are not doing anything. Suppose I am writing something and speaking something and I am asked by the teacher in the class room not to speak or write anything but listen to the lessons attentively. Again I am talking to the student by my side smiling to him and talking to him throughout the class; then suppose the teacher closes my mouth with a piece of cloth, ties my hands and asks me to sit down in the class room. Does it mean that I am listening to and attending to the class? Not so at all! Does it mean I stopped talking to others? Not at all! I am mentally talking more than I was previously talking. So if we stop the action on the physical level, our mind never stops but behaves like a monkey. It is the mind that is to be silent and not the physical action. So inaction can never be achieved by stopping action or by doing action. Then what is the third way? There are only two methods; either we have to do or to stop. But there is a third path, to do the right thing ie. to do the action that leads us to inaction. We have to make a beginning; but it takes some births and rebirths before we make a beginning. Then luckily enough we hit the right thing at the right moment after the mind's living like monkey for many thousands of births and rebirths. What is the right thing or right action? This is exactly what is given in the science of Kriya Yoga.

Scientifically speaking, the word "Kriya Yoga" indicates the action that leads us to inaction, ie. the physical work that leads to mental silence. This means-we have to do something until the mind becomes stable, then we can stop doing it believing that necessity to do something is fulfilled. This is another mistake we commit. The necessity to do the right action

is never finished. Eventhough we do it for fifty or sixty years, the moment we stop doing it the mind begins to wander and wander again. Then arises a question : How long do we have to go on doing it and when to stop it? This is again a foolish question! The answer is : suppose you are driving your car from Lyon to Paris; after two hours of drive if you question your friend in the car. "How long have I to take care of this driving? Since I have been driving for two hours, why cannot I keep quiet for half-an-hour and take rest while the car goes?" The answer is : the moment we stop driving, there will be an accident and a break-down. Therefore previous driving has no respect for us whenever we stop it. So also the right action is to be conducted and continued life-long. No question of reaching a stage where we can stop action.

Then, what is right action? The answer is given in the scientific books of yoga. The first book that is really scientific and precise about Kriya-yoga is the Bhagavadgita. In fact the Bhagavadgita is not a book; it is only a compilation of a few chapters from a bigger book called the Mahabharata. This book gives us the scientific way of Kriya-yoga. Some people think that Kriya-yoga is a separate school of yoga. Some people think that it is a new cult. No : It is the oldest. Even by the time of the Bhagavadgita, it was said that it was having a very very ancient tradition. The date of the Bhagavadgita itself is more than 5000 years ago from now. The narrator of the Bhagavadgita announced that it was an age old cult even by that time. Almost by the same time, there has been another book called Patanjali Yoga, equally scientific. These two books are equally scientific and they give us the yoga in total. The difference between the two books is that Patanjali's book gives us yoga practice whereas the Bhagavadgita gives yoga practice and also yoga living. As far as yoga practice is concerned,

absolutely there is no difference in the teaching between Patanjali's work and the Bhagavadgita. The Bhagavadgita teaches us how to apply yoga in our daily routine. The teaching given in the two books is called "the eight-fold-yoga-path". It has eight steps which we have to take, follow and practise. Therefore, it is called "the eight-fold yoga path". It is also called Raja Yoga. Some people think that it is opposite to Hatha Yoga. It is not the case. The word "Raja-Yoga" means the royal path of yoga. The word "Raja" also means the planet Moon in astrology who indicates your mind. There is a plan in the Raja yoga path which, when followed, gives you tranquility of mind, a scientific process to absorb the mind in yourself. For this reason also it is called "Raja-yoga". But the real cause of being called Raja-yoga is different. In Sanskrit "Raja" means a ruler. In the ancient days rulers were the Masters of Wisdom in Ancient India, Egypt and Chaldea. In many ancient nations there was a time when the rulers were Masters of Wisdom. They used to rule the country in such a way that the socio-economic set-up of the country was maintained enabling the people to follow the yoga path. For example: a correlation of the yoga path with the profession of the country and nation. One king in the ancient days was given the title of "Janaka" for making it an ideal path. The word "Janaka" means father. He was given the title of the father of his people, because he could make the people practise the Raja yoga path completely.

This was the real cause why it was called the Raja Yoga. It was first received in the Modern age about 5000 years ago by Arjuna from Lord Krishna. Afterwards there were traditional Gurus in the path and there was one great Master called "BABAJI" who gave the path once again at the end of the 19th century. He was a contemporary of Ramakrishna

Paramahansa, the Master of Vivekananda. That Master Babaji prepared twelve disciples foremost of whom was only one. This one great disciple prepared many disciples afterwards and once again in the 20th Century it has come to much prominence. Kriya yoga is a part of the eight-fold yoga-path of Patanjali. Now we will go into the technical details of Kriya-yoga.

There is one aspect called "Tapas". It is to be practised as one step. I will explain that after giving you the many steps. The second is called Swadhyaya. I will give you the English equivalents as I am giving you Sanskrit original names. The third and the last is called Ishwara. These three put together constitute Kriya-yoga- that is what Patanjali defined. The Bhagavadgita also defines it in the same way, but gives more details. Now about the meanings of these terms : Keep the first item to the last, because it has much to explain. We will first finish the second and third items. One who wants to practise Kriya-yoga should daily read a Scripture (Swadhyaya) and try to interpret it to himself and to others who are ready to listen to. You can take one sentence or a few sentences from any Scripture. For example : "Love thy neighbour as thyself". Take that sentence and meditate upon it. Then you will know who your neighbour is. Read any Scripture you like in this way. For example, a few lines from The Bhagavadgita, or the Voice of Silence or Dharmapada. Anyone of these books can be taken up for study. You select whatever Scripture that attracts your heart most. Daily set apart some time, however short it may be, and then read (with your heart) the lines of the Scripture. It is not good to read it with your mind or your intelligence. That is what the Great Master Gautama, the Buddha warned us. If we read any Scripture with mind or intelligence, we have only the burden and strain

of reading only and not the experience. Also there will be a danger of falling into pride and aristocracy of knowing the Scripture and we begin to pity others because they have not studied those Scriptures; that means we are becoming fools even though we read the Scriptures. So Buddha warns us not to read a Scripture with intelligence. A Scripture is always beyond intelligence, because it came out of a vision and not out of understanding. A light was received by the Masters of Wisdom and they spoke something of it; and it was recorded. It was repeated by the saints and then it came to us in the form of one Scripture. It is how the Scriptures form. Scriptures are not written like text-books. It takes its own birth without anyone's knowledge, like the birth of a river. It is too humble. It starts as an experience in a Great Master. A light comes to Him. He begins to speak in that light and people begin to repeat what he speaks, then it is recorded and then it stands like a Scripture. So there is nothing for us to understand in a Scripture by using our intelligence. Our intelligence is nothing before any Scripture because there is everything to experience or to follow in the Scripture. So daily we have to read it with our mind. Then the doors are opened; the path will be shown and the person who shows the path will come to us. You can ask, "Why do they have to come to us?" They always come to us because they are kind and they have universal love. Unless they come to us and take us into their heart, we have no stature to recognise a Master or approach Him, because we have many complexes which do not permit us to approach or recognise a Master. The gates between our Masters and ourselves will open by daily reading a Scripture. Read it not silently only for yourself because it will develop a possessive nature which is not desirable. A silent reading is never recommended by the Masters. If some people are

ready to listen, try to read and explain to them. It may be your family; but do not ignore your family in the name of spiritualism. If we ignore the family, once again we are committing the greatest blunder and we have to die as fools and take another birth to get into spiritualism. So whoever is ready to receive, let him receive it from you; so keep the doors open daily.

The next one is : Ishwara. Ishwara means Lord. We will see who this Lord is. The word "Pranidhana" means total surrender-which in no way is easy. The most difficult thing in human life is to make life easy and happy. This is the way to make our life easy but we do not generally permit ourselves to make life so easy. Many times we believe that we have made a total surrender to the Lord. At the end of fifteen, or twenty or thirty or forty years of the total surrender, we begin to pray to the Lord for what we want and demand from Him fulfilment of our nasty desires and wishes. We are not pleased with the God because He is not pleased to grant our wishes even though we have made a total surrender long long ago. So we are restless with the God and sometimes we are angry too; Why is He not pleased to grant us what we want, even though we made a total surrender long back? The foolishness is in our asking for something when we have made a total surrender; That means our surrender is not a real surrender. Even though we made it thirty years ago, still we have something to pray for. If we still believe that we know better than God, if we are still not ashamed of suggesting better things to God, then it is better to pray to ourselves than to pray to God! When we know better things than God, why should we pray to God? Let God come and praise us! So this foolishness will not be understood sometimes even after thirty years or forty years. So this is something very delicate and

subtle and requires a procedure so that we may be able to fall in correct line to make the right type of surrender. I told you that it is only the right action that leads us to inaction. In one of the Scriptures it is described as follows. Suppose you are walking bare-foot in a forest, suppose there is a thorn or a spine piercing into your foot. What is it that you are going to do there? You have no hospital nor any instrument to pick it out. Then you take a bigger spine and manipulate with it to bring out the spine that is there in the foot. Like that use right action to create inaction in you. That is how one of the Scriptures describes it. So there is one procedure or process to make a total surrender to the Lord and this is the second aspect. Now let us go to the bigger aspect called "Tapas".

## TAPAS

It is many times wrongly translated in English. Sometimes it is called penance, also penitence and sometimes it is called retiring or to retreat into the jungle. Sometimes it is described as something doing all these things and also not shaving the hair and not taking the bath and not taking away the nails etc., but growing them like big spines. It is not bad to grow all these things; but the Tapas has nothing to do with these things. There is a definition that it has three steps. It is a practice of thought, a training of word and a training of deed. So it has physical application of the right action, a vocal application and then a mental application. On the physical side it includes the following things. Daily you have to do prayer and meditation and offer your worship not only to the God the Omnipresent, but also to the Angels and Archangels who are pleased to work out this world into existence. Pray to the Sun as the giver of life; pray to the planets as the givers of light and offer your respects to the minerals, plants and animals which are enabling you to live. That is the worship

of the angels and archangels who are called Devas in Sanskrit. Daily you are expected to meditate upon the Devas of creation and the Omnipresent Lord having these Devas as parts of His body. For example : the Sun is the eye of the Lord; the air is the respiration of the Lord. Like this you have to offer your prayers. Then respect the elders, those who have wisdom, those who know and teach the Scriptures and offer your prayers to the Masters of Wisdom. This is the second aspect.

Third aspect is cleanliness. Observe physical and mental cleanliness. At least once in a day wash your body from head to foot and change your garments. Also there is an internal washing which the good yoga teachers will teach and explain to us. Also keep mental purity ie. think positively of everyone, however bad his or her behaviour may be. Remember that we are not concerned with the behaviour of others unless we have something good to imitate. Thinking faults of others means we are meditating upon their faults : for this Masters pity us and cannot help us. So begin to think positively about those who are criminals, your enemies and bad people from your point of view. Practising this is called mental purity:

The next step is called straight forwardness. If you want to do something, say, "I will do it"; if you don't want to do it, say "I don't want to do it". If you are pleased with someone, say "I am pleased with you"; if you are not pleased with someone, don't speak it in the absence of that person because you will go down in your progress. Call that person and speak to him frankly why you are displeased with him. This is called straightforwardness.

## **BRAHMACHARYA**

Then the next step is called Brahmacharya in Sanskrit. It is wrongly translated as celibacy and abstinence from sex.



It is as bad as an indulgence in sex. The exact meaning of Brahmacharya is explained as follows : Upto twenty one years of age, either male or female, be a celibate keeping the mind on learning. After twenty one years of age, get yourself married and upto forty-ninth year enjoy sex life with your life-mate, observing monogamy. From fiftieth year onwards, both husband and wife have to live as friends, companions and brothers. This is what is called Brahmacharya and thus it is to be practised.

### **AHIMSA**

The next step is called Ahimsa; ie. harmlessness as your attitude. Whether it is animal or a plant do not kill and eat it. You can eat from a plant and animal without killing them. You have to totally remove the idea of enemies from your mind. Then only it is called Ahimsa. All these aspects come under the third item called training in deed.

### **VOCAL TAPAS**

Then comes training in word i.e. vocal Tapas. It indicates the following items. Let your speech not create any irritability to any one or shock anyone. This is the first thing you have to practise. You have no right to insult anyone if you want to follow the God-path. So this is the first step in the second item. Speak only instructive and informative sentences. Let your speech help someone in some way or another. Let your speech encourage others and create optimism and positivism in them. Let your speech rectify others as far as possible. This is what we have to practise.

Another step is truthfulness : that is to behave in a truthful way. If you want to speak something, speak what you mean only. Let there be no gap between your speech and meaning;

then you can develop a meaningful life. It creates great magnetism and whatever you speak will be in accordance with what happens. So you speak truth and truth alone. Represent what you want to tell others. In the name of speaking truth, don't expose anyone about his faults and errors or don't scandalise the other man in his absence. In the name of truth-speaking, don't insult anyone; but at the same time don't speak false things to encourage someone. Make a gradual training of your speech. Let it help others and inform correct things to others to the best of your knowledge. This is what is called vocal training.

Then the training on the thought level which includes the following : Keep your mind clear and clean not expecting anything. Do not expect what you should get after half-an-hour. If you do not have that much confidence upon God, it is a waste of time to practise yoga as there is no middle path in the God's way. Either we should believe or we should totally disbelieve God. If there is a via-media-way, it is all waste of time and waste of life span also. We have the liberty to totally disbelieve God and live as atheists; then there will be no waste of time. We can totally believe in His existence. If we have a convenient way of believing and disbelieving, we are the losers and not God! If we are impatient with God, the head-ache will be ours and not God's. So let your mind be kept clean and calm, if you can believe that you need not anticipate anything, respond to the situation in a positive way; things will come to you. If you can believe this, then peace of mind will be yours. If you cannot believe this and if you don't experience peace of mind, the loss is yours and not God's. So we are expected to practise mental calmness. Never can the mind be calm unless we stop expecting something. Even though we can have our face and lips smiling, the mind goes

to hyper-tension and the heart will be heavy with surging of blood; resultantly we have to live with a great load in the heart and head for which nobody pays us anything. So, learn to live with light heart and light mind. A clear mind always lives in the present only and not in the future or the past.

The next thing is a delicate way of handling others. You have many things to do in the world: you have your profession, your own earning. You have something to do with the people in your office, in your business as your neighbours, friends and relatives and also the people in your house who depend upon you—such as the youngsters and the aged. You should have a nice and delicate way of dealing with them. It is always possible for you to make them happy daily without losing your principles; so practise it. In one of the Scriptures this practice is compared with the behaviour of a honey-bee which takes honey from a flower without causing the least harm to the flower. It is said that the flower is as fresh as it was before offering the honey and after the bee has taken the honey. You are expected to behave like this with the people in the world.

### **SELF-CONTROL**

The next item is self-control. Always observe whether your mind is going in right direction or not; observe whether your senses are enjoying themselves in right line or not. Let the tongue enjoy the taste of food as long as the stomach wants that food. The moment the need for food is finished, ask your tongue to stop and eat tomorrow. Therefore practise self-control and master yourself.

### **PURIFICATION OF EMOTIONS**

The next item is purification of emotions. When you are irritated, look your face in a mirror. When you are rubbed

on the wrong side, see if your face is more red or if you feel fumes of heat coming out from the face and head; then try to neutralise them. Do not control your emotions and suppress them ; but know the art of neutralising them. This is called training on thought level.

All these three put together are called Tapas. So technically and scientifically defining, the word Tapas means these three items. It is a constant and simultaneous practice of all the three. We should not practise them one after the other, because life-span is not enough if we begin to practise them one after the other. Just as we are walking with the two legs simultaneously, looking and reading with two eyes, using the two ears simultaneously, practise them simultaneously. This is called Tapas.

### **TOTAL SURRENDER TO THE LORD**

The last item is total surrender to the Lord. How to do it ? If I bow down very low and say, "My Lord, I am a great sinner" - Is it enough? In India people bow down horizontally; is it enough? No: it is physical. Surrender is not physical, mental, sentimental or emotional; but every thing. There is a scientific process for doing it. Unless we mercilessly follow the scientific path, the many compressed gas cylinders in our mind will not be opened. There are many dangerous gas cylinders existing in the mind. Sometimes they flare up and create a fire accident. They are what we call anger, hatred, jealousy etc. In each cylinder gas is too much compressed; so you have to open them and wait till each is emptied. If we do not know the process and in case we light a match, sometimes the whole room may cause an explosion and we may be caught up in a fire accident. Here is a procedure given by Patanjali and the Bhagavadgita.

First you should know who the Lord is, to make a total surrender to Him. We have five senses, a mind and a body which works as the vehicle to the mind; and besides these some force which moves the body. The body is made up of matter and the life force is made up of vital force which is called Prana in the Yoga Science. This is also called the etheric body in the Theosophical literature. There are what are called mind and the five senses, ie. the senses of sight, hearing, smelling, tasting and touching. These are the five senses. The objects of the senses are meeting the senses from outside in the form of what we call environment and the people around us. This is a great illusion, because other people also have the same blood, flesh and bones as we have. So the ideas of others and ourselves are only a great illusion and they are presenting their pictures to our mind; so also the environment. We are living according to the environment and not living as ourselves. In your presence I behave in a different way which is not my own original behaviour. When I am looking at the light, it is working upon my eyes, and touching my mind; I am thus behaving according to the light and mind and I am not behaving as myself. Similarly while responding to sound, I am not behaving as myself. When there are friends my behaviour towards them is different from that of my original behaviour. When there are people whom I call enemies and whom I do not like, see how my face will be! My behaviour towards my enemies is not my original behaviour. When we are in the presence of others and other things we behave according to them only; as such we have no time to behave as ourselves. In sleep we are free from all these impressions; but we are not there to behave. So we have no time to behave as ourselves. This is the fate of mind which is always helpless and which is not itself. It is not behaving according to its own

nature and not independent but obliged to and conditioned by the environment. This is what we mean by 'I am'. Every one of us says, 'I am going; I am coming, I am eating; I am drinking etc.' This is the meaning of I am. Is there someone different from this I am in you? Now as a student of yoga you have to put this question to yourself. While you are sleeping, are you present? Question yourself. If you are not present, who is breathing and who is making heart-beat, who is making the blood circulate and who is making the food you have eaten digest? We eat and sleep; but what happens when the belly also sleeps with us? Tomorrow we would not be there; only the corpse would be there. What happens if the lungs also sleep with us? What happens when the heart also sleeps while we sleep? Then, the moment we go into sleep, our body should be taken to the-cemetery. So, conveniently we believe that we are living even when we are sleeping. Then who is conducting all these vital and pulsatory activities in our sleep? It is certainly not the one whom we know, because he cannot breathe for five minutes for us. He is busy with his own money, friends, enemies or other affairs. So if we ask him to breathe for us for some time, he is apt to forget it in his many works. In us there is one more person who is always awake. His name is also 'I AM'. We do not know or recognise that there is one more person inside us. This another person called 'I AM' can breathe while we are asleep. He can make our heart work, he can make our food digest even while we are sleeping. So he is different from the first person whom we know. The difference between the two: the second person 'I AM' is called the Lord and the first one 'I am' is called the human fellow in us. The first one "I am" is helpless, whereas the second 'I AM' is all-independent. This is the one (ie. the second one called the Lord) to whom we have to make a total surrender.

"The total" means the mind and the senses- all these are to be surrendered to Him. How to do it? Is it enough if we think of Him? It is not enough. He is there working in us long before we begin to think of Him. He is living in everyone of us in the name of the Lord. There are no many Lords; but there is only one Lord in whom there are millions and millions of minds, senses and bodies. This is just like many containers, immersed in water, contain the same water, though each one contains its own water. Similarly all of us contain the same 'I AM' in us, though everyone has a separate 'I am' who is a busy and foolish one. So it is this Lord common in all of us with whom we are concerned in the Yoga. The 'I am' we know should make a union with the 'I AM' who is inside. First he should make a union, then he should make a communion and then he should make unity or oneness or synthesis. There is a specific process for this. The first 'I am' exists in our mind as our mind and intelligence, as the activity of the senses, as our reasoning and understanding, as our logic and as our personal opinion which is the prison we have. We condition ourselves by something which we can call our opinion of others. So everyone is a self-conditioned prisoner and the second 'I AM', who is the Lord, exists somewhere in the heart. Even when the first 'I am' stops for some time, the whole constitution lives because the second 'I AM' is working. For example while we are sleeping, let it be six, or eight or ten hours, the moment the second 'I AM' proposes to stop the heart or lungs, He disappears and there is no one to find His address. So when the mind stops, one can live for any length of time; whereas when the lungs and heart stop, there is no other to work. Now the sole purpose of Yoga is to bring this first 'I am' to heart. This is the most difficult task. For one who does not know the procedure, it is impossible. Suppose you

ask him to think of a centre here, he begins to think about his heart. Within a few seconds he remembers his friend who is also doing the same thing. The moment the mind escapes from the heart and turns to the friend, then he fears whether his friend has succeeded even before him and in the next moment he is intensely jealous that his friend attained a success. What have you asked him? Just to think of heart. But what has he done within a few seconds? He is jealous of his friend and causes a pain in his heart. Unless we know the process, we can not achieve Yoga. People concentrate their mind either here or there. People practise for ten or twenty years. If our friends ask us how far we are successful, the answer can be only "just I think it is a little bit successful!" There is no one in this world who can say "I can keep my mind for half-an-hour on my heart". No, it is impossible, because we are not trained to know the scientific procedure and follow it. Now here Kriya Yoga gives us the path.

It advises us, "Address the Lord and call Him by name; then He begins to call you". There is a technic in doing this. We should know His name. His name is "OM"-that is what is given in Kriya Yoga steps in Patanjali Yoga. We should utter OM and then the Lord begins to utter OM from within us. We should have some patience until He begins to call us. When once He begins to call us, it means that yoga practice is getting established in us. Until then we have to go on calling Him. How to call Him? You should vocally utter 'OM' and listen to your own voice. You should do it in a systematic way. Select a place, make it clean and keep it pure by having only positive thoughts about others and then select a time which is convenient for you to practise this. Whatever may be the time you have to stick on to the same time, hour and minute. It is enough if it is even for fifteen minutes. Better if you



have more time; but if you don't have more time it is enough if you can spare fifteen minutes. Sometimes you may be in a journey during that time; even then also do it. If you are in the train, in a work or duty or in an aeroplane, close your eyes and do it. If your duty does not permit, you offer yourself to your Lord for a moment and then continue doing your work. But you should make it a regular habit to do it. So sit in your room, close your eyes, sit in a comfortable posture and observe if your nerves and muscles are relaxed. From head to foot relax your muscles and nerves. Then you begin to observe the movements of your respiration. Then automatically the mind begins to approach the Lord. This you have to do daily. That is the reason why we have to observe, as far as possible, that our routine is not disturbed and we do not make any journey in that particular moment; because we are helpless when we make our journeys. Suppose we are the guests of a person who does not believe in God and prayers, then we have to do it in mind and not loudly. Therefore, keep the timings carefully and then begin to observe the movements of your respiration. Gradually the mind comes to the heart and automatically the mind begins to rest there. After two minutes of this practice, you make your respiration slow, steady and uniform. Let your respiration be soft and uniform. One of the injunctions of Kriya Yoga given in the Bhagavadgita is: 'Understand that there is an inward pull of the respiration and there is an outward pull for the respiration-which are automatic. They are creating inhalation and exhalation'. How is the automatic process applying to your lungs and making it uniform? Let there be a rhythm in your respiration, just as a musician establishes a rhythm in his song. You begin to establish a rhythm in your respiration which was there in your childhood, but which is disturbed when you are growing

in age. Whenever there is fear, it is disturbed. Whenever there is anger or jealousy or suspicion, it is disturbed. We disturb it thousand times a day. After a certain age ie. about thirty or forty years, we find there is no rhythm at all in our respiration because of our continuous misbehaviour with our thoughts. Again we have to establish the rhythm by making a soft and slow respiration. Begin to breathe in continuously and softly with a uniform speed as much as you can without any discomfort. When it is full, you stop it and then make the exhalation in the same way ie., slow, soft and uniform as much as you can without any discomfort; stop it and again do it. Like that you make three respirations. Leave it free for a few moments. Again make three respirations; leave it and again make three respirations. In the beginning nine respirations are enough and then leave it free. Then take second process. As long as you are inhaling, meditate upon the syllable-sound "SO" and as long as you are exhaling meditate upon the syllable-sound "HAM". As long as you are inhaling, mentally, utter the syllable "SO" and as long as you are exhaling vocally utter "HAM". Listen to your own voice without which the practice is a waste. This is the second step. Do it three times; then leave it free. Again three times; leave it free; and again three times. This is the second step you have to practise; The third step is : Mentally utter OM as long as you are inhaling and utter vocally the same thing as long as you are exhaling and listen to your voice while uttering, without any discomfort. Do it 3+3+3 times. This is one set of practice in the beginning. After a few weeks, you can double it if there is no discomfort. If you feel it happy, continue it and then a miracle happens. When you are proposing to utter it, then you will understand that your mind receives the proposal from the Lord. When you think of uttering it, then you will un-

derstand that it is a call from the Lord. But at first it is a call from you to the Lord. If you are lucky enough to practise it uniformly and if you are not unwise to believe that you have more important things to do, then after a few months you begin to listen to the call of the Lord. But if we have some more important things than this in our life, it is better not to practise Yoga. Eventhough for fifty years we do it, and if the call of the Lord is not there, it means that we have not called Him. So here lies the secret of success or failure. If we have something more important than this in our life, the whole thing goes waste. It is better to spend the time in eating, drinking and dancing than to waste time in yoga. So this is what is called making a total surrender to the Lord.

As a result of this, the mind disappears; that means the 'I am' in the head comes to the "I AM" in the heart and merges therein. As long as this merging continues, automatically there is the total absorption of the mind in the heart. As long as there is a total absorption, there is the stoppage of the respiration. There is no respiration at all as long as there is no mind. If I cough, immediately you come to normal senses; then there is the respiration. Again if the mind goes into total absorption, there is no respiration. This is the first step to be adopted in Kriya Yoga.

The second step is to understand that there is three-fold activity in us; that is the activity of the three qualities or Gunas. One is called "Rajas" which means dynamism; the second is called "Tamas" which can be called inertia and the third is "Satwa" which is called poise. Generally before we begin yoga practice, one of the lower two qualities dominates our behaviour. When Rajas is dominating, we are hyper-active in this world. We feel like doing many things and get involved in them. We are irritated by everyone in the world and we

begin criticising others, finding faults with them and discovering and differentiating enemies among the people. So we are hyperactive because we have touched unnecessary things in our life. Instead of doing what we have to do, we try to do what we want to do. The difference between what we have to do and what we want to do is not understood because we are foolish with our dynamic activity. Sometimes the other quality "inertia" begins to dominate; then we begin to postpone, sleep over things and call our escapism as philosophy. We call our laziness as detachment and thus we lose many chances in life. So sometimes we are under the grip of first aspect or sometimes in the grip of the second aspect. It is not possible to come out of the spell of these two opposites. We are either happy or unhappy and not passive. We are either affectionate or cold and we do not know what love is. We are ardent in our behaviour : we very strongly like a person or very strongly hate or dislike a person. Besides this we cannot love a person constantly. That is our fate. Life is understood as a series of involvements from which we try to come out. In doing so we create more problems. When we begin to practise the total surrender to the Lord, for the first time we begin to touch the third aspect, ie. "poise" where the two opposites are exactly equal in their application. Then everything appears in its true colours. We understand for the first time in this world that there are neither friends nor enemies but there are only persons. We understand many new things because our point of view is now new. The persons are the same; but our outlook changes. Then there comes a time when we come out of these three qualities. When we are under the spell of these three qualities, we are bound by the qualities of the zodiac and we are controlled by the qualities of the twelve zodiacal signs. The triangle of the three qualities binds us. When once we come out of this triangle, we come to a six-fold application

of the Zodiac ie., Aries and Libra, Taurus and Scorpio, Gemini and Sagittarius, Cancer and Capricorn, Leo and Aquarius, Virgo and Pisces. When we have these six sensitive points, they begin to make their presence felt in us. We find these six centres in our Head-centre and then the Guru gives us the first initiation into Kriya Yoga when we are expected to meditate upon the brow-centre and the other, the total six centres will be stimulated gradually from above downwards. Normally it is believed that the centres are stimulated from below upwards. But in the process of Kriya Yoga the first centre to be stimulated is the brow-centre and then the throat centre. When our brow centre is stimulated we begin to look to the other people from a different point of view. For example, we have no enemies and friends except only living beings in whose forms the Lord exists. For the first time we begin to realise that the same Lord exists in all these forms and through our sight our Guru begins to see. The second centre is the throat centre which is to be stimulated; then through our voice the Guru begins to utter. When we begin to utter OM and listen to it after some time we discover that it is not ourselves uttering but some strange unknown person is uttering through our voice, ie. our Guru. We should not try to think who our Guru is, because it is never possible to understand who our Guru is. It is sheer waste of time to think who our Guru is. It is for him to make himself known to us. So gradually the centres begin to stimulate from above downwards.

The process of the earth rotation on its own axis makes the twelve signs of the zodiac work on our vertebral column. Then the time scale begins to change in our consciousness and our evolution is hastened; the opposites are neutralised; the planets stop punishing us and controlling us; they begin to work as guides, helpers and masters to us. Thus the zodiacal signs and the planets work as our helpers. Every item of our daily

routine will be suggested by the higher intelligences and we have no possibility of committing any error. It is convenient to have a book to note down what the higher intelligences suggest to us. Try to observe them and practise them; but don't care for the experiences and don't talk with each other some-nonsense in the name of experiences. We should not lose commonsense and indulge in idle conversations. For example, "I have seen great light"; then some one says, "I have seen Master Morya"; another says, "I have seen the Tibetan". Some one begins to see dead people and receives all sorts of nonsense in the name of messages. We should be careful not to give scope to such foolish things. This is the next step of Kriya-yoga.

As regards the advanced steps, there is no use of describing them because they are all matter of experience. However, one thing can be hinted about the higher experiences. You know in Astrology that one day's movement of the planets indicates one year's destiny. In the life of a Kriya-yogi, it is not the destiny that is indicated, but it is the progress that is indicated. One day in his span of life is converted in to one year. For example from the day he falls in right line in the practice, ten days practice gives him ten years evolution. 365 days of practice gives him 365 years of evolution. This is only a hint how to understand the zodiacal signs in the light of yoga path. There is a great key hidden in the Bhagavadgita for the students of Kriya yoga and that key will be given by the Masters of Wisdom. There are many details about this, some of which have been openly discussed in my book, "Spiritual Astrology". The main thing you have to remember here is – the hastening of your evolution and the necessity to take many thousands of births will not be there. That is what Patanjali promises at the end of his book. This does not mean

that we do not have births and deaths at all afterwards. Even if you take births, you will exist in the same level of consciousness. Whether you are in a body or out of the body, you exist in the same stage of consciousness. This secret of applying the Chakra of the planets and the zodiacal signs to the six chakras of your vertebral column is explained in the Bhagavadgita and it is given by the Masters of Wisdom to the disciples. Only one person hinted about this; he is one of the faithful followers of Mme. H.P. Blavatsky. His name is William Q. Judge; the articles were published under the name "Vernal Blooms". In that book there is one article under the title "The Bhagavadgita and the Zodiac". In this article he hinted about these secrets as he was not permitted to give the secrets. If at all there is a book till now that has hinted about this aspect of Kriya yoga, it is only that article of William Q. Judge and no other book at all. We have found this information in the yogic text-books and sacred books which we call the Tantras. Unfortunately in the Occident these books are understood in an awfully wrong way. Many beasts of sex understand these books as yoga of sex; but these books are to be understood carefully. They are not to be read by those who are beasts of sex. These books are intended for pious people and their children, as they contain all the secrets of Kriya yoga. More than this it is not possible to explain in one lecture.

It is enough if I conclude this lecture with two important remarks. One is the utterance of the sacred word and the other is hastening of our evolution. These are two main features of the purpose of Kriya yoga and the actual technic may be learnt from a person not in conference and not through books.

I thank you all for giving me an opportunity to speak of this sacred subject.

# G A Y A T R I

## THE SONG OF LIGHT

*(An Interview with Radio in Paris : 10-10-1983)*

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*Question : Can you explain something about the Light of Gayatri ?*

*Ans :* I am very happy to do it. Gayatri has been the main content of the vision of spiritualist for many thousands of years. Those who practise and teach meditation have found various forms and formulae that belong to the deity of Light (Gayatri). Those seers have imparted them to their disciples as invocations of Light. Each group of disciples invokes the Mantram given by its teacher in the form of the deity described by him. As a result of this every group has a deity different from that of the other. This gave rise to different cults and religions in the later age.

This possibility of diversity was foreseen by the first seers in the early days of humanity. These seers could understand the necessity of unity in diversity. One of those seers imparted a method to turn the mind to another direction, from manyness to oneness. His method was to invoke the deity who was making people discover the many Mantrams and the many formulae. Whenever a Guru makes a discovery of a godform, the secret of his discovery exists in him as the suggestion coming from his "higher existence." This secret is called "The Light," the cause of all causes, the God of all gods. So instead of prescribing one form of God to each group of disciples, he made the disciples turn their minds towards



the source wherefrom these deities come. That is the art of leading the disciples from manyness to oneness.

This wonderful seer who had found this deity of Light, made his own invocation to the source of all forms and suggestions. He invoked the source from which good thoughts take their birth and are projected to our conscious mind. It is the source from which the many god-forms emerge. In one sense we may describe it as the background-light of all lights.

Instead of invoking a deity in objective terms, he invented a method of invoking the deity inside ourselves, a deity who is working as the source of our thoughts and suggestions. It was essentially beyond any religion and prescribed form. Since he invoked the higher self in oneself (everyone) it can be called universal prayer. It makes everyone turn to his own background and become aware of it, experience it, get absorbed into it and live as that light. That light, he called Gayatri. *The import of the Gayatri Mantram is as follows : We embrace that light of the Creator who delivered us into existence. We embrace that light which stimulates our will into action.*

In course of time many explanations and approaches have been given to this Mantram. The light in the Mantram is explained as the light of our solar system. There is the background-light which, to our eye, is darkness. Each solar system is working as the lense or magnifying glass of that light which is concealed in our darkness. Our solar system serves as the vehicle of that light. Anyone of us is a spark of that light which is made to shine through the magnifying apparatus of our body, mind, senses and will. Whether it is one solar system or one individual, the background is the same. It is what we feel as "I AM." When this light descends into the individual consciousness it differs from person to person.

Then it descends in the form of the many thoughts, ideas and ideals. Then it descends into the activity of our senses and body. This, in short, is the import of the Gayatri Mantram.

Now something more. The word Gayatri indicates the meter of a song in the Vedic prosody. This meter includes three lines of eight syllables each. So it is a song of 24 syllables. The same seer who visualised the Gayatri Mantram also composed the Gayatri meter. He was a great scientist and a past-master in many secrets of nature. He was also an emperor. After some time he retired and had his own hermitage. His name is Viswamitra. He invented the song of 24 syllables and called it the Song of the Year-God. Since the lunar year includes 12 new moons and 12 full moons, it has 24 nodal points that are called the syllables of a song. Thus the great seer Viswamitra had invented a zodiac of 24 signs and composed the song of Gayatri. He called the meter and the deity as well by the same name, Gayatri.

Viswamitra was not the name of that great seer. It was a title conferred upon him. Later it was used as the name of many of his descendants. It was used as a code name to indicate those who followed the same worship. In fact the name existed long before him as a Mantram and a symbol of one branch of wisdom. Etymologically the word means "the friend, the guide and the measure of all and everyone." This word 'Viswamitra' was used in the esoteric physiology of the Vedas to signify the sense of hearing and its organ, the ear. So it means the power to listen to sound. The seer composed this Mantram in such a way that the sounds purify our vehicles. When produced in proper intonation with closed eyes, it will purify the vehicles of our constitution. When the Gayatri Mantram is properly uttered and listened to, then the consciousness is liberated from the layers of self-conditioning. Then

the person begins to live in cosmic consciousness. Also the light before sunrise and the sun at sunrise as well as the light at sunset and the sun at sunset are to be meditated upon while this Mantram is uttered. It is to be meditated within and around us. So the deity is picturized with many colour combinations. The word Gayatri is also symbolic. It means the song that protects, saves and shields the one who sings it.

The 24 syllables of the Mantram are divided into three lines, each of which includes eight syllables. This is also symbolic. It represents the three seasons that are experienced during the year in the tropical zones. The seasons are : the hot season, the rainy season and the winter season. Each of these seasons has a duration of four months or eight lunations. Also the three lines of the song are used to recollect the three utterances of the creation. They are matter, force and consciousness in us. Also they are the earth, ether and the spiritual light around us in the cosmic, solar and the planetary planes. These three divisions within and around us are called the three utterances of the creator and the three worlds. The God who utters forth the creation is called Brahma, the Creator. The same one within ourselves (our hearts) is called Iswara (The Lord). The Gayatri meter makes us recollect these-three divisions of creation.

*Question : This clearly shows that the Gayatri helps us in purifying the vehicles and removing the obstacles that exist on the way of consciousness. Can we say that the Gayatri helps men get integrated into the plan of creation and to realise their own Dharma more fully ?*

*Ans :* Automatically it does. It leads us into the fitness of everything. It makes us know our place in this creation.

Just as the sun and the planets find their position in the solar system; just as the many petals of a flower find their fitness in the beauty of the flower, all the living beings are made to find their fitness in the beauty of the whole creation. Until we know our fitness we cannot understand our right relationship with others and our behaviour with the objective universe. Until then we find certain amount of struggle in our life. As soon as we come into the awareness of our fitness, this struggle disappears. This awareness is automatically caused by uttering the Gayatri Mantram in the prescribed form.

The various parts of the human vehicle are rearranged in the required manner. When the whole vehicle is properly focussed, the cosmic consciousness flows through us just as when a radio or television set is properly tuned, it presents the programme that is being transmitted from the centre. The relationship between two persons tuned in such a way will be automatically natural and supernatural (cosmic, solar and planetary) and can never be unnatural. The relationship between a person and the planets is also made natural and supernatural. Our position in the cosmos is properly established and the whole plan of creation gets printed upon the mind of the individual. Then his work will always be a part of the total plan. This is the change that occurs gradually in the disciple when the Gayatri Mantram is uttered regularly.

*Question : Before the creation existed there was space unbound. This is what the Secret Doctrine of Blavatsky describes. Can we say that the Gayatri is the light that comes from this primordial space, the space unbound ?*

*Ans :* Yes, it is the first light that shines. In fact it is the eternal light, but to us it is the first light because we had

our beginning. That background light which we call the content of the space unbound is three-fold. It is understood as the three words, described as the three primordial utterances. They are represented by the three syllables that are uttered before the Gayatri Mantram. They are : "Bhuh, Bhuvaha, Suvaha". The first syllable Bhuh indicates this solid, material creation. Bhuvaha indicates the energy aspects of creation. Suvaha indicates the consciousness aspect, the light which forms the background of every existence including the solar system. It is the light with which the solar systems are fabricated. What Blavatsky describes as the first utterance three-fold is the same as the three-fold utterance of Gayatri.

*Question : We are now in the space age. Can we understand that the Gayatri is particularly suited to those who live in the aquarian age to get absorbed into the awareness of space ?*

*Ans :* The Gayatri Mantram is an invocation of one's own higher self and the background light of the solar systems. The sound that is uttered is to be heard and meditated upon chanting this Mantram. So the activity belongs mainly to the etheric and the higher planes. The action of a Mantram is definitely more effective in the aquarian age than in the other ages for the simple reason that the sign Aquarius is an airy sign. It indicates space, sound and colour in the aquarian age. In the spiritual sense this is a space age. A disciple is specially equipped with better vehicles during this age than in the other ages. This is an age of expansion. Expansion of consciousness takes place more easily. I think that the Gayatri Mantram was first invented by Viswamitra in the advent of one of the aquarian ages in the past. Every time the vernal equinox enters Aquarius, the aquarian age occurs to humanity. Every time this occurs there is the expansion of consciousness. Hence

what I understand is that the discovery of Gayatri was made in the advent of an aquarian age. The full benefit of that Mantram was enjoyed and formulated during the previous aquarian ages. Now that we have entered the aquarian age once again we can understand that it is time for humanity to receive it more extensively.

*Question : The light of Gayatri seems to have a special role to play in the act of transformation, the atonement of mankind. This is connected specially with the World Mother. Will the Gayatri have a special role to play as far as the women of the aquarian age are concerned ?*

*Ans :* Our understanding of man and woman is of two types, the lower and the higher. The lower understanding is of the physical body and mind. It belongs to the lower principles of the human vehicle. Often male and female bodies are understood by the terms male and female. Physical difference is only biological. It is meant for the convenience of child-bearing. Some are physically males and some are females, only to assist the function of multiplying the issues to preserve the species. Some people are mentally males and some are females and sometimes this has nothing to do with the male and female bodies. This is about the lower principles. There is a higher truth about it which has nothing to do with the physical or the mental bodies. On the higher plane there are the female principle and the male principle working in nature. It means only the passive and the active principles of creation. Power in nature is female, in the sense that it is passive and not self-propelling. Everyone of us, irrespective of having a female or a male body, is having consciousness and power as well. Hence everyone is a female in one plane and a male in another. When we try to understand

Gayatri, it includes both the principles. Everyone is expected to invoke the light of the higher consciousness. This higher consciousness is masculine by nature and hence it is a male deity. As far as the power that is stirred by the higher consciousness is concerned, it represents the female aspect. We meditate this as the combination of colours before sunrise. This is the reason why the Gayatri Mantram is meditated in two different forms, male and female. The female deity is called the World Mother. Look at this picture of Gayatri represented as a female deity with five faces and many colours. The five faces represent the five creative activities, the five states of substance, the five sense organs, the five gross organs and the five objects of the senses. Her heads are described as having the colours of the spectrum. This is because the cosmic consciousness shines through the sun globe as sunlight, manifesting the seven colours of the seven rays. This is the female aspect of Gayatri-meditation. When it is meditated as the indweller of the sun globe and the indweller of everyone and everything, it is presented as male. He is called "Narayana", the path of man that leads to God. In the aquarian age there is of course a prominent role to be played by women and it has just commenced. It has not yet come to real prominence because the present humanity has to cross a big barrier, sex. By gaining mastery over sex the present mankind can help producing better species of human beings. Those women who have transcended the attraction of sex and the repulsion of hatred will attain real motherhood. They represent the World Mother and they belong to the aquarian age in the real sense. It takes some more time for the present woman to attain this. Now the equinox (the symbol of the collective consciousness of mankind) is in the beginning of the sign Aquarius (in the reverse direction). This has caused promi-

nence, for women in social, political, educational and vocational fields. The next step is spiritual and it deals with motherhood. It is yet to make its beginning. Women have to gain importance in the spiritual field also. Then the moral sense of humanity will be re-established. At that stage the Gayatri Mantram will help a lot. It will be given by mothers to children and there will be the dawn of the new sub-race.

*Question : Can we imagine how the utterance of Gayatri can help women in their education and family life? The aquarian age is going to be an age of responsibility, especially in the domain of health. Can we imagine how women can help the society in the matter ?*

*Ans :* There is a prominent role to be played by women. There is also a great difficulty that is to be surmounted by them before they can help humanity. At the end of the piscean age education took a wrong turn. It caused disruption to the institution of family. The concept of family was sacredly maintained as a temple through ages till very recently. Ancient law-givers like the Manu and Moses had established the family unit as a brick that was to be made by everyone as the foundation-stone of society. Before Manu the humanity was living in a most cosmopolitan way, as free as we are trying to be in the 20th century. Manu came and established the order of family. He made home a temple with wife and husband, where a child was born. The family was defined as the temple where every couple was lifted to the status of parents and every soul was installed in God's image within the sanctum sanctorum of the mother's womb. Sex act was made a ritual and sex enjoyment was made to understand as worship by following monogamy. Soul contact between husband and wife was made important. Couples mated under the guidance of planets in



good combinations. Every mating unfailingly resulted in a fertilization and brought forth a child. Every couple mated only in the indicated seasons. They mated only once, twice or thrice according to the number of children indicated by the planetary angels. Before Manu the physical relation between man and woman was left to chance as it is now in the 20th century. Manu gave a good shape to the institution of family and made every couple a brick used to build the temple of ideal humanity. Automatically this proved a holy institution to every child who came down to earth. Before the child was sent to school, it had already been schooled in the house. Parents worked as his first Gurus. Of course in some traditional families of some nations these customs still exist. The advent of the industrial revolution at the end of the piscean age made people understand the values of human progress. The concept of family and the relationship between man and woman have been misrepresented. The concept of education took an unhealthy turn with its goal in commercial values. Life has been commercialised. Human being lost much of his joy and was deprived of all incentive to live. His busy way of living has become more prominent than his understanding, appreciating and enjoying life. This wrong step made human life more an inevitability than joy. Almost all the human beings of the present age live not because they enjoy life but because they are born and that they have to live. Many people feel mentally and intellectually more suffocated than liberated. In the light of this wrong step women have become the worst victims. No doubt they have become more independent but also more helpless than ever. The affection and joy of life are lost since they are forced to live facing the battle of life. They have to fight out problems and achieve false values for themselves and their children. Only during the remaining time

they can do what they have to do to the family. In the modern society family is only a formality. In many places people coexist without living as a family. Many people find themselves lost, having no sense of security. To some people living is like the life of hotel and not a home-life. When the women are much fatigued with such an atmosphere what can they bring to the family except a false sense of progress ? A false sense of dignity makes them meet many unnecessary situations in life. Until once again things are rectified, until education is revised according to the concept of Manu and the Masters of Wisdom and until education is made available at home, we cannot hope that the woman of the present age can help the society. Women should have the real social structure of the aquarian age in their mind. When the mother has to toil in the streets with her busy routine and the child lives in the suffocated atmosphere of a school like an orphan, there is neither time nor possibility for the woman to offer something valuable to the child. The set-up of family should be rearranged according to the Law of Manu. This is bound to take place shortly since the present crisis cannot continue. Either humanity has to rearrange itself better or it should perish. We have come to a dead end. This danger should be overcome before Gayatri were to be invoked by youngsters. The human comprehension takes a positive turn. I am quite hopeful about what women can do through meditation of Gayatri. The meditation offers a method to overcome the present crisis.

## WHAT IS SERVICE AND THE MEANING OF SACRIFICE

*(Lecture delivered at Copenhagen on October 13th, 1983)*

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I thank you all and especially I thank the hearts that are mature in Theosophy and have been living for a long time in the Theosophical atmosphere. Once again, I find myself amidst Theosophists and Theosophical Society; I have had continuous contact for more than 3 decades with the various Units of Theosophical Society in India and in other countries.

I started my Spiritual career by reading "SECRET DOCTRINE" and "ISIS UNVEILED". I learned much from my father; he was teaching me Aurobindo's complete works, HPB's and some of the works of Annie Besant, Leadbeater and Taimni. That is how my father imparted the Theosophical Education to all of his children— we are 4 brothers. To all the 4 brothers he gave the same type of Spiritual Education, along with the direct recitation of the Holy Scriptures of India. All of us were trained in the recital and discoursing of the various Scriptures according to the tradition and intonation. And with these Scriptures, we were introduced into the Theosophical Wisdom from our childhood by our father and afterwards I had the privilege of taking up classes in the study of "Secret Doctrine" and later taught batches of students in "Secret Doctrine" and these people are conducting classes now in India on "Secret Doctrine". So when I find myself once again in the presence of the Theosophists and in the midst of the Theosophical premises, once again I find myself inhaling the Theosophical atmosphere. Today I am expected to speak about service and

sacrifice, the two aspects that make human life perfect. Without these two aspects there is no incentive to lead a life of good taste for a human being. The human birth, according to the ancient Seers and the Authors of the Scriptures, is a great opportunity. Of course, according to some biological process, human birth is said to be a great privilege. But, I find that there is some defect in that statement. It is rather a great opportunity and not a privilege. That is how the great Acharyas, that is the great Gurus have expressed. One of the great international Acharyas – Sankaracharya says "*Jantoonam Nara Janma Durlabham*". That means among all the biological beings of the earth, the human birth is a rare opportunity which should not be misused and should be properly utilized. I think that is a better estimate.

And having been born as human beings we are specially gifted by Nature and that is invaluable for the human being. It is the power to discriminate, select the right thing and reject the wrong thing - this power is not given to any other biological species, no one of the animals, no one of the plants, no one of the birds in the air and fish in the water. So, the power of discrimination is by birth there with the human being.

One does not acquire it, one need not try very hard and it is only an estimation by nature and an expectation by nature that the human being uses this gift which is given to him.

Nature always expects us to use it and then make a better use of it daily. Make it better and better until we find ourselves in perfection. And when we have such a rare gift we are expected to understand what is real happiness, because every living being on this Earth strives for happiness- whether animal or plant or bird or beast or human being. Happiness is the one thing that attracts any biological being and accord-

ing to the Scriptures happiness is the birth right of any being that takes birth on this earth. And if that were to be true, the human beings should have better understanding of what is happiness and should discriminate between the temporary and the permanent; happiness that is fleeting, that's changing and happiness that is permanent. In the Bhagavadgita the Lord says :

That there is happiness by contact, there is happiness by emotion, by sentiment, there is happiness by understanding, there is happiness by enlightenment, discrimination, happiness by entering into happiness, happiness by getting oneself established in happiness and this is the permanent happiness that one should aspire for. Of course the happiness by contact is also happiness. No one can deny it. If it is winter outside it is too chilly. If I sit in your car and if it is warm, I feel happy. If we go to a country like India and especially South India or an Equatorial region and if it is midsummer if we sit in an air cooled room, we are happy. This is what is called happiness by contact. Lord Krishna says if warmth were to be happiness in winter and cool were to be happiness in summer, what is the standard of that happiness?

If I say "I will be happy when it is cool", it must be Summer. Again wait until I go to Denmark and it is Winter ask me what happiness is. I say "warmth is happiness". So, there is no more proof than a grain of truth in this happiness which we call the happiness by contact. From that degree of happiness living beings are aspiring to enter into higher and higher degrees of happiness but at every step, until the last step is attained happiness is not permanent.

What we call happiness is only our concept of happiness and not happiness. Every one of us is satisfied in indulg-

ing himself in his own concept of happiness and he is glamoured to call it happiness. That is why the Masters of Wisdom and the Acharyas and the Gurus consider that it is a sheer waste of time to spend time in what we think is happiness and deceive ourselves by believing that we are happy. So from our concept of happiness let us try to enter into the happiness absolute. What is the test? What is the difference between the two types of happiness? Something which is happy to me is not happy to you. No two concepts of happiness agree, no two watches just agree. So, as long as happiness is a personal opinion or an impression, it cannot be the happiness. I believe that something is happy and you believe that something else is happy. That means both of us are living in our own utopia that is our own concept of happiness and we are pleased to call it happiness. We should compare our concept of happiness with the concept of happiness of a thousand people who are having personal concept of happiness and we should take the mean, that which is common, giving a margin to the zero error of our instrument. With us we have many instruments in this vehicle. It is a highly sophisticated vehicle, having hundreds of layers the bundle of which we call the mind.

It has its own feeding mechanism, its own perceptions and concepts. There are the senses, the sense organs, the mind, the will. All these are the various instruments that are fitted in this constitution and with which we are born. But each instrument has its own zero error which we call the personal element. As long as truth is personal, it is subject to the zero error. Truth is only a personal opinion in all such cases.

An ancient Sanskrit poet says that the glass bowl of truth is broken by the intellectuals. Each carries a splinter of truth in the name of his own theory. No one can deny that he has a splinter of truth with him, but at the same time no splinter

is capable of serving the purpose of a bowl or a container. So everyone in this world has a splinter of truth which serves no purpose at all and everyone tries to compare the various theories in the world and tries to understand which theory is correct, which is the best. In attempting to do so, he learns and learns and learns and compares the theories until he dies and he can never arrive at a conclusion because his concept is also bound to be personal and it has also zero error. So the concept of happiness is no exception until we transcend the concept of happiness and reach happiness. We cannot say it is happiness until our concept of happiness has reached Universalism. If you have such Universal application, anyone who sits near you feels happy, anyone who is in your presence is happy and not otherwise, anyone who speaks to you feels the joy of enlightenment-until then you cannot call it happiness. That is what the Bhagavadgita and other Scriptures say:

And what is the approach towards happiness ? The approach is through service and sacrifice. But before we understand that service and sacrifice are the real incentives to attain real happiness, we have many things that allure us, that come in the way, that take away our time—sometimes births and rebirths.

For example, we try to purchase happiness with money. For that we begin to earn money and we forget that money is to purchase our needs, our necessities. We have needs. We have desires and we begin to purchase for insatiable desires. We don't realize that desire is a bottomless basin and begin to fill it with money, for which we want to earn money. We go on earning, and earning steps up our activity to earn money because we want to be happy. The Scriptures say- "The unfortunate fellow who wants to be happy has no time to be happy". The real way to be happy is to feel happy immedi-

ately but not to want to be happy or wish to be happy or try to be happy- those are unfortunate fellows who have no time to be happy- that's what the Scriptures say. So many times we are mistaken. We want to be happy. We want to do something to be happy, and whenever we try to do something to be happy we are a failure because happiness has no second thing which can purchase happiness. If something were to be there to purchase happiness it must be more valuable than happiness. Somebody should pity our poor logic if we admit that something is more valuable than happiness, which can purchase happiness. Immediately we deviate from the path and go on trying to purchase happiness with either money or houses or valuable things which we call most valuable things around us. May be our T.V. set, our furniture in the house or the electric equipment we have. They belong to us. They are not ourselves. Happiness is not a belonging. It is an unfoldment. It is yourself. The relationship between a petal and a flower is the same as the relationship between yourself and your happiness. The petals of a flower are not the belongings of the flower but they are part and parcel of the flower. They are in the state of oneness or the synthesis of the flower. So too happiness. Laborious periods of births and deaths are given by nature to be used by us by way of experimenting for happiness. Nature has discovered the spirals of evolution and it has given us again and again a new and tender body which we often make a misuse of. Then it gets spoiled. We have a body which is spoiled, a mind which is rather too much exposed like the many times exposed sensitive plate of a photograph camera. So by the time we grow old we are left with a body which is much misused in terms of food, drink, sleep, rest and sex. Nature is pleased to give us another body for which it removes this body in the name of (what we call)



death. And then again it gives us a tender body and tries to bless the fellow, "Be wiser and make a better use of it until you find what happiness is." So we repeat the experiment of spoiling it again and again many hundreds of times, sometimes thousands of times, but Nature is not disappointed with us. Nature is not vexed with us. There may be a hopeless case to the doctor, but there is no hopeless case to Nature.

One great poet says : "See, how the bud has a tight grip of its petals. Hence it is only a bud. It is not yet a blossom, because of the tight grip over its petals in the name of its egoism, close fisted nature and possessive instinct. That is why it is not able to exhibit its own petals. It is immature and it's not able to express its fragrance."

I think you know this poet - he is Rabindranath Tagore. And he says, "When it learns to exhibit its fragrance to the world, it loses the taste to exhibit and to show something to the world and by the time it becomes beautiful through the process of unfoldment and blossoming, it loses its glamour of having a grip over its belongings, its petals and itself. Observe Nature carefully - until it loses its grip it cannot have unfoldment and it cannot show its natural colours. Until it makes a sacrifice or sanyasa of its showy nature and glamorous nature it cannot give out to the world its fragrance, its perfume. So, what are the workings of Nature? What are the secret whispers of Nature through the blossomings of flowers?" That is what Tagore questions us. There is a great message behind what he says.

We have to follow Nature and try to imitate its process. If we are to be happy, first of all we should make a sacrifice of our close fisted nature. Gripping something. If I grip something, the grip does not belong to the hand - the hand

is only an instrument - the grip exists in my mind. So unless the grip in your mind is loosened, the hand cannot be loosened. This is what we have to learn by seeing the blossoms. So, close-fistedness requires sacrifice - we use the great word "Sacrifice" but it is too noble to be used by us because whenever we attempt to do some sacrifice, we are not sacrificing valuable things. We are only sacrificing the undesirable traits in ourselves. Suppose, I am asked to sacrifice something which I think valuable. After 6 months or 10 months or 1 year or 2 years or 3 years, I may decide to give something to a poor boy or the boy who is working for me night and day. Really it is not a sacrifice because the boy has been working day and night for me for 6 months or 10 months or 1 year - if I have given a little thing like a wrist watch to him, it is a mockery and not a sacrifice. But there is some sacrifice involved in it - what is it? My narrow-mindedness is a little bit sacrificed. My grip is a little bit sacrificed. So, whenever we make a great, great, great sacrifice which we call a great sacrifice it is really one of the undesirable traits in us that we are sacrificing, not a noble thing. This is one secret of sacrifice.

The Great Acharya - Sankaracharya says : "Lord! You come down to earth into our meditation in the form of a beggar (because Shiva comes down to earth in the form of a beggar to every heart). He says "You are a beggar and I am also a beggar. But here I have a monkey with me - that is mind". See, it cannot be stable for even half a minute. It has to jump and leap from branch to branch and these branches are what we call the branches of wisdom, the knowledge and the so many sciences, arts etc. So this monkey jumps from branch to branch and it cannot stand stable even for half a minute on one particular branch and when it finds a ripe fruit it grips immediately, smells and bites it. Unfortunate fellow - it is

not able to enjoy the total fruit, for it sees another fruit and jumps to the next branch. So goes the monkey from branch to branch- that is from a branch of wisdom to another branch of wisdom. It leaps and jumps but it is not patient enough to clear off the ground. It cannot have the stability to eat even one fruit. It bites and throws away and goes to another fruit.

"My Lord! I am not able to manage with this monkey," he says "and it goes from one tree to another - that is from one birth to another. I advise you one thing my Lord - you are a beggar - you are going with your bowl begging for something at every house - house means heart. What is it you are begging? Is it food? No. You don't want any food. Is it money? No. Because money is man invented, man made. Even the animals do not want money. They eat what we eat. What we purchase with money, they get free. The plants do not want money. The mineral kingdom does not want money. The human kingdom thought or believed that it wanted money. So it invented money. It bound itself with money. Therefore, it cannot get its food, drink, garments and housing unless it purchases. So you don't want any money - it is man invented. What is it that you want? In every house there are insects. In every compound there are scorpions, there are serpents. You wait and you want that they should throw these insects in your begging bowl, that is what you want. These insects - these scorpions and these serpents - they are what we call anger, jealousy, deceitful nature, suspicion all these things - these are the insects that wait to sting the human beings again and again and the human beings are not able to live happily because the insects are there in their houses. And it is for these insects you take the bowl and beg at every house. You only want the human beings to give you these insects. You will take these away. So you are a beggar - begging from house to house.

You take this monkey with you, you will have a better collection". This is a wonderful comment on the secret of happiness and the secret of sacrifice.

Then he says in the last poem that - whenever a human being is sacrificing for a great noble cause, he is deceived, because he is sacrificing one of these insects. If a man sacrifices something noble that means he sacrifices his jealousy and he is no more jealous. It is a great sacrifice!

Anger is sacrificed when a person wants to smile to his enemy with his heart, not with his lips; he believes that he has made a great sacrifice and that he has a very very large heart enough to tolerate his enemy. But what he has done is he has sacrificed his anger into the bowl. This is one secret of sacrifice that the Master of wisdom teaches about. Of course generally we are inclined to ennoble the word "sacrifice" and use it in a nobler sense so that we may boast of our sacrifices. It is glamour that makes us do so many things. Glamour - a world problem - that is what Djwhal Khul says. It is a problem to the world - not today, not yesterday, not tomorrow - it is an eternal problem which is to be solved time and again. Everyone has to solve the problem of glamour for himself or herself. One cannot solve for others. So it is glamour that makes us believe that we are doing great sacrifices.

If we compare the sacrifice of the One light who has sacrificed his whole body and all the vehicles for the benefit of humanity - to wash off humanity of its sins - then can we call our sacrifices real sacrifices ? What has been sacrificed with the crucifixion? Not a certain part of the body or a finger. If a patient tells the doctor to cut off his finger in surgery to save him from a disease, he may think that he is sacrificing his finger. But it is foolish. It is to save his life, the doctor

is sacrificing his time in performing the surgical operation. But sometimes a fellow may be inclined to call it sacrifice—"I have sacrificed my finger", otherwise he would have sacrificed his whole life.

So, the concept of sacrifice should be something different from what we look at it through glamour. And it is to purify ourselves from the glamour on so many planes of our Consciousness that we make sacrifices. Many times we practise virtues and we render service. We say this is service to humanity, service to the poorer countries, service to the poorer sections, service to mankind etc. We also say that we are trying to help the globe, trying to help the planet - so the Planetary work of service, Planetary activity. We use the word "Planet" and "Planetary" too much. But the truth is, whenever we are rendering some services to the world, it is not wise to believe that the world is being benefited by our services. It is too much. One may think, "What happens if I do not render this service to others?".

I am giving homoeopathic diagnosis, medicine etc., to the people in India. I have trained as many as 4,000 physicians during these 30 years. They have established many clinics and they are gaining money. If I believe that I am doing great service to others, what would have happened if I had not done all these things? The answer is : a better fellow would have done it better! Always this answer is there. It is true that what we think is not true. If I cook something which is tasty and if people are happy and if I think for one moment- "What would have happened if I had not agreed to cook?" Immediately the answer is: "A better cook would have done it better." It is the only truth of it. And it is not at all true any day with any one that his service is useful to humanity. Because there are always people who are service-minded and who render

service. Humanity is receiving service always. If we are not there a better fellow will do it substituting us. The value of service is not in its usefulness to others - it is already there. Always there, whether we are there or not. The truth of service is - in its purification of our vehicles.

The one who renders service is automatically purifying his mental vehicle. This is the truth of it. Whenever I do something useful to others by way of service - in the true spirit of service - it is my heart that is being purified and my mind that is being purified of the emotional nature. The beastly aspect of mine is being washed off by every act of service. This is the truth of it. This is what the Scriptures say and this is what the Masters say. So, "Practise virtues" does not mean to be useful to the world, but means to be useful to ourselves. "Speak Truth" means- develop your self-confidence to be truthful. "Be kind" means- develop kindness in you- it is in your heart that kindness is being developed. It is your heart that is undergoing the process of unfoldment. So, we should look at it from a realistic point of view and not a glamorous point of view. But we are inclined to look at things with glamour. In 99 out of 100 occasions we look at things only through the glasses of our glamour and not from a realistic view point. We are expected to take our glasses away for one moment and look at things directly.

Service - according to my understanding (of course my understanding is also personal as anyone of you) is nothing but realizing one's own wants in others. If I remember how I enjoyed the taste of something which a child is eating then that is service. What is the difference between the mother and the child? The child rejoices in its own taste - the mother rejoices in the taste of the child. Of course, I am speaking of a true mother and not a mere biological mother. Biological

relationship is only an accident - it is not a relationship. Biological mother or father, biological son, biological brother - they are not mother, father, brother or son. That is only an accident. That is the reason why there are mothers who hate children and children who hate mothers. There are fathers who hate children and there are sons who hate fathers. There are brothers who hate one another. This is because they are only relations in a biological sense - not in affectionate, real sense. So in order to step into the kingdom of God - that is the Kingdom of happiness - we should grow a little bit wiser than the biological relationships and understand that the biological relationships are only accidents. They happen because Nature wants to preserve the species on this earth. The biological relationships have no more significance than this.

In the Mahabharata (A Great Scripture) one Great Sage says "Don't deceive yourself for one moment, calling what you do by the great name "service". It is but natural and don't deceive yourself by thinking that it is too difficult to know which is service and which is not and which is correct and which is not, which is law and which is not law, which is legal and which is illegal." But you think that it is very very difficult to understand. This is how you deceive yourself. But you know the truth of it. You know what you expect from others. So, you can immediately know that what others expect from you. If you want that others should respect you, that means you know that you have to respect others. If you are hungry and you expect that your host should offer you a meal, that means you know that your guest requires a meal from you when he is hungry. When thirsty, you want water - means you know when others are thirsty they want water. When it is cool you want warmth. That means when it is cool, others

also want warmth. Do unto others what you expect others to do unto you. Don't do unto others what you don't expect others to do unto you. So you are deceiving yourself by thinking that it is too difficult to understand these things, because you do not want to look at things. It is inconvenient to look at things straight - that is what Vedavyasa says in the Mahabharata. What we call service is nothing but realizing our own needs in others and enjoying our own taste on the tongue of others, and satiating our own hunger in others' bellies. Look at the things straight. You will understand clearly. This is called service.

### SACRIFICE

And what is "sacrifice" - according to the Scriptures? The Scriptures say - we feel the warmth of the Sunshine - without sunshine we have no life and what does the Sun gain by giving you sunshine? What is his motive? Of course, the motive of the human fellow is profit motive - benefit motive - but what is the motive of the Sun to give sunshine, or the moon to give moonlight, or the air to give respiration or the cloud to give you rain or the tree to give you fruit? This is a question from one of the Scriptures. You are not so important as to cause some benefit to the Sun or to do something in return to the Sun. Do you have the stature to do something in return to the Sun and the Moon and the the Clouds? Never in your life. Today, or even tomorrow - you can never remunerate the Sun, who gives you the sunshine. Understand the spirit of the Sun who is trained by Nature. He is giving sunshine for your benefit without expecting in return anything from the beings of the planet. That is what is called sacrifice. The Sun does not question like a human being as to why he should benefit others for nothing. Had he questioned what would have been our fate? Suppose, the Sun questions us : "What



would be my benefit if I give you sunrise?" Then we would have no sunrise. In Nature a higher and a more powerful being does something to a lower and less powerful and meek being - like a human being on this earth - why ? The reason being we have to live. It is not a demand from your side because we cannot demand. It is something showered from the other side. The Lord's grace is showered through the Sun God - That is the true spirit of sacrifice and service. Whenever you do something in that spirit, you can call it sacrifice. May be some one is less important than you - if he is in no way useful to you, weaker than you, less intelligent than you - poorer than you and if you do something for him and even for one moment, if you don't think that you are great by doing so - then that is sacrifice, that is service.

So, let us try to understand this real spirit of service and sacrifice. So it is natural. If we are selfish, it is unnatural. If we are noble it is natural, but it is not noble to feel that we are noble. That is what the Scriptures say. I think we have nothing to contradict these arguments. I personally have nothing to say against these arguments.

Lord Krishna speaks in the Bhagavadgita- "See, how the wheel rotates" there is a wheel rotating-eternally rotating-through the rotation of the wheel, the worlds come out in creation and due to the poise of the wheel they exist as creation and the creation disappears one again. When the whole creation is coming out of it and going into it. It is above and beyond the creation. It exists before and after the creation. Therefore, the wheel is eternal. See! I will give you an example of the Wheel, - says Lord Krishna - See, how the water that is made dirty by all of us - by washing, by drinking, by urinating, by sweating - all this water is being distilled and purified, taken as clouds and again given to the Earth as purified

water. See, how the cycle of water goes on. When the water touches the earth the seed germinates into the tree and bears fruit. He says, "Through the cycle of metabolism the biological kingdom exists. And through the cycle of water the metabolism and the cycles exist. Why should the cycle of water exist on this earth? Because of the cycle of the seasons. Why should the cycle of seasons exist? Because of the earth's rotation on its own axis. Why should the earth rotate on its own axis? Because of its rotation around the Sun. Why should it rotate around the Sun? Because of the truth that it rotates around the Sun and the truth is all Love, all Compassion. Unless it is there, you are not here. So the wheel of compassion is eternally rotating. It is called the Wheel of the Law. See how the wheel rotates, what is the motive of the rotation of the Wheel? It has no motive. Only for the pleasure of rotating. It has the pleasure of rotating and hence we are all here.

Distinguish between what is yours and what is yourself. Purify yourself and make yourself happy. You should know, that you have to act without motive. Motiveless action is prescribed by Nature to the living beings on this Earth, whether biological or non-biological. Even the atoms of the mineral kingdom have action which we call the chemical, biochemical and physical action. Not only the living beings, but also the mineral kingdom act in the form of the chemical actions and the chain actions of this Earth. So motiveless action is prescribed as the background of existence; whether it be to an atom or to a human being or to a Solar System. But it is only the human kingdom that is polluted by motive in action. All other kingdoms have action that is not polluted by motive—that is profiteering action.

"In what way is this useful to me"? is the question only posed by the human being and the question is not there with

the birds, beasts, fish or plants. It is only with the human kingdom. It is peculiar. That is the reason why the human kingdom needs a wash. Everyone who has a vehicle is expected to make a wash. There should be a garage where the vehicle is to be taken and washed off that which is not part of the vehicle - that which is mud, that which is clay - that which is nonsense, that which is not the part of the vehicle. Wash off at least once in a day for about 10 minutes or 15 minutes your vehicle, that which is non-self - that which is illusion which we think is ourselves.

Unless we learn to act without motive, we have to be satisfied with our own concept of happiness - without touching the real taste of happiness. Many of us speak of happiness night and day. We earn money for happiness, we purchase valuable things for happiness, we build big house for happiness - for happiness - for happiness!! for happiness!!! We die trying for happiness because we live for happiness. We never lived in happiness. We have no time. We are too busy to gather things for happiness. So we die without being happy. Poor human logic! We have to wash off many things from our logic. And the one thing that is required is service. Unless we serve in such a spirit we cannot have a real wash off of non-self or false-self and we cannot have happiness. So the real incentive of life is happiness and the real path that leads to happiness is service and sacrifice. We cannot boast of our service and sacrifice because it is for our own happiness we are doing. Whatever piece of service we render to the world we are happy. It is for our happiness we are doing it. Let us not be glamorous by calling it with big terms. That is what the Scripture says about happiness.

The Scripture says : "*Tyagenaikena Amritatva Manasuhu*". That means "Taste immortality only through a

process of sacrifice." You are a mortal by body, by senses and by mind. But you are immortal as the spark of consciousness that is existing in this body. The Consciousness was there before the body was given. It exists in body. It will be there after the body is taken away. You take the example of the space in this hall. It appears that it is the space of this hall. We can measure and say that the volume of this hall is this much. But remember that the space was there before this hall was built. And it is the hall that was built in space but never the space built in the hall. After this hall is taken away the space remains. (Similarly- you are there before this body is given - the only difference is, you cannot call yourself. Now you are there in the body - similarly the one fellow was there before there was no body at all). That one fellow can be called 'Mr. Space'. He just felt like talking to himself. So he had created the millions of bodies which are the instruments to contact and transact. That is how the Scriptures say. So maintain the original state of freshness which you call Space, Self or happiness. To maintain this original state you have to sacrifice the secondary, tertiary and quaternary changes that took place in you.

Once there was a disciple sitting with one great Master, Ramana Maharshi, who lived in South India. And he asked, "Master, when can I get liberation?" Then the Master smiled and said, "Never in your life". Then the fellow became sorrowful. He thought he was a great sinner and therefore, there was no scope for liberation. The next morning once again he asked, "Master, why can't I have liberation while you are here? You can give me, tell me or suggest me something." Once again the Master said "Never in your life can you get liberation." The Master smiled and said, "You can remove the bondage which you brought with yourself. Originally there

was the same state of liberation with you. Because you have aberration you lost the original state of Natural Existence. Because of your aberration you think of getting "liberation." You have to remove your aberration and not to bring liberation because there is nothing to bring - the original state of liberation is there always. When you remove the obstacle once again the original state appears. It is not a new state that can be achieved or can be attained or that can be conquered. So also happiness is not something which can be achieved. An achievement is something which is objective - which is not ourselves. But liberation is not objective. It is purely subjective. So the Master said, "Never in your life can you get liberation - you can remove the obstacle and then there is the original existence which you call "liberation." So the process for this is sacrifice.

And there is the concept of Vairagya or detachment as one of the forms of sacrifice. Spiritual practice necessitates the practice of detachment. One fellow had his old mother ailing. She was living for him. She had great glamour for the son and the fellow was practising spiritualism with his Master. And one day he asked, "Master my mother has great attachment which is of an astral nature towards me. She can never live in my absence. See, that is too bad. It is emotional, it is astral. Shall I cut off this bondage and get away?" The Master asked, "What for?" Then the disciple said, "It is for detachment." Then the Master said, "Don't confuse the issue. Detachment is no abandonment. There is a lot of difference between detachment and abandonment. Now if you are to abandon your mother and go away - desert her and go away - she dies in grief for you and you are the cause of it. When you have caused such a bad karma how can you aspire for liberation or detachment. Don't use noble terms! Running

away from one's own responsibilities and duties and calling them detachment is something nonsensical and criminal." That is what the Guru said.

Then the disciple asked, "What about the great attachment and the emotional nature my mother has towards me? Are we not to cut it off? Guru said, "You have right to cut your nose and not the nose of others. If you are to conduct experiments that are either wise or foolish you can conduct upon yourself not upon others. You can practise detachment for yourself. Don't be foolish. So, if you are to have detachment, you practise detachment in the presence of your mother. I will tell you how to do it. See God presence in everyone. Understand that every one is a form of God. So also your mother. Begin to look at your mother as one of the many thousands of the forms of God. She made your entrance into the drama of your life only to give you a wash off of your emotions and attachments. God comes into the life of everyone in the form of his relatives, his friends, his enemies, his associates etc. It is a big drama. They are all characters. They are all masks. The faces are not original. We call 'father', 'mother', 'son' etc, They are only faces. Inside there is only one fellow who is enacting all these roles. That is why, do not practise what you call detachment. Practise real detachment. Look at your mother and understand that it is one of the forms of God. She is here to give you the required discipline. Look at her everyday and try to understand how far you are looking at your mother and how far you are looking at God." From that day the fellow practised this detachment. When he was talking to his mother, he began to practise that he was talking to God - one form of God. So in the beginning he had 1% of God Consciousness and 99% of mother Consciousness when he was talking to his mother. After some days 10% of God

Consciousness and 90% of mother Consciousness. Sometimes 50% of God Consciousness and sometimes 80%, 90%, 99% of God Consciousness and 1% of mother Consciousness and then 100% of God Consciousness - there is no mother. Immediately you know what happened? The mother went out into the darkness and was bitten by a serpent and she died. This is a little story in the Scripture "Srimad Bhagavata" about the Spiritual discipline and the practice of detachment.

You have to practise compassion for detachment. Detachment is not heartlessness or escaping duties. If I am to be brought up by my parents, and educated by my parents, financed by my parents and after growing if I say, "There is no mother, there is no father, there is no son, these relationships are false" - That is too much. From the beginning the relationships are not false but they are conditional. So from the beginning you practise to understand what are relationships. You are taking advantages of relationships. So sacrifice your understanding of relationship. This is one concept of sacrifice. In the name of detachment we are expected to practise certain phases of sacrifice and render service to others. Why does the husband help the wife when she is sick? Why does the wife help the husband when he is sick? If it were to be remunerated there is no incentive to help each other. What is the meaning of what we call sympathy, compassion, love? These are words that are being used wherever there is service - that is - motiveless consciousness. So when there is no motive in the mind we call it service - true service.

Finally there is the grandest concept of sacrifice. It is said that the creation began in the form of awakening and there were some beings awakened. They are called the Devas or the Angels and Archangels. They automatically found themselves doing something just as we begin to do something after

waking up from sleep in the morning. They began to work out the process of Creation. They brought creation into existence, from what? From the grand body of the Eternal Being they woke up. And on the background of that same body of the Grand Eternal Being they worked out the Creation - that is galaxies, the solar systems, the planets, the atoms and the living beings and the human beings. They brought all out of that one Grand Being, who is Eternal. So they cut that Grand Being into pieces and they brought these galaxies. They made that Grand Being into little bits - they made solar systems. So there is the Grand sacrifice where the being of the background whom we call God - that is, the Eternal Principle or Eternal Existence, is being sacrificed again and again and thus we come into existence. Every moment the sacrifice of God Consciousness brings the birth of man consciousness. That is the loss of background Consciousness is the gain of individual consciousness. We wake up again into individual or localised consciousness because the total background Consciousness is sacrificing itself into our limited consciousness. Therefore, we are waking up into limited consciousness. Therefore, we exist. That is why every one of us is indebted to the background Consciousness as we live on it. Our duty is to do something by way of sacrifice because we are born out of this sacrifice of the background consciousness. And we have to sacrifice ourselves totally into that Background Consciousness. And do something in his name to all his beings. This is the grandest of all the concepts of sacrifice. We are expected to remember this concept - this spirit of sacrifice. In one of the poems of the Rig Veda (Purusha Sukta) - the hymn which sings the glory of the Purusha - (Purusha means the Cosmic Person) it is said: the grand back-ground who is called the Cosmic Person, gave birth to the persons of the



cosmos and each cosmos gave birth to millions and millions of Solar systems - each being a Solar personality. Each Solar system gave birth to its planets which are planetary personalities. Each planet gave birth to millions and millions of atoms which are the atomic personalities and each atom has started its own story of carrying out evolution, in the midst of which we the human beings stand. Remember this concept of sacrifice. Live in that spirit of sacrifice.

In the last moments, don't feel dejected that you are dying but understand that this body and its matter is being returned to the same source where from it is being borrowed. Remember that you are eternal - you were living you are living and you will live. With this be happy and always be happy. This is the knowledge which protects you from being affected by the environment. This is Eternal knowledge. This is the concept of sacrifice.

(Pause) ..... but we have a Sunrise and we have a Sunset to that effect upon us, similarly the whole lecture is directed and it is only to prove the validity of the statement. I quoted often from the Scriptures and from the great poets including Rabindranath Tagore. It is only to prove the validity of it. I quoted the poem from the Rig Veda. It is a great joy and we should also find great joy in sacrificing ourselves to Him and live a life which is dedicated and given to Him.

THANK YOU ALL !

## MAN - THE TRIPLE

(AS SPIRIT - SOUL AND BODY)

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The human constitution consists of 3 parts. They are: Matter, Force and Mind. Matter is what we call the physical body. The force is called vital body or Pranamaya Kosa. The Doctor is concerned mostly of the anatomy of the physical body and a little of the vital functions. The occultist is more concerned with the vital and the mental bodies. An occultist is one who practises steps to control all vehicles of his constitution, thereby he arranges them properly and gains a mastery of the consciousness over the vehicles. Then he gains mastery upon himself and his reactions to the environment. When this practice is complete, he is called a Master. He experiences the sweetness of real life. Man is therefore expected to know more about the mechanism and working of the physical body, the vital body and the mental body.

The vital force is in the form of magnetic vibrations and lines of force. Lines of force exist even without matter and matter is arranged along these lines of force like the arrangement of particles of iron along the magnetic lines. The lines of force are called Nadis in Sanskrit and the physical threads forming along these lines are the nerves. The nerves are like the telegraphic and electric wires and the nerve-centres are like the power distribution stations. The endocrinal system, i.e., the ductless glands, are the power stations to the vital force. Around them, there is the manifestation and externalisation of the electric current in various patterns or designs. The very

important centres are six in number. The designs of vital force exist around them as aura, and the six chakras— the chakras exist on the higher planes of force, mind and consciousness. They do not exist on the physical plane. The main supply of vital force to the human constitution is through the vertebral column. Therefore, the six chakras are located along the vertebral column. From here, the force is externalised and distributed through the nerves for the various functions. There is a hollow tube inside, existing vertically through the centre of the vertebral column. This contains the vital force very highly charged. It gives out heat which is radiated through the liver and the spleen centres. That heat is used to keep up the temperature of the body and also as the source of energy to conduct the vital functions. This highly charged vital force in the vertebral column becomes brilliant and gives out light. We call this light as consciousness. With this light and heat the vertebral column behaves like the tube-light with sodium gas. There is just sodium gas, inside but when it is connected it gives light and heat. This light has many degrees of illumination just like the candle power of the light. The intensity of illumination differs from the lowest to the highest centres. Each intensity of illumination has a different function and is called by a different name. The lowest intensity of illumination is called the working of the five senses. They are : Sight, touch, hearing, smelling and tasting. The next higher intensity of illumination is called the Receiving Mind. This is receiving impressions by the senses through the nerves. The next higher illumination is the Reacting Mind. This controls the reflexes, instincts and tendencies. In this way, the vital force and the mind are being influenced by the environment and they behave in terms of the environment. For example if there is a perfume, the mind becomes a person who inhales.

If there is food, the mind becomes the eater. If there is music, the mind becomes the listener. Thus we see, the mind is undergoing a series of reactions and behaving according to the environment. It has no time to behave according to the person. This is the case with many of the human beings living in this world. They behave according to the environment and they have no time to be themselves. When they can live as themselves, they get the next intensity of illumination. It is called *Understanding*. Generally people do not reach this intensity of illumination. Hence they do not understand each other. Therefore they live in doubt, fear, hesitation and sorrow. If we check reactions to the environment, we will grow in *Understanding*.

The next intensity of illumination is the power to know what we want and what we do not want. This power is called *Discrimination*. If this illumination does not have sufficient intensity, we don't know what to do and what not, what to eat and what not, what to speak and what not. This faulty procedure leads us to involvement. Then he has to rectify himself and pay for it. This process is called the bondage of KARMA. The neutralisation of reaction to the environment gives the power of *Discrimination* and saves us from many difficulties. The next intensity of illumination is the power to follow what is good and stop what is bad. This is called the *Will*. The power of *Understanding*, *Discrimination* and the *Will* put together is called *Buddhi*.

The next intensity of illumination is called *Realisation*. This is to realise what we are and to know about ourselves. The next intensity of illumination is knowing directly. The occultist thinks and knows directly. If he thinks about the other person, he knows everything about him because he has no impressions. If he thinks about a distant person also, he knows

everything about him. If he touches a book and reads a few lines and then thinks of the author, then he knows everything about the author. In this way, man knows all the sciences and arts, about nature around him, about the planets, stars and the solar system. This knowing will take place without the need of the senses and the mind to react with the subject. This is direct knowing through realising from within. Therefore it is called '*Intuition*'.

The next intensity of illumination is '*Pure Experience*'. It is called *Bliss* or *Ananda*. No other thing except this is real Happiness. To live as this experience is the aim of Yoga. All these levels of intensity exist as possibility in every human being. The mechanism which produces these levels is the vertebral column. A particular training is required to regulate the reactions of the lower mind and the senses : Then only Ananda is experienced. This training is yoga practice. It includes eight steps of practice. Before going to the eight steps, let us clearly understand the following points :

- (1) The mind behaves according to the environment. It is always changing according to the functions.
- (2) These changes are operated through the senses.
- (3) The senses are drawn out of us by the objects of the senses. They are Light, Sound, Smell, Taste and Surface (Touch).
- (4) The behaviour of the mind and senses causes a continuous wastage of the vital force and the mind. This stops us from getting the higher intensity of illumination. Then we live only to the values of the mind, senses and the body. At this stage, the matter of the body will also condition the mind and the senses. Foods also condi-

tion our mind. Then the passage for real understanding and knowing and happy living are blocked and people live as prisoners.

- (5) We are different from the body, the force and the mind. The owner of these things is different from any one of the parts.
- (6) Reaction to the environment may be of favourable nature or unfavourable nature. Favourable reaction causes happiness and helps in training to get the higher intensity of illumination. Unfavourable reaction causes confusion and unhappiness to the mind and obstructs the path for higher intensity of illumination. Happiness to the mind and senses is no real happiness. It leads to a lower taste and indulgence.
- (7) Only the Buddhi is able to decide what is happiness. If we follow this, then the mind and senses are also happy. Otherwise the mind and the senses bring their own unhappiness and destruction.
- (8) The reaction of the mind and the senses is called Vritti or behaviour. When the behaviour is active, there is no real experience. There is only a changed nature of experience. This change is according to the object of senses. When Vritti is stopped, then there is experience of one self.
- (9) Behaviour is of five types. They are :
  - i. Right perception.
  - ii. Wrong perception.
  - iii. Illusion.
  - iv. Sleep.
  - v. Memory or Recollection.

The planetary creation is made up of the five states of matter and the sixth state is called mind. The five states of matter are : Solid, Liquid, Fire, Air and Space. Of all these five states, solid is mainly of physical behaviour. Liquid is physical and vital in its behaviour. The physical behaviour of liquid is its own weight and volume. The vital behaviour is movement with which it flows and changes its shape.

Fire is pure ether charged to the intensity of heat and light. It is purely vital and not at all physical in its behaviour. It has no weight or volume, but it has the property of manifestation under favourable conditions.

Air is a little physical by nature because it has weight and volume varying according to pressure. It is mostly vital in its behaviour because it moves and expands. That is why respiration is necessary to maintain the vital body. In fact it is the vital body that keeps all the other vehicles living. Pulsation and vibration are main properties of the vital matter. Space is to be understood according to the ancient sciences, because they are more correct than the modern theories. Space is a state of matter from which all the other states emerge. Solid, liquid and gas are made up of atoms on the physical plane. These atoms are formed in space through the charge of electricity that exists as space. We can compare space with a pole of electricity in a potential state. In the dynamic state, atoms come out of space.

Solid, liquid and gas exist as different states of the same matter like steam, water and ice. Fire is the agent which changes the states, from one to another. Earth, water, air and fire come out of space, exist in space and again dissolve into space. The whole creation of our planet earth contains all these five. Therefore the human constitution also contains these five

states of matter. The physical body contains the water of the earth. Through respiration we contain the air around us. That is not correct to think that we live in space separately from space. Space lives interpenetrated in all the levels in our constitution, just as cotton exists in all the threads of cloth. Now all these five states of matter exist in mind; therefore mind exists in us also. Here we have to understand that there is one common mind in which our space exists. We can call this *Space-Mind*.

Our vertebral column contains centres which control and regulate the 5 states of matter and the mind. These centres produce the nerve centres in the embryo. The hollow in the vertebral column is like a ladder to these centres. Each centre controls and regulates each of these five states of matter and mind.

The Muladhara controls the solids in our body.

The Manipura controls the liquids.

Swadhishtana controls fire.

Anahata controls the air (Respiration).

Visuddhi controls the ether and the vital body (the pulsation of the body) and the vibrations of the sound producing potentialities.

Ajna Chakra can control and regulate the mind.

Above these centres there is Sahasrara over the Head Centre. It is the gateway between the individual and the universe. When the consciousness is working in the Sahasrara, we cannot say, it is our consciousness. Here we exist in impersonal levels of consciousness which are the planetary, the solar and the cosmic consciousness. The first three chakras



Mooladhara, Manipura, Swadhisthana are called the lower chakras. The remaining three chakras Anahata, Visuddhi and Ajna are called higher chakras. The lower chakras deal with the physical and the vital levels. The higher chakras deal with the vital, the mental, the buddhi and the spiritual levels. All these levels are marked along the Sushumna like degrees in the thermometer. The consciousness which can be called the awakening, runs from Muladhara through Sushumna, like the mercury column in the thermometer. When it is in the lower chakras, we do not live in the higher consciousness. When the consciousness is working in the higher chakras, we live not only in the plane of the higher chakras but also in all the lower planes of consciousness. The higher chakra illuminates the lower chakra, but the lower chakra cannot illuminate the higher one. The first three chakras produce individuality which is common to all human and animal beings, i.e., remembering itself separate from others. The next three chakras make us live in the personality and to have a full growth of all the levels of consciousness in the personality and then a break-up of the personality consciousness into a higher consciousness.

Personality is different from individuality. It stimulates intelligences that exist between mind and the Will. It establishes various levels of connection with others. It also establishes "thought patterns". The consciousness expands through these patterns and becomes mature by experience; understanding each other, utility, mutual benefit, advantage and convenience belong to personality level; acquiring, possessing, carefulness belong to the individuality level. On the individuality level the individual remembers his wants and needs and establishes his right. On the personality level the person tries to accept the help of others and begins to help others. He

remembers what he needs and he also understands others needs. He knows how to share and he establishes social civic centres. In the individual level he remembers how he is different from others and how he is greater than others. On the personality level he learns how he is similar to others and what is common with others and himself. We can compare the personality level with an egg in which the chicken-consciousness grows in all its details. Then the egg breaks and the personality gets freedom. From that time, it lives in its true nature of consciousness. Then it is called Soul. At this stage there is no Vritti or conditioned behaviour of the senses and the mind. All the reactions to the environment are neutralised. This is the state of real happiness without any self-conditioning. This experience is called Ananda in the Vedas and Samadhi in the science of Yoga. It is called Kingdom of God by the Christ. The object of a Yogi is to live in this experience.

The human mind has mainly two parts, receiving mind and transmitting mind. These two parts will be busy while receiving and transmitting messages through the senses. The whole mechanism of the five senses and the mind can be compared with a flower of five petals. When this mechanism is busily undergoing changes according to the external impressions the process is called CHITTA VRITTI. When there is a stillness of the activity, then the Mind begins to know more and more of its own power. The two kinds of lower mind, receiving and transmitting can be compared with an electric circuit with two poles. When the circuit is properly connected, we know that electricity can give us light, telephone, radio etc. Then, we will be able to know what is around us in our room. We can also receive correct messages from distant places through telephone and radio. Similarly the stopping of Chitta Vritti causes us to know the higher truths within us and around

us. Then we can learn how to live properly in the light of these truths.

The vrittis of chitta receive impressions of truth around us through the senses. This receiving is of 5 types :

I - Receiving through proper measures, i.e., receiving while the senses are not working wrongly. Then the mind can receive parts of truth only through some symbols of the senses. These symbols are : Time division, space divisions and differentiation of colours, sounds, syllables, sentences etc. Receiving truth through the senses is possible only with the help of the symbols. This type of receiving is called Knowledge. In the yoga-psychology it is called *PRAMANA*. The word means taking according to measures.

II - Receiving through faulty instruments. This is when the senses are not working properly or when the symbols are confused by the mind. Example : Mis-understanding a person or wrongly understanding a sentence. Sometimes one word is used in one sense but it is understood by other people in another sense. The result is receiving wrong knowledge and getting more problems while trying for solution. This is what we call error. In Sanskrit it is called *VIPARYAYA*.

III - Receiving one thing as another : This is due to insufficient application of the senses. Example : a ping-pong ball is wrongly understood as an egg from a distance. A rope in darkness is understood as a snake. Then our constitution produces only the reaction to the snake and not to the rope. This is called false knowledge or illusion. In Sanskrit it is called *VIKALPA*.

IV - The fourth is what we call sleep. This is a state in which the senses do not work. Higher scientific causes work out conditions for the survival of the body. They cause sleep to the senses to get rest and rearrange Prana.

V - The Vritti is recollection. Whatever the mind has received through the first three Vrittis will be retained and occasionally reproduced even in the absence of the object. In Sanskrit it is called *SMRITI*. Example : You can see a friend in the mind, listen to his voice in your mind when he is not there. The tongue secretes when the mind recollects tasteful foods.

These five types of reactions produce their effects on all the vehicles of the individual. When the first Vritti, i.e., Pramana is correctly working, everything is comfortable. Pramana is of three types :

a) Direct perception : When the object is exposed to the senses, the mind receives the presence of the object through the senses. Example : When there is a picture on the wall, the mind notices its presence through the eyes. This is called *PRATYAKSHA*.

b) Indirect perception or inference : When something is exposed to the senses, you will also understand some other additional thing. Example: By the signature, you will know who has written the letter. When there is a door broken, you will infer, a thief entered. Actually you see a broken door only. This is called *ANUMANA*.

c) Knowledge through suggestion : You will know something when properly explained by others. Then the presence of the object is not necessary. Knowledge through sciences, arts and Scriptures is got by this method. It is described as truth and as Nature's utterance. Nature always speaks through its language. Then we learn to know truth directly. Example: 2 into 6 (2x6) is equal to 12. The fact is there before man has discovered it. And it is called Nature's utterance. When one man discovered it, others have to accept it, when they un-

derstand. In Sanskrit it is called "*SHABDA*" (utterance) "*VEDA*" (Wisdom).

Stoppage of vrittis should be practised through two types of attitudes :

1) Proposing it to the mind repeatedly i.e., whenever you see anything, you generally forget yourself and remember the object. The practice is explained more clearly in the Bhagavadgita. Whenever you see anything, remember I AM THIS. Whenever you see people talking, remember that they are talking IN ME. Whenever you are angry, you remember that anger comes from ME, works in ME and goes into ME. Then all the creation is understood as a range of MY thoughts and MY expressions. Repeat this process at every step of your life. Then the Vritti will be neutralised and Chitta is transformed into the I AM. This process of repeatedly proposing is called *ABHYASA* (Practice).

2) The second method is non-attachment. You can get it by not remembering defects for a longer time. Begin to forgive others and forget what you see bad in them, also do not allow any bad thought about others to continue for a long time. Adopt the same attitude towards your defects also. This gives you the power to conquer desire. You can never conquer desires by trying to drive them away but only by ignoring them. It is possible only when you experience something sweeter than desire. The Bhagavadgita also says : 'Meditate I AM in you'. This changes your values of the creation; everything is understood as less valuable than I AM in all. Therefore, your desires for the valuable things will gradually disappear. This process is called *VIRAGYA*.

By a constant practice of the above two aspects any one experiences what is the pure man in him. This means his own

centre of consciousness. It will be experienced by a total filtration of the three Gunas. The three Gunas will be conditioning the matter, force and mind always. By practising self-awareness one gets neutralisation of the environment. By practising non-attachment, there will be no lingering of impressions from outside. Impressions will make our expectations. All the time spent on the past or future impressions is a waste of life that means a waste of opportunity, through which this physical body grows old and dies. In such a way there is a wastage of Births and Rebirths, without any betterment in evolution. Such a waste is called cyclic repetition (Samsara in Sanskrit). This causes bondage of consciousness. In such a state the soul lives as a prisoner. The imprisonment will be neutralised by a proper practice of Yoga.

Everything in this creation is filled with the Absolute Existence which is called God. Through the states of the beings God exists as many things. When God is experienced by man in any object, it is called the Truth. Truth is nothing but pure consciousness. It is separated from us as our own environment. We have to experience Truth in every object. When we come across objects there are some barriers in between. They are (1) Form, (2) Quality, (3) Purpose and (4) Content.

In everything the content is the Truth and the other three are barriers of untruth. But they are also valuable because they work as the symbols to approach the truth. Without them you can not make an approach to truth. For a man of Samsara they are barriers and for a Yogi they are the steps to know. For example a road appears in terms of distance for the fool. It is the path to his goal for the wise man. The fool is worried and agitated about the distance and the time taken to approach so he makes his way more difficult. A wise man is tranquil enough to know the value of walking and makes an easy

approach. The process of 'Chitta-Vritti' causes reaction to the environment and makes the path difficult. The wise man neutralises the 'Chittavritti' by making a tranquil approach in the following manner :

(1) He uses his power of examining the form of anything and making a proper logic. With the help of good logic he behaves properly with the form. The man of 'Chittavritti' will react to the form and gets involved. Example : a Yogi understands gold as a bundle of atoms. He knows how people value it. He uses the value to get good things done by showing gold, at the same time he never thinks that it is gold. He believes that it is a form of God. A fool believes that gold is valuable and begins to acquire and possess. Then his evolution is stopped.

(2) Quality : The wise man uses discrimination while observing qualities. For example, if he sees a person who is angry, he observes in him the action of Rajas. If he observes a lazy fellow, he understands the action of Tamas. Then he is not agitated, he can induce good actions and make them better. But if a fool observes an angry man, he reacts to him. Similarly he becomes restless with the lazy fellow. Thereby he reacts with both of them and gets involved.

(3) Purpose : The wise man lives in inspiration and knows the purpose of everything. Inspiration should not be confused with emotion. Inspiration is the activity of a pure mind which is beyond the three gunas. It is the real enjoyment of life without depending upon the environment. Emotion is the activity of the human being disturbed by any one of the reactions. Example : The company of one pure man causes inspiration to another. The attraction of sex causes emotion in the minds of both. Inspiration causes tranquillity and peace.

Emotion causes agitation and the habit to live agitated. If we compare the human activity with water, we can say that inspiration is the water in the clouds, whereas emotion is the stagnated water in a gutter. The wise man understands the purpose of everything as inspiration. He uses everything for a good purpose and fills it with his own existence. Example: The money with a wise man is used for a good purpose and it is made a part of his own existence.

(4) Soul : The wise man identifies himself with the soul of everyone and every-thing. For example : If he sees a house, it is made up of matter. Matter is made up of atoms. Atoms are made up of force. Force is made up of pure consciousness (I AM). So he sees the I AM in the house and gets identified. Similarly with his relatives and friends.

The tranquility in the wise man will make him live with the soul of everything. His senses and mind do not get disturbed with the outward activity of anyone. He knows the purpose of everyone and everything in creation. He is not worried about the defects and faults of others. He excuses and forgives everyone. He creates an opportunity to become better. He waits until the real things are done. Living in such a state is called "Samadhi" in the changing world. His state of consciousness lives in tune with every activity of the creation. Such a person lives in this world and tackles every situation as a play without involving.

Some other people practise samadhi as being away from the activity of the incident. They begin to believe by faith that there is a pure consciousness; then they use their energy to achieve it through meditation. They use their memory and recollection only to remember the pure spirit. In course of time their mind and sense-activity will be absorbed. This is



what they call meditation. Through this they get right realisation. If such people become intensely aware of the pure spirit and use all their energy for it, they will get meditation in a short time. Everything depends upon the stimulation of the will. Therefore, some people follow a third path of practice. They begin to believe in the existence of Will and meditate upon it; then the activity of the mind and senses are absorbed into the will. If the attitude of this meditation is intense, then the process is sweet and gentle. When we begin to believe the existence of will, there is the formation of a new centre of attraction for the mind and the senses on a higher plane. Normally the physical existence works as a magnet for the senses and the mind. If we place a bigger magnet than the former one, then the attraction is towards the bigger magnet. Such a thing happens when we begin to believe in the existence of Will and think about it constantly.

Still others begin to believe in the existence of the Lord of all Lords in everything. This process is called devotion. They begin to submit all their activity to the Lord and reach the same goal. For this they should begin to believe in the following facts :

- (a) The Lord is beyond all limitations and concepts.
- (b) The Lord is beyond Karma, the chain action of incidents.
- (c) The Lord is beyond desires.
- (d) The Lord can be approached in the form and the nature, and in the nature of his guru.
- (e) The Lord is the germinative principle of all that can be known.

- (f) The Lord is beyond time; and hence he is the Guru of all the Gurus.
- (g) The name of the Lord is 'OM'.
- (h) Repeated utterance of that name and thinking about its meaning will lead us through the path.

By following this method the obstacles in the path will automatically be removed. This is because, what we think as obstacles will be understood as the work of the Lord. What we call the environment is understood as the opportunity to realise. This is a sure path of realisation. In the Bhagavad Gita this path is recommended as the best. There Lord Krishna says :

"Utter OM, think about it as I AM, Submit yourself, I will relieve you of all your limitations; you will live in ME as the I AM of all".

This process leads to the awareness of the existence of the soul. When the awareness is continuous, then the individuality and the personality are exposed to soul consciousness. When they are exposed like this, they melt away and they also become part of the soul. This is because the soul is the original state of the personality and the individuality. The personality and individuality are the crystallised forms of the soul. The whole process is like the crystals of the ice melting when exposed to the rays of the hot sun. Then you see that the blocks of ice will lose their shape and flow as water. In the same way the thoughts and ideas and beliefs and the concepts will lose their shapes and melt away into the state of pure soul. When melted, it is called "Wisdom and Love". When they are like crystals, they will have the shapes acquired by the individuality and the personality. In that state the total of the shapes is called his knowledge. Knowledge

is the same content imprisoned in the individual shapes. Wisdom is freedom of consciousness from the state of bondage. Logic and discussion and learning will not give freedom from bondage. The practice of Yoga by submitting oneself to the consciousness of the One Lord is the only thing that gives freedom from bondage. This is because the Lord is His own content and learning is his acquired shape. When the consciousness is imprisoned in the shapes of the individuality and personality, then it is under the influence of "Chittavritti" namely a transaction of the mind with the outer objects through the senses with the help of shape, colour, number, state and utility. This is called the psychological and psychic levels of consciousness. When these shapes are completely melted away by the practice of submission, then it is called the Soul level. While in the psychic levels one man differs from the other and keeps up identification. At the soul level the consciousness reaches the common existence of all and lives in identification.

When the attempt is made continuously to submit the consciousness to the Lord of all the Lords, then there will be a successful removal of obstacles. The fact is : obstacles can not be removed by thinking or knowing about them or understanding them or learning anything. This is because we learn anything only according to our own point of view. Obstacles exist in our own psychology and not in other persons or in the environment. They exist as the inequalities in the proportions of the three gunas in our basic nature. Only a total submission done continuously of every incident in life, will remove the blocks of our nature.

Now let us try to understand the nature of the obstacles. There are mainly 8 groups of obstacles when we analyse the human psychological mechanism. We must remember that

the psychology is not a part of our consciousness. It is only an instrument through which our consciousness works. Modern science of psychology is wrong in believing that the psychology is the inner man. Therefore, there is no solution to offer in the modern psychology. The eight groups of obstacles are as follows :

**1. Bodily disability :** This is called disease. The student of Yoga should understand the defects of the physical vehicles and try to do necessary adjustment. When the defects are due to habit, food or environment, then he should try to do what is right. This is done with the help of good company of people and the Scriptures. When the defect has hereditary causes, then he should take the help of the various Asanas, breathing and selective diet. After many years the body begins to produce healthy tissues. If the defects are too painful and if they do not allow the constitution to work out the metabolic activity properly, medicine should be taken. It is not true to believe that medicine is not necessary. Everything should be accepted according to the requirement and not according to individual belief. Principles framed very strongly will sometimes work as obstacles to progress. What we call principles are only beliefs according to individual fancies. For a student of yoga there should be no principles for their own sake. Every principle should be tested according to the requirement. Sometimes principles should be broken to form better principles. By nature the formation of principle belongs to the quality of Tamas. That is the crystallisation of nature. In Astrology this is called the nature of Saturn. Saturnian nature is habit forming nature. Principles are nothing but habits of higher nature. So, a student of yoga should give importance only to the requirement and practicability and not at all to the principles.

In the case of congenital diseases that cannot be cured, the yoga student should begin to practise the required steps as far as it is possible. Then he will be free from effects of past Karma. Then his body will be rectified on the vital plane. It becomes possible that he will have a perfect etheric body; then it produces a perfect physical body in the next birth. In any case, the student of yoga should rectify his constitution by the following principles :

- i) Regular use of plenty of water for washing the body and in food.
- ii) To supply as much of chlorophyll as possible by using green vegetables and leaves.
- iii) To use more vegetarian food and less of animal food especially fat.
- iv) To use more of dry fruits and citrons.
- v) Less sleep and more physical relaxation even while in active work.
- vi) Most important of all is, not to think of the disease repeatedly. Practise thinking of health. Worrying about one's own disease will submit the vitality to the disease by will power.

**2. The second obstacle is "mental inertia".** This is an attitude of not believing in good things. This is the quality of the untrained Chitta. When we live in the individual consciousness, we are attracted more towards the requirements of the body. This causes strong thoughts about the future concerning food, dress, house, property and money. This causes anticipation, fear, sorrow and hatred. The consciousness lives in the mind and senses. It is too busy to appreciate the higher values, and it finds it difficult to practise good habits. This

can be neutralised by constant awareness of the existence of the Lord Consciousness in us. In the beginning the mind refuses to accept the Lord in us. It believes safety and security in other persons, money, possessions, power, authority, influence and fame. Then it believes the Lord Consciousness as a very big person living outside. In such a state, there is the necessity of the worship of the temples and Gods. The individual prepares a bundle or a packet of his own desires and calls it God. He makes prayers to his own God. This is the beginning of spiritual life. This attempt creates a new centre in him. This centre begins to work as a nucleus to attract his mind and senses away from his body. So a true Guru should not discourage any of these levels. He should use these methods to lift up the consciousness of the students in different levels.

**3. The third obstacle is doubt.** This is the activity of the Chitta, which is more mechanical and more speedy than the normal. The possibilities and alternatives on the physical plane will present themselves with equal force and the Chitta acts too quickly to allow the Will to choose the right thing. This is due to a sharpness of the intellect applied when not required. This causes vacillation in decision. Sometimes many years pass before the subject can take a decision and proceed in any direction. This state of Chitta also causes a spirit of wrong questioning. A person questions when it is not required. He develops a strong habit of doubting other people and situations. A spirit to criticise the bad things in the world will cause a wastage of much time and energy. He suffers from lack of confidence in others. This is because of the lack of confidence in himself. It is not controlled by effort. The habit gains strength day by day and he cannot appreciate any good thing in the world. He causes misery to himself and to others. It is better to cut this habit by placing confidence in chance

and taking any decision. A wrong decision is always better than no decision. Start making any decision right or wrong and you will be soon rectified by your own higher nature. We see many bad people soon changing to be good but a doubter never becomes good though he has pious habits.

**4. The fourth obstacle is laziness.** The mind knows the good things of life and understands which way to follow; but it is not ready to follow. This is because of the heaviness of body and mind. There is no desire to apply the body to right things. The result is that the mind becomes more and more intelligent and spends away life-time without practising what is known. Many people stop at this step and die. This can be rectified by applying the physical body to regular type of physical work. The habit forming nature is more powerful than the intelligence. Do not believe in your intelligence but begin to do some physical work every day. Your work regulates your intelligence and your speech. Many people attain the goal of realisation by applying their physical body to temple service, gardening or in trying to educate little children. Service in orphanages and the practice of fine arts in the name of God's work will rectify this defect. It is wrong to believe that reading and understanding will rectify laziness. The Bhagavadgita teaches us that the work on the physical plane by way of non-remunerative service to others is one of the necessary steps for yoga practice. This step is called Karma Yoga. Owing to reasons of human evolution in the 20th century the average Indian suffers from this defect and an average white man is ready to follow this when rightly directed. That is why the Masters of Wisdom begin to choose white people to learn yoga and practise so that their company may again give stimulation for Karma Yoga to the Indian race. Our intelligence and negative psychism are the results of laziness from which he

average Indian suffers in the present century. So, Karma Yoga is the solution at present. This is why Master Morya insists upon social work more than individual meditation.

**5. The fifth obstacle is having no time to do anything.** This is the pre-occupied condition of Chitta. The Chitta keeps busy with external objects and believes that it has to finish the busy routine and create some free time to practise yoga. We find people postponing spiritual life to old age (after retirement). The result is that they spend the whole life busy with materialistic routine and find themselves unfit and weak to practise yoga in the old age. This can be rectified by knowing that the spiritual life is not different from mundane life. We can practise spiritualism by working with the materialistic things in a proper direction. Our social and vocational activity can be practised as Karma Yoga. You do your duty in the office in a spirit of offering and prayer.

**6. The sixth obstacle is Illusion.** This is wrong perception of values. This is caused by the Chitta identifying with the forms of anything of any person and not with real nature of anything. There are people who get attached to false values in the form of a beautiful person and valuable property or attachment to situations good or bad. Some people get stuck up in pitiable conditions. They begin to help others, a poor person or a good institution. Then they start to grow in attachment. For example, many Swamijis get attached to Ashrams and property and authority over others. Many philanthropists begin to help others and get attached to a poor and unfortunate lady and get themselves helplessly attached. They are slaves of pity and not masters of love. This defect can be rectified by a spirit of non-attachment and by believing that love is the strength to help and not the sorrow and pity to get defeated.



**7. The seventh obstacle is, not getting a stable position in the mood of yoga.** This results in years of emotion and excitement for good things and again losing interest for some years. Lack of self-confidence and practising yoga not by faith but for the respect towards others will cause this obstacle. Many times the mind suffers from disbelief and leaves away the attempt. This is rectified by believing that every attempt gives a little progress from which we do not go back. The next attempt will lead us even in next life. The Bhagavadgita advises us that any attempt to attain soul consciousness will give us a progress which is never lost even if we die without achieving the goal. We begin to progress even in the next life from that point onwards, and there is never a loss.

**8. The last of the obstacles is losing the advantage of practice by stopping in the middle.** If we practise Asanas for 10 years, the body becomes fit for yoga. If we again stop for 10 years, the body develops fat, more than the normal. Then we have to practise it again for 10 years. In the plane of consciousness the progress does not go back but on the plane of physical body and mental alertness it goes back. The instruments will become out of use though the experience remains. Hence the continuity of effort should be there life-long. All these defects will be easily conquered by submitting the mind to the Guru and by practising daily OM loudly.

Physical pain is really one of the causes of the disturbance of yoga practice. A right understanding of pain is necessary to be free from it. Pain is never physical, though it is located on the physical body. Pain is a sensation and a sensation is made always on the vital plane and felt by the mind, but never by the body. Vital body has magnetic currents flowing throughout the body which we call ethers. When they are properly distributed, there is no pain on any part of the

body. An uneven distribution of the etheric matter or the fine physical matter (astral matter) is the cause of pain. This is due to irregularities of food, drink, rest and the posture of the body in an unscientific manner. For example, if you read while lying on your bed, you will get eye defect and pain in the head nerves. The following simple rules will keep the body free from pain :

1. Do not read lying down or stretching to one side.
2. Do not sit in curved and irregular posture.
3. Do not carry conversation with people behind your back or above your head.
4. Do not do any active mental work immediately after eating and just after awakening from sleep.
5. Do not do physical work or walking or exercise just after eating, or after just awakening from sleep.
6. Avoid eating at irregular hours and unequal intervals. Also do not eat when you are angry, sorrowful, feared or worried, or before a too busy routine. Always avoid hurried eating at any cost.
7. Avoid too hot and too cold foods, especially one immediately after the other.
8. Avoid use of too much spices, alcoholics and preserved or seasoned foods.
9. Avoid rich foods and heavy dinners.
10. Do not cultivate the habit of eating foods that are not natural to your country, climate or family tradition through generations.
11. Do not make sudden changes in daily routine.

12. Use as minimum medicine as possible. Avoid at any cost any medicine that disturbs natural metabolism like menses, child-bearing, sleep etc. Medicines to induce sleep, appetite and for the advance or postponement of menses are all dangerous to the free flow of the etheric currents of the vital body.
13. By following the above rules and by avoiding external injuries, you can altogether avoid pain to the physical body.

Despair is another big obstacle during the practice of yoga. If you anticipate any wonderful results by the practice of yoga, you will get disappointed and despaired. Then you may lose confidence and stop practising. It is a psychological defect to expect any powers through yoga practice. The only thing that Yoga assures you is happiness in its real sense. It gives you good health, comfort, better understanding and better living. You will be better day by day. Do not start yoga practice because someone promises you some miracle.

If you are physically or mentally very busy towards a localised type of work. i.e., if you are pre-occupied with any work which cuts you off from the social contacts and regularity of routine, then you cannot be a good student of Yoga. Try to adjust the type of work into wider application for the use of the society. Then you find your time properly distributed for all the activities. *The greatest secret of happiness in life is that every activity should become a part of your yoga practice and yoga should never be a part of your routine.* If you have 'other activity', you are not entitled to enjoy real happiness. 'Let life be a play, let everything be My play', says Lord Krishna in the Bhagavadgita.

Do not have too much localised interests in life, let it be persons or wealth or things of fancy, art or science or

education. A localised interest causes a stuck-up of your vital ethers and the matter of your finer vehicles. Behave properly without much attempt. A localised interest will make you a slave of one of your dimensions. This is against happiness and hence against the practice of yoga. If you observe these rules, you will have no obstacles for practising yoga.

Now you remember the importance of your breathing. People are always breathing but they forget that they are breathing. People are always living but they forget that they are living. That means they are no more happy. Simply try to remember as much time as possible that you are breathing. Let some time pass like this, you will find that you are already under the magic spell of joy. Breath is the real person in you. Sit at ease and make your respiration regular and rhythmic. Make your respiration conscious, slow, soft and deep. Do not cause any strain in the process of respiration. Think that breath is life, life is the "Myself" in you. This gives you the power to overcome all obstacles. This gives you the peace that lives above every incident of your life.

Sometimes the senses are too active in the mind. Then you will experience many things in the mind. Sometimes many thoughts rush into your mind. All the thoughts belong only to one of your five senses. During such periods, you can think of a beautiful form or shape which attracts your mind. For this reason, beautiful faces are created by artists to the concept of God. Propose one of these faces of God and let the mind think of it. Be observing your mind. Let it be in the shape of good combination of colour or proportion or smile. Sometimes regular geometrical patterns will help you, the form of a lotus or a globe or a tower, the skies or sunrise or moonrise upon an ocean or a lake. Choose according to your taste and let the mind disappear in it. By such a type of meditation

you will get the power to understand things easily. After some time you will be able to understand persons and situations by just seeing.

Sometimes you may find the mind dull and sleepy and not interested in meditation. Then do you know what to do? Immediately think of light. Close your eyes and see light with your mind. Think of a brilliant lamp or the globe of fullmoon or the sun. By practising this daily you will experience 'I AM LIGHT'. After some time you will get an experience of the Holy Spirit in you and in all.

By the various types of practices above mentioned, you will get a mastery over your lower nature. Then the Chitta is established and transformed into the 'I AM' of you. From that time onwards, you will never descend into your lower nature. This is because you will have no lower nature to descend. All the lower nature is transformed into the higher.

Now and then you can think, "What is a dream? Who is the dreamer? What is the matter with which the picture in a dream are made? The many people in my dream and the many incidents in my dream are made of Myself. They all disappear the moment I am awakened. By practising this type of meditation you will begin to experience that all the world is made up of My self, the I AM in all. This type of meditation is given in the second book of the Bhagavata.

When something dearest to you and nearest to your heart is coming to your mind repeatedly, then what to do? Think of it. Think of it as made up of the I AM in you. Think that it is coming out from Me and going into Me. Then it disappears and the I AM remains. If you are angry, think that anger is coming from Myself and going into Myself. The anger disappears and the I AM remains. In all these types of meditation, you will get a realization of the consciousness of an

atom and the whole universe. Your consciousness will cross the boundaries of space and time. You will realise that there is nothing greater than the I AM in you. Everything is a part of I AM. That is what the Bhagavadgita teaches us. This is the state after the suspension of Chittavritti. Now you are identified with that which you meditate upon. That means you have realised that which you meditate. That means the triangle is broken. Knower, knowledge and knowing is the triangle. The whole thing is broken and melted to experience as I AM. This is called Wisdom by the Vedas. It is called the Holy Trinosophia (the three-fold wisdom), taught by the Grand Master, Comte de St. Germaine. At this state, words disappear in meaning; meaning disappears in idea; idea disappears in I AM. This state is called the synthesis of everything in the light of discrimination. At this stage, you will know everything without reasoning and logic. Memory disappears because it is filled with the I AM in you. Word, meaning and idea stand as the realization in I AM. Now you begin to apply this state of experience to each and everything, to things and incidents - gross and subtle. Concepts of gross things will melt away into life consciousness. They lead to subtle principles. Then the subtle principles will melt away in pure consciousness. They become the pure spiritual beings, this is called the primordial existence. All this is called seed-meditation which germinates the tree of the creative presence which is the active nature and the pure nature of existence. When this state is reached, the Yogi acquires realization of pure spirit through tranquillised Chitta. Now his perception is only truth. His perception is unique. It reveals that which is not possible to be known through reasons, testimony, inference or deduction. All the other impressions of all subjects in the world will disappear in this life. When this light stands while you are living, it is called *Samadhi*.

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