

Master E.K

# Know Thyself



KULAPATHI BOOK TRUST  
VISAKHAPATNAM

The content of this publication is given for free as an act of goodwill and for personal use only. It is our responsibility to keep it that way.

Commercialization by any means or on any platform is prohibited, as well as distribution and/or publication in whole or in part without the express written permission of the publisher. All rights reserved.

# *Know Thyself*

**MASTER E. K.**



**KULAPATHI BOOK TRUST  
VISAKHAPATNAM**

First Edition : 2016 (*55th Gurupooja Celebrations*)

Copies : 1000

© KULAPATHI BOOK TRUST

*Price : Rs. 100/-*

*For Copies :*

KULAPATHI BOOK TRUST

15-7-1, Angels Enclave, Krishna Nagar

VISAKHAPATNAM - 530 002

Phone :0891-2565291

e-mail : kulapathibooktrust@gmail.com

ISBN : 978-93-82199-36-6

*Printed at :*

Triveni Offset Printers, Machilipatnam

# Foreword

Listening to Master E.K. when he discourses is a treat for the Souls. Master E.K. excels while teaching. His expressions leave a deep impression in the listeners. His piercing looks, his sparkling smile inspire the Souls while the substance of his discourse is absorbed into subconscious mind.

I was a witness for three years to Master E.K.'s discourses in Europe during the years 1981, 1982 and 1983. The seven subjects that are presented through this book "*Know Thyself*", the third volume of *Overseas Messages*, are real gems of Wisdom which every ardent aspirant shall need to preserve in the chamber of his heart for regular recollection.

The teachings of the Master remain ever fragrant, to inspire every sincere aspirant and encourage the aspirant to move further on the path. A keen study not only unfolds the hints to practice but also enables association with the sublime energy of Master E.K.

May the readers be benefited.

- K. PARVATI KUMAR



All rights relating to this book belong to **“Kulapathi Book Trust”**, Visakhapatnam-530 002, which is the exclusive owner of the books written by Kulapathi Ekkirala Krishnamacharya (Master E. K.). Extracts can be taken with the prior permission of the Trust.

The publishing unit is constituted to propagate the Ancient Wisdom given out to Humanity from time to time. The proceeds from the 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.

## *Blessed are those.....*

The Brotherhood of Machilipatnam Branch of W.T.T feel blessed by the Divine grace of Master E.K. in bringing out the third volume of “*Overseas Messages*” entitled “*Know Thyself*” to be released in 55th Gurupuja Celebrations - 2016.

We are very much indebted to the W.T.T. European Brotherhood for providing us the recordings of Master E.K.’s Overseas Lectures. We are also thankful to Sri S. S. Mohan Babu and his son Chy. Vivek who typed all the Lectures.

Finally we record with gratitude, the unstinting efforts made by Brothers Ch. S. N. Raju, K. Rama Prasad and T. Nagalingeswara Rao in proof reading and editing these lectures.

In this connection we humbly request the readers to become aware of the fact that we have published these spiritual discourses strictly adhering to their original source. We have done this with meticulous care to preserve their pristine form and present the thought, the content and the mellifluous flow of Master E.K.’s language with his inimitable style of writing with impeccable diction, idiom and intonation.

At some places the readers may feel the subject disconnected or ambiguous which in no way dampens or depletes the wider perspective, purport and purpose of the *Ageless Wisdom* that is eternal and supernal.

We fervently hope, the readers will feel elated, elevated and enlightened after going through this repository of revelations of wisdom.

Machilipatnam  
1-1-2016

W.T.T. BROTHERHOOD  
Machilipatnam Branch

## *Acknowledgements*

We are thankful to the blessed couple Sri **Kavuri Rama Prasad** and Smt.**K.V. Varalakshmi** of Machilipatnam and their children Ravi Srilakshmi Bhargavi, K. Hariharanath and K. Kalyana Sitaram (U.S.A.) for their financial contribution towards the publication of the Overseas discourses of Master E. K. entitled “*Know Thyself*” (*Overseas Messages Volume-III*).

Sri Rama Prasad was a student of Master E.K. in Andhra University (1971-73) and has been doing self-less service in the fields of Health and Publication division for the last three decades in the World Teacher Trust, Machilipatnam Branch.

May their family be blessed by the Divine grace of Master E. K.

11-1-2016  
Machilipatnam

**Ch. S. N. Raju**  
*Managing Trustee*  
Kulapathi Book Trust

# *Index*

1. Know Thyself	1
2. The Soul and its Path	38
3. The Evolution of Consciousness of Man	62
4. The Power of Habit	90
5. The Work as Discipline and Prayer	118
6. The work of the Masters of Wisdom	145
7. To Die is Not to Die	164



## Know Thyself

**B**efore I start my lecture I have the duty to thank you all once again for the affection you have shown. This is the last day of our gathering for this season. Many times we have gathered here since 1972 as far as I remember, but previously we might have met many times. It is the purpose that decides our meeting and not our programmes. Our programming is only an apparent formality which has a significance in the deeper background.

Everything is valuable for the purpose it serves. Nothing is valuable by itself, except the one content of everything which we call the Omnipresence of the Lord. That is the only thing that is important by itself. All the other things are valuable for the purpose they serve and any purpose is valuable only when it serves the purpose of God-awakening in us. It is only an attempt to have a God-awareness that we meet many times and speak of the many subjects. The many subjects are only formalities. The content of all subjects is only *one* and the relationship that binds us all is only *one*. We can call it God, we can call it Love. It is only a difference in names. I specially thank our brother Raymond who has made our gatherings possible. Of course I need not express my thanks to the

one soul who expects me here every year, and who invites me silently. I thank all the hearts; who are with me all these days, and who will be with you through out the year. Today's subject is "Know Thyself".

We have this sentence 'Know Thyself', in every scripture. It is among the oldest of the sentences, man discovered. Generally, in the beginning we don't understand the significance of this sentence. When the teacher says, "Know Thyself", it appears simple and childish. I know myself already. My name is Krishnamacharya, that much everyone knows. Everyone knows himself by name and by the name of the parents, by the address and telephone number. Beyond this, it is doubtful if one knows oneself. Some people know themselves by their thoughts and intelligence. Some people know themselves by their own philosophy of life which is quite different from the philosophy of others. But unfortunately, the more different our philosophy is from others, the more distinguished we will be in the society and the more useless we are to the society. This is the child's play of God. God allows us to behave in our own way. He allows us to live without knowing ourselves. He allows us to live by knowing others, not ourselves. I can know many of you, but I cannot know myself.

I can see what is wrong in you, but I cannot see what is wrong in me. I can find out if your dress is beautiful or not, but I cannot find whether I am handsome. That is the limitation God has set upon everyone of us. So, many of us know something of others and less of ourselves. The more we try to make our thoughts distinguished from others,

the more our philosophy becomes different from others, a little bit greater or higher than others, the less useful we become to others. Because the more we are different from others, the less is there that is common with others. Unless we have something in common with others, we cannot be useful to others, or others cannot be useful to us. Think of the air we are breathing; it is common to everyone, the same air we breathe in and breathe out. That is the reason why it is useful to all. That is the reason why it is making us all live. It is the commonness that makes things useful, and not the uniqueness or the distinction. But generally we try to have some distinction in something, because of our intellect and genius and uniqueness. And the more we try to do so, the less we will be significant and the less we will be useful to ourselves or others. This is the child's play which the Lord plays with all of us because He wants us to know how He lives in us. He lives in everyone as a common property and He has no differences or distinctions, no castes of high or low.

He has no shame to live even in the lowest beast or animal and He is inevitable even in the highest philosopher. You see, it is this one quality that makes Him God; it is not His greatness that makes Him God.

The concept of greatness is a disease in the human being which never exists in other kingdoms. For example, there is no concept of greatness either in animals or in plants. Animals are bigger or smaller but they are not greater or inferior. If we see a lion and a dog we feel that the lion is a superior animal and the dog is an inferior animal, not because there is a difference in the quality of animals but

because we have a mental disease called 'the human way of looking at things'. We see low and high, superior and inferior. But, the Omnipresence of God teaches us that He is not ashamed of being present in the so called inferior beings also. It is this quality that makes Him God, and it is the absence of this quality that makes us human beings. And a duty lies before us, that is, we are expected to imitate God and fill up the gap. Try to behave in the terms He behaves, so that we may not be ashamed of being with anyone in this world irrespective of high or low. To do this, we should have a process of purification, a process of elimination, a process of knowing what is 'I am' and what is not 'I am'. That is the difference between the 'self' and the 'non-self'. So, we should start with ourselves. For this reason, the ancients warned us, "Know Thyself."

If we stand on the weighing machine, the machine which takes our weight, Krishnamacharya will weigh about 63 or 64 kilos. If I think, "This is myself", that is one way of knowing myself. That is I try to know myself in terms of flesh and blood, bones, the skin, the hair and the nails. No problem I am permitted to do like that but within a short time I will understand that I am equating myself with flesh and blood and bones and nothing else. Then there is nobody to object but I myself begin to think, "Am I equal to flesh and blood and bones and hair? Am I not something more? Am I not the knowledge which I know? Am I not the content of the books which I have studied? Am I not the thoughts which I am thinking? Am I not the aspirations which I have? Am I not the glorious ideals for which I am working?" So, I begin to grow higher and higher up

until once again I find the whole thing is an illusion. Once again the house of cards crumbles down because all the things are only houses of cards. See, how the children build houses with playing cards. They go on building higher and higher until they crumble. In that way we begin to think about our own ideals, our own philosophy, our own glorious thoughts until we understand that it is our own self-creation and illusion. Then, we believe this is all illusion and we should think of God. Then, we begin to think of God. Man has begun to think of God from the four corners of this earth, differently and everyone has his own concept of God. Therefore, we have many religions.

Suppose, four photographers stand on four towers of Leon differently and take four different photographs of the Leon city. They bring them to you and say, "This is Leon". The Leon of every photo is quite different from the Leon of another photo. But they are not false, they are true. They are not bluffing. They have taken the photo of only one city. Like that men have taken thousands of photos of the city of God, the result is, everyone has his own photo of God. One photo is different from the other. The God of one fellow has moustaches and beard, the God of another fellow has a third eye, another fellow's God has many heads. Like this everyone has his own God. The reason is everyone has his own impression of God, not God. So, what we call God is only our impression of God and God exists behind the impression and behind ourselves and within ourselves just smiling like a little child. So, once again we begin to know ourselves, knowing our limitations. So, 'knowing thyself' is a long process. And once again I tell

you a little story about 'knowing thyself'. It is also a story from the scriptures. It is also a legend just as one brother has pointed out yesterday. But a legend is more true than a historical incident because historical incident occurs only once, legend occurs always. Suppose, there is a fight in the street, it is an incident. But if you say, "Winter is cold", it is cyclic. If you say, "The earth is going round itself", that is cyclic. So, always legend is more true than an incident that happened. So, once again we will take a little story from a legend.

A son approached his father and said, "Father! I have a question". The father said, "Ask me".

And the son asked, "Wherefrom are all these living beings coming? And whereto are they going again? And why?"

Then the father smiled and said, "My dear boy, wherefrom does this question come to your mind? Close your eyes and trace the birth place of this question. You will know it. It is from that place all these beings are coming out. It is in that place all these beings are living and into that place all these beings merge again."

Then the son began to think. He closed his eyes and discovered something, opened the eyes and said, "Father I found out. This is all matter. Everyone has a body built with matter. All this world is full of matter. So, from matter everything is coming. In matter everything is existing and into matter everything is disappearing."

The father said, "Yes, you are right."

Then after a few days, the son asked, "Father there is something else. Matter cannot move by itself. There is something that is moving my hand. There is something that is lifting articles. There is something different from matter. What is that from which matter and myself are coming? Into what are we going?"

The father said, "Wherefrom did this question come to you? Again close your eyes and meditate".

The son meditated and said, "It is force. From force, matter is coming. And in force, matter is moving. And into force all these are going."

The father said, "Yes, you are right".

Then after a few days, the son said, "Father! there is matter in my hand, there is force which is moving the hand. But unless I want it to move, neither the force nor the matter moves. So, what is in me that is different from matter and force, which I call "I am"? From what are these two things coming and into what are they receding?"

The father said, "Once again it is the birth place of your question?"

Then again the son meditated and said, "Mind". So, the mind is asking the force to move the matter. The mind is directing force. Force is moving matter. So, everyone and everything come from mind, they live in mind and they go into mind."

The father said, "Once again you are right."

The son smiled and said, "First when I said that it is all matter, you said that I was correct. Then when I corrected

and said, it was force, you said that I was correct. When a third time I said it is mind, you said, "You are correct". What do you mean?"

Then the father said, "First time you were correct. Second time you were more correct. Third time also you are more correct. That is what I mean my son. Your logic and reasoning should have the principle of inclusion and not exclusion. In order to know the ultimate truth whenever you discover a new truth, it should be able to include the older truths and find a better place of older truths you know. As long as you exist in a state of discovering something new and discarding something old, you will remain as a fool. That is what is called 'the principle of exclusion'. However intellectual you may be, however great you may be, unless your new discovery finds a place in the older truth, there is no possibility of your knowing the truth at all. Suppose I say the dog is white. I say the same dog is black. Then you should not think that I am a fool. You should immediately understand that the dog is black and white spotted. So, a human mind needs a widening of comprehension and a constant widening, an attitude of continuous widening of the comprehension. Then only you will understand that everyone is right in his own way in this world. Unless you know that everyone is right in his own way, you can never find the ultimate truth of this creation because this ultimate creation lies in the totality of the whole creation. Any part of this creation remains only a part, and not the whole. However great a philosophy may be, however rare a thought may be, it cannot be an ultimate truth. And as long as you are comparing the various

philosophies of world, as long as you are thinking who is correct, you will be confused and misled. And you will grow and grow and die in the same state in which you are born. That is the danger of knowledge and intelligence. There is something which is more than knowledge and intelligence that is what is called 'the principle of inclusion'. You should be able to include everyone in your heart. You should be able to recognise truth and the usefulness of everyone in this world. As long as you find some people great and some people less, as long as you find some people glorious and some people useless fellows, you will be able and very active in your own intelligence until you die in the same intelligence. So, I give you the first key to open the secrets of wisdom.

The secrets of wisdom exist in 'Liberation', not in intelligence. Liberation is from self-conditioning. And self-conditioning is due to your own intelligence and genius. You will go on binding yourself with the knowledge you have. At every step your knowledge becomes your bondage and your limitation. Therefore, understand you are correct in all the three stages. When you said, you are matter, you are correct. When you said, you are force, you are correct. When you said, you are mind, you are correct. But, still there is something for you to travel and find out. As long as you are travelling, you are correct. The moment you find that the materialist is wrong you are dead, you are wrong. The moment you find that the philosopher is wrong, you are wrong. Like that, if you find anyone in this world wrong, that means you have stopped your journey, therefore, you are wrong. Till now, you are right.

And then once again the son thought about it. Then he understood that there is a great intelligence that is working out this machine. See, how the heart is beating even though there is no cardiologist inside. See, how the blood is circulating. See, how the lungs are taking in only Oxygen and giving out only Carbon-di-oxide even though we do not know chemistry. For, a boy who does not know the word Oxygen, takes in only Oxygen. See, there is a great intelligence that is working inside irrespective of the intelligence we have. Our intelligence knows only some things. We have many things which we do not know. We are ignorant of many millions of things that are happening in our body. So, there is an 'Intelligence' that is working, so from 'Intelligence' everything is coming. Mind, Force and Matter are all coming from one great unit of Intelligence, they are living in one great Intelligence. They are again going back into the same Intelligence."

The father said, "You are correct once again."

And the son said, "Just as we are here in one Intelligence, the one Intelligence is also here. Father! is it not that there is one total Intelligence existing?"

The father said, "Yes".

The son said, "By what name can we call Him?"

The father said, "By the same name 'man'. If you know Him you will know Thyself".

And the son said, "It is confusing. If I call this limited intelligence 'man' and the total Intelligence also by the name 'man', it is confusing. Therefore, I call this 'man', I call

that 'God.' So, man, know thyself means man, 'know God'. Man should know himself as in God, existing in God, coming from God and going into God. So, both are one. Man and God are one but man comes from God, man exists in God and man goes into God. How is it possible? See, how the wave in the ocean comes from the ocean, exists in the ocean and again disappears in the ocean. Is the wave different from the ocean? But unless it is different, why do you call it a wave? Why can't you call it a ocean itself? There is no difference between the wave and the ocean but at the same time there is a difference between a wave and the ocean. If you stand against the wave carelessly, it will wash you off. So, in the form of great force wave exists different from the ocean. But at the same time nothing exists as wave, different from the ocean.

Take a beaker of water and place a piece of ice in it. Ice block floats on water. Is ice different from water? There is no difference between ice and water but unless there is difference, ice cannot float upon water. Is it possible that water floats on water? There is difference between ice and water. At the same time ice and water are the same. Similarly, man and God are the same but man floats on the water of God.

The father said, "You are correct. You are going on right lines. Meditate upon it. Know thyself. This is the path."

Then the son meditated, came and asked the father one more question, "Father, I could understand all the four aspects which exist as the four aspects of the same God. There is the steam rising from water, there is water, there is ice. They are three different items but they are only one.

In all the three, there exists something as the fourth which is the content of all the three. Like that, four are existing. In the Intelligence which we call God, mind is existing, force is existing and matter is existing. Matter is existing as ice block, force is existing as water, mind is existing as steam and the Intelligence is existing as the common essence of the three. This is what we call the Presence of the One in the three. We can call it the Omnipresence, that is myself. If I want to know myself, if you want to know thyself, it is this Omnipresence of this God."

The father said, "Yes, you are correct. You are going in the right lines. Proceed and meditate.

Then the son once again meditated and said, "Father I am convinced of the existence of one God in all these. I am also convinced that I am 'that I am', God. I am also convinced that I am not God. When I am not God, I am a man. When I am God, I am in Him and He is in me. I am convinced of all these things, but there is one question. What for is all this? Why is this whole creation? What is the purpose of this creation? I want to know it."

The father smiled and said, "What for has this question come in you? For the same reason the creation comes from God."

Then the son said, "Because I want to know, this question comes from me. I want to know it."

The father said, "Same is the answer in the creation also. Because you wanted to know, the question came to you. Because the God wanted to create, He created. Meditate."

The son began to meditate but not yet convinced. It is a little bit more difficult than the previous steps. The previous steps were easy because they were steps to understand. This is not a step to understand but one should co-operate and one should leave off one's own beliefs. Previously everyone of us believed something about the creation. Everyone has his own philosophy, we believed something about God. And we have our own point of view. Unless we throw our point of view into the river and stand without any point of view, we are not convinced of this. Our city Leon is very lucky, there are two rivers at our disposal. Any time we can walk a few steps and throw our point of view in the river.

But we don't prefer to do it so easily because we are intelligent. That is the whole trouble. So, the son was not convinced.

"Father I want to know what for God creates? Why the creation exists? What is its very purpose, its function? See, some people are laughing and some people are weeping in this world. Why? Why can't God answer this question?"

The father smiled and said, "People are laughing and people are weeping. You have to ask them and not God, why they are laughing and why they are weeping."

Then the son said, "Some people are created happy and some people are created unhappy. Why should God do this?"

Then the father smiled and said, "My dear boy, God created only people, He never created either happy people

or unhappy people. He created people and left them to the world. Everyone created his own happiness and unhappiness. So, some day or other everyone has to solve his own problem and come to God once again with smiling face."

Then the son asked, "Suppose, man is ignorant and he has created his own misery, why can't God remove it?" Then the father smiled and said, "You bring to me a fellow who has run into debts and bankruptcy. You pay off his debts, I will give you money as much as you want. Do you know what happens? He will be again in debts. Do you know this fundamental truth? It is because debt is only a mental disease and not an environmental requirement. So, everyone should be allowed to clear off his own debts. In the same way everyone should be allowed to work out his own problems. If God were to work out the problems of individuals, people do not understand that they are creating problems to themselves. They go on creating problems and God should be daily clearing the problems. So, I very much pity your idea of God i.e. God is a servant to wash away your sins. Everyday we commit sins and throw the servant God some money in the name of prayer and ask him, "You fellow come and wash my sins." So, He has to come and wash our sins. So, you have no better opinion about God than a detergent and a washing soap, than a napkin, than a wash basin. We have only that much of good opinion about God fellow. See, we have to pity our own logic. We have to feel shameful of our own thought of God. We have to know ourselves better so that we find the face of God cleaner than our garments. Because so far we know only God as a detergent who cleans our sins. Let us have a better idea of God.

Then the father said, "People are creating their own problems. And everyone creates his own smile and his own weeping. Everyone thinks his own thought. When it is inconvenient for him, he begins to think that the thought is God-given. No doubt, man is God-given, the mind and the senses are God-given, the whole machine is God-given, but how we use the machine is not God-given. Because He has entrusted every one of us, the human beings with a machine, He wanted us to get trained into the proper use of the machine. That is why, the wise ones say that it is a great opportunity to be born as a human being on this earth. Fools believe that human birth is a privilege. Wise men believe that it is an opportunity. There is a lot of difference. Those, who believe that the human birth is a privilege, misuse their intelligence, their body and create their own misery because they believe that it is a privilege. They wrongly believe that the human being is the greatest of all beings on this earth. Just as hundred dogs come together and make a conference and decide that dogs are the highest beings in this creation. Similarly, the human fellow also is inclined to believe that the human birth is the highest. There is no difference between a dog and a human being, if he believes like that.

So, the wise ones warn us to remember that the human birth is not a privilege but an opportunity. That means you should make a better use of it. We should know the economy of time and span of life. We should know the economy of the value of the machine given to us. And therefore, it is for everyone of them to answer why they are laughing and why they are weeping."

Then the son asked, "Father I am not convinced. I want to know only one thing. If intelligence were to be the ultimate thing everyone goes into intelligence and becomes heartless. Everyone will be a cold and callous fellow not caring for father, mother or children or neighbour. When you ask him, "Why are you cold, callous and heartless and brutish? Why are you not affectionate? The fellow answers affection is a weakness, it is emotion. There is neither father nor mother, neither friend nor neighbour. There is only one fellow called God and He is the greatest intelligence. So, if that were to be the real God, the greatest ideal of human being is too heartless, cold and cruel. A fellow goes into selfishness, he shuts himself into his own mind. He refuses to come out and communicate with others because he feels that others are only false. There is only one that is God. All these people are in ignorance. They do not know what God is. I know what God is. He is the great intelligence who is working in all these fellows. So, I know Him only, why should I know these people?"

This becomes the ideal of the human fellow. And this were to be the idea of God as the goal of the human fellow, there is no greater devil than God. But God must be something different from this. You know what Buddha said, "Be careful of this fellow who gains mastery over his senses and mind, you need not be careful of the fellow who lives in senses and sensual "pleasures and emotions". After all the fellow is ardent and very hot; there is no danger with this fellow. But some of those people who try to gain mastery over their mind and senses go to the heart, some of them go to their intelligence. And those who go to the

intelligence close themselves in their mind, and they die a miserable death as cruel beasts of intelligence. They know all the scriptures, they know everything that is intelligent, they know all the strong points and weak points of humanity, they live to control the world.

So, a mastery over senses is a worthy attempt but by attempting to do so if you go into a wrong way of detachment, that is a theory of exclusion of others, then we go into cruelty and there is no possibility of our getting salvation even through thousands of births and rebirths. This is what Gauthama, the Buddha, warned his disciples. Do not seek mastery over yourself. I will give mastery over yourself but seek for compassion for others. You can live a thousand lives, births and deaths, with all your weaknesses and emotions and all your defects, there is no danger at all with them. You will be readily excused by the Lord who is compassionate but you will never be excused if you go into the subtle intelligence which gives you keys to understand everyone in the world. So, people who try to gain mastery over their mind and senses should not take the path of intelligence. They should take the path of compassion. Then self-mastery will be automatically given by the Lord Compassionate. This is what Buddha has warned his disciples. It includes a profound and a deep truth. There is no danger if we live as ordinary human beings with all the faults and defects. We may eat, drink and dance, we may commit adultery and we may speak untruth but God is there waiting in our hearts to take the opportunity to purify us from all these things, because He is 'all compassion', He has no anger towards our defects. Where

you are weak you are saved, where you are wicked and intelligent you are never tolerated. That is what Buddha said.

There is a difference between weakness and evil. Luckily, more than 99% of the human beings are weak not wicked. There will be very rarely one or two wicked fellows and they are not tolerated by God, because they have to continue for thousands and thousands of births and rebirths. They have to submit their own intelligence to Lord and then only the Lord begins to make His manifestation from their heart. So, we remember these words of Buddha also before we proceed further. So, if intelligence were to be the ultimate concept of God, if God were to be the greatest of the intelligences then it is too cruel. But we don't find the world like that. What is there between a mother and a child? Definitely the relationship is not intelligence. It should be something more. What is the relationship between a father and a son, between two real brothers, between two real friends, between a dog and its real master, between the horse and its real master between a cat and its real master in the house? The relationship is not intelligence. Father, there is something else which is allowing the creation to go on. There is some other face of God which is yet hidden to me. What is that?"

Then the father said, "The face is the same place wherefrom your question has come. Meditate."

And then the son meditated and said, "Father, it is what I propose to call Love."

And the father said, "I call it Bliss, I call it Joy." Then the son said, "I too call it joy. It is from this, all this creation

is coming. It is in this, all this creation is continuing. It is into this, all the creation once again goes. Now, I understand why God creates. Now, I understand why I question you. Because the question came to my mind. Now I understand why the question came to my mind. This is because it is my joy. I find the great pleasure to have this question because it brings me the answer also. Unless there is an answer hidden inside, there is no scope for a question in the mind. Can anyone question about a 'what' if he does not know 'what' at all? Suppose, I have seen this table here. Tomorrow I come here if I do not find this table, I ask my friend, "Where is the table?" Does that mean that I know the table or not? Unless I know the table, I cannot question about the table. Unless I know about something, I cannot question about that something". That is what the father said.

Then the son said, "I am not able to follow you, I am not convinced".

Then the father said, "Let there be an example. It is time for us to take bath now, let us go to the river."

They went to the river and then the father said, "My boy I forgot to bring my vessel to the river, a container. Go home and search for my vessel in my room and bring it."

The son went home, searched for it and came back and said,

"I could not find your vessel."

Then the father asked, "What for did you search?"

"For your vessel".

"Can't you find it?"

Then the son said, "I could not find it in your room."

Then the father took the vessel from his bag and said, "Here is the vessel, but I will question you something. You say you could not find my vessel in the room. You say you searched for my vessel. Unless, you see the vessel how could you search for it? What for have you searched?"

"For the vessel".

"When there is no vessel how could you search for the vessel?"

Then the son thought a little, "Father, I remember your vessel".

Then the father said, "Remember that there is a vessel in your mind and with that vessel you searched for an external, physical vessel."

Then the son said, "Yes, father".

"Do you know how the fellow prepared the vessel? Before this vessel is there he had the vessel in his mind. With the help of that vessel he prepared the mould. Then only he prepared the physical vessel. So, unless there is a vessel in his mind, the potter cannot produce the vessel. So, the vessel should be in his mind before the vessel is born. So, before we are able to question about something, the concept must be in our mind. Unless the concept is there in our mind, we cannot question about anything. For example, can you question about something which you do not know at all? Try to ask me one question about which

you do not know anything till now. Not possible. So, you have the answer in you."

The son said, "Yes, now I am convinced. Unless I have the answer in me, the question never comes to my mind."

Then the father said, "Meditate wherefrom the question comes. Then the meditation is joy. The question is a joy to you, the answer is a pleasure to you, the solution is a pleasure to you. Then when it is a joy and a pleasure, why do you follow it? Is it compulsory for you to have joy and pleasure?"

The son said, "It is my choice".

The father said, "Same is the answer with the God. It is His joy to create, it is His pleasure to create. It is not compulsory for Him to create and it is His sweet will and pleasure. Beyond this you try to question".

Then the son went and meditated and he found no question even though he meditated for ten thousand years and came to the father and said, "Father, till now there is no further question".

Then the father said, "Here is a kingdom where there is no question. Here is the kingdom where the question itself is the answer. Suppose, I drink water. I put some sugar and drink some water. You ask me, "Why?" I say, "Because it is sweet". You ask me, "If it is sweet what is it to you?" I say, "It is good to me. I feel it happy." Then you ask me, "Why do you feel happy?" The answer is, "Because I feel it happy". Here is a plane of our

consciousness where the question becomes the answer. So, previously every question should have an answer. And every question had its own answer. Everyone is involved in his question and has the obligation to work out his own answer. When one reaches this plane of consciousness there is no question, there is only answer.

There is only joy and pleasure. Why God created, is the question. It is His pleasure, is the answer. Why is it His pleasure? The answer is the same answer for the question why you like sugar. The answer is, because I like. So, the whole creation comes from that plane of consciousness where the question becomes the answer beyond which no question exists to anyone in this world. From that plane because of creation is coming, on that plane the creation is existing, into that plane the creation is going. All the other planes are included in it. And all the other beings, living beings are included in it. All the planets, the solar systems and the galaxies are included in it. So, this is called the ultimate truth of it. And for those who know, the meaning of it is the 'I am' in them. They are the people who say 'Man, know thyself'. 'Man, know thyself' means know yourself as the Love that exists as the Omnipresence of the Lord, that exists as the Bliss, that exists as your joy in you, as your pleasure in you. Everyone is seeking it, searching for it. Everyone is miserable because he is not able to find it. Or he is not able to handle himself to find it. When a machine is given, when a motor car is given, it takes you within a short time to the required place. But when I do not know how to drive, when a motor car is given to me in the streets of Leon, what happens

to my fate? I can't leave it there in the street and go away, I can't drive it. So, I am miserable with my own machine. Every fellow is miserable with his own machine. Everyone wants to be happy and there is no second thought about it in anyone. Can anyone believe if one truly says, "I don't want to be happy". Sometimes when a fellow is too much angry, he may say, "I don't want to be happy". But it is a bluff. Wait for ten minutes, he wants to be happy. He is hungry, if you give him something to eat, immediately he eats and says, "I don't want to be happy." But he is eating because he wants to be happy. There is no one in this world who does not want to be happy. But temporarily we are foolish sometimes to be happy with our own happiness. So, because of not knowing how to be happy, we are creating our own misery. Those who have known how to handle machine and those who have known the ultimate truth of this creation, question themselves 'Who am I?'. Then the answer is, the fifth aspect, that is Love, Bliss, Joy and Pleasure. It has no conditioning but we impose conditions upon it because of our intelligence, our knowledge and then we go sometimes away from our joy and happiness. Again we have the pain of it. Again we try to have our own pleasure or joy. This is the journey of life. Some people believe the 'I am' as their body. They are creating their own misery because they are not their own body.

Generally, we take it for granted, body is ourselves. Now I am carrying the sheets of paper, pieces of chalk, and wearing my shoes and also socks, with all these dirty things I say, "I am walking". So our ignorance makes us

call all these things 'I am'. Similarly, we use the words 'I am' for the 'body'. We say, "My hand is paining". That shows the hand is not I am. And where is the demarcation? Where does the 'I am' exist? Not this body, no part of the body is I am. The body is with me. That is what the philosopher thinks. Therefore, he is wrong always. The body is not with me like a pen or pencil but the body is a part of me. That is the truth. It comes out of me just as the ice block comes from water. The ice block is no way different from water, yet it floats on the surface of water. Similarly, from the I am in you, this body comes out. Every second and minute it is being constructed like that. So, it is different from you and not yourself like the block of ice from water. We have our own thoughts, they are not ourselves. But many times we identify ourselves with our thoughts, and we are involved just as when we are with a friend who is an idiot, when we go to another friend's house with this idiot friend and when this idiot friend goes into the house and into the kitchen and begins to tackle with all the things in the house, breaks something, burns something, then what will be your position? Ridiculous.

So, if you identify yourself with your own thoughts, you are involved, you are many times ridiculous, because un-consciously you have identified with your own intelligence, with your own philosophy, with your own beliefs which are not yourself. So, we should have two headings. Always you should be aware of two things. What is the 'real I am' of you? What is 'mine'? You should never confuse between the two things. Here, money comes under

'mine' because it comes and goes. Even if it goes we are living. The houses, garments and valuables, radio, T.V. all these things are 'mine'; they are not 'I am' and similarly body also. See, is the hair myself or mine? Even when the barber cuts it, we are living. So, it is mine and not myself. Even if the doctor cuts a part of our body, we are living. So, body is not ourselves. And in the course of time we come to understand that even when death cuts our body from ourselves we are there. Therefore, we are not our body. Similarly are our thoughts. They are not I am, because they come and go. Even when they are not there, we are there. Our emotions are not ourselves. Our relationships are also not ourselves. Suppose, I say, "She is my wife". Is she wife to me, or to herself is she a wife?

If we take a little blood from her body, send it for medical examination, there is nothing like 'wife' found in the blood. If she were to be wife, she must be a wife of her own. But she is the wife of a husband. And the husband is not a husband to himself. So, our relationships exist in our mind and they are not part of ourselves. And then, the mind is not ourselves, because even when the mind is not there, we are living. For example, sleep. We are there alive even when we are sleeping. Then where are we? We have to go gradually, step by step. That is why it is compared with climbing up of steps on a mountain. And then as you climb up higher and higher, you will find that which is really 'I am'. It is described as the 'Self-luminous'. That is, that is the only one that is living and all the other thing is living because of it. It is wrongly translated into other languages as 'Burning Bush'.

Moses went up the mountain and found a self-luminous plant, a centre of light and then He talked to that light. Then He asked Him, "What is your name?" Then He said, 'I am that I am'. Is it that the answer that the Burning Bush gave? Is it the same answer? In the Old Testament, in the book of Exodus, is it the same answer or not? Please tell me if it is the same answer. No, once again go and read. Go home and read again, it is a little bit different. If anyone asks you, "What is the name of your God?" Tell him 'I am that I am'. That is, where ever you go, whoever asks you, "Who is God?" If you speak of God in third person, you are speaking of your own impression of God and not God. If God had told Moses, "My name is *I am that I am*" then you know what Moses would have done? He would have gone to Egypt and when asked 'What is the name of your God Pharaoh?' he would have answered 'He is that He is'. So, God is careful. He never said, my name is 'I am that I am'. He said "Tell him that I am that I am". What does that mean? Everyone should tell him, tell the other person that what I am feeling as my own existence feeling that 'I am' existing as 'I am' here, God, and the remaining, man. This initiation was given there but unfortunately we live in the 20th century therefore we are dead to the Bible and the Bible is dead to us. Let us once again be resurrected into the scriptures. So, God said, "Tell him that I am that I am". So, Moses said, "I am that I am" he never said, "He is that He is". When you speak about God that He is God, it is not God, it is your own voice. It is not God's voice, It is passive voice. God speaks through you in active voice. So, always whenever you use the word 'I am' there is a possibility of your touching

the real 'I am' in you. So, it is the key that leads you to God. That is the only word that leads you to God. And that is why after so many centuries Jesus said, "I am the way". But, unfortunately the father and the bishop on Sunday say, 'He is the way'. He is not the way, "I am the way". In everyone Christ should be you, not outside ourselves, on the walls or in the pictures. So, He said, "I am the way". Unless you speak it through your 'I am', you the man cannot be resurrected into Him, until then He is crucified in you. You should live in Him and then He begins to live in you.

Another prophet said, "Look to Me, I look to you". Here also, me means not Him but the 'Me' in you. You should close your eyes and look at Me in you. So, whenever the Lord speaks, He speaks in the same language. Through whichever body He speaks, He speaks in the same unmistakable language. You know who said this, He is called 'Sai Baba' who lived in the 19th century near Bombay. He was also one of the incarnations of the Lord. And another said, "Know that I am looking to you". The samething. He is called 'Ramana Maharshi in South India. Lord Krishna said, "Take refuge in Me, the I am of all. Make a total surrender to Me". So, everytime He comes down to earth in whichever body He likes, He uses the same term. In any language the same term is used. That is why that term is called 'the catch word', that is the symbolic word used by man to call God and God to call man. In Sanskrit it is called 'So' meaning 'He', 'Hum' means 'I am'. This is the meaning of the catch word. That is out of ignorance we say, He, She, It. Whom we call He, there is only 'I am' in every he or she. With that 'I am' only

everyone is living. So, always this is the catch word. It is always in singular number. We can't say "We are". As human bodies and minds we are there but only the 'I am' exists in everyone. Just like in many containers immersed in a bowl of water, the same water exists. Like the containers we are there, like the water in the containers 'I am' there. So, it is only in singular number. This is what is also called 'the scripture'. The scripture never means a book. Scripture is something about which the books are written. In the book called 'Secret Doctrine' Madam Blavatsky calls this 'the Original Scripture' and she also calls it 'the oldest manuscript'. Manuscript ordinarily means a book written by human hand. But the significance here is, the man in you is the script, he writes his own span of life as a book. That means, the story of the human history proves the story of God's history because man lives in God and God lives in man. Blavatsky also says that it is the only copy of it now in existence. That means it always exists in singular number. She says, "The book exists in the cave temples". 'In the deep caves' means innermost levels of consciousness. If you can understand this as 'I am', then it is understood that you have known yourself. Otherwise there are people who identify themselves with one of these things and call it 'I am'. For example, some people identify themselves with their intelligence, they call it 'I am'. Some people identify themselves with their ideals. Their ideals are temporary whereas they are the permanent principle, the Lord inside. They live all through their life believing that they are their own ideals. And in the end when their ideals are not realised, they die in sorrow.

So, all these things should be set on one side, the 'I am' which is yourself includes all these things as the mind of yourself. But the 'I am' is only 'I am' and nothing else. It is the light which illumines all the other things; it is the light from which everything comes. For example, in the empty space there is one awakening in the form of 'I am', then there is the birth of one solar system. In the morning you wake up from sleep into this consciousness. The moment you wake up, you exist as 'I am'. Previously you were existing but the mind was not existing. Therefore, the little fellow, mind, cannot know that you are existing. You are beyond the mind, beyond the senses, beyond the body, beyond thoughts, beyond philosophy, beyond religions, beyond concepts. You are yourself. All these things come out just as your body comes out every moment from yourself. And again just as you leave off your body when it is old, all these things go away. The ideas, the thoughts, religions and philosophies help us in their own time. They are not false, they are not bad but they are like the pages in a calendar. The page in the calendar is not the month but yet it helps you to know the month. The calendar is not the year yet it helps you to know the details of the year. When the calendar is broken and torn off, the year is not gone, it is there. Once again a new calendar is brought from the printing press. Calendars come and go, but the year goes on continuously. Similarly, the 'I am' in everyone of you shines eternally and permanently whereas the religions and philosophies come and go from it and into it. And they serve their purpose. When their purpose is finished, they go into Him and the 'I am' shines.

Millions and millions of fellows with bodies come from Him, they live in Him, He lives as the Indweller of all these bodies. And then old age comes. These bodies go into Him. Like that this earth planet also lives. It becomes old, it goes into Him. Similar way the Solar system lives in Him, it becomes old, it goes into Him. Similarly, these galaxies and millions of Solar systems come and go from Him and into Him. So, He is called the 'I am'.

Even in the Solar system there is one fellow called the Solar Existence, He says "I am". And then there is the planet. Every planet has its own existence called 'I am'. The planet feels 'I am'. It begins its own evolution. At a certain stage it becomes a human being, then begins to feel his own existence and makes his approach into his own 'I am'. The human birth is allotted for this purpose. For all those who live on this earth, the human stage of evolution is the temple to which all the pilgrims gather because only in the human birth you begin to know yourself. And through a series of births and deaths you begin to train yourself, you will gain mastery over your senses and mind, again you will go into the mistake of intelligence and you will die, again you will fall in the right line and after some births and rebirths you will know what compassion is, what God's love is. When you begin to know it begins to flow through you. Then the purpose of your evolution is finished. You will know yourself. You will know the real meaning of the 'I am' in you.

This sacred part of the story happens in the human birth. It is for this purpose the human birth is given to living beings. It is for this purpose the wise people say that it

is a great opportunity. We are expected to utilise the opportunity, make the best use of it. Know that this is the training ground, this is the real college and this is the real university, the temple of learning where we are trained by nature by the planet earth and by the other planets and the solar system and by our fellow beings, by the people around us, by the law of nature, through the properties of matter and mind, all these things come to our aid. They lead us on through pain and pleasure towards the required directions when we begin to feel our real existence. We begin to gravitate towards our own 'I am'. Then we reach the highest light, this 'I am' in everyone. The purpose of evolution on earth is completed. Then we will be living in human bodies, just as I mentioned yesterday and day before, not living for ourselves but living for the planet earth and to do something for others and living beings. This is what is called 'Knowing Thyself'. And for this purpose we are given a 'seven fold existence' which I mentioned yesterday. The first is called Anna or matter, the second is called Prana or force, the third is called Manas or mind, the fourth is called Buddhi or will, the fifth is called Man or Nirvana plane that is though 'I am', the sixth is called the Planetary 'I am', Para Nirvana plane, that is the God in man, the seventh is the 'I am' of the Solar system, Maha Para Niravana plane, the man in God. These are the seven states that are existing in us and we begin our human evolution in existing in the first three planes along with the animals. And the plants exist only in the first two planes that is matter and force. The minerals exist only in the first plane.

So, the first plane is the plane of mineral consciousness, the second is plane of plant consciousness, the third plane is the animal consciousness where the mind and senses are separated from the rest. In the plant, mind and senses are not separated. For example, if you pluck a leaf from a plant the plant has pain but there is no location to the pain, the whole plant pains. But in an animal or a human being if you prick like this, there is a location of pain at that spot only. It will not spread all over the body. That is because the brain, the mind and the senses are separated. That is what we call the animal consciousness. This is also common to us. Food, drink, sleep, fear and sex are common to the humans and animals.

Then next comes the fourth plane, that is the plane of will or buddhi, it makes us different from the animals. With the capacity of buddhi we will be able to feel our existence. For the first time we begin to feel that we are existing. The dog never knows that it exists. It knows its appetite, it knows its master, it knows its food, it knows its pain, but it cannot know that it is existing. So, it is first the human being who begins to know that he exists and then the whole journey takes place. Gradually we begin to live in each of these planes. When we live in the first three planes we are only animals with two legs. We know only these things and not more than that. Our intelligence is dedicated to these things and our caution is dedicated only to these things and we live only for these things. But gradually we begin to live for something more because we feel the existence of 'I am' in us. So, in the next plane, that is the fourth plane, we begin to understand that there

are virtues. They are sympathy, help, cooperation etc. We begin to practise them but in the beginning we practise them only for commercial purpose. That is, I behave with my virtues; I help you because I want your help; I will be faithful to you because tomorrow you should be faithful to me. So, we begin to practise virtues only for their marketing value. So, after some births we begin to feel the sweetness of these virtues. Then we begin to practise these virtues for sweetness, not for market value. Then you are instinctively virtuous. You cannot be otherwise. For example, if you find a Buddha or a Christ, they cannot behave otherwise than Buddha or Christ because, they know the sweetness of it. They know what Love is, and they know what its taste is. When once you taste the honey on the table you will never prefer to drink the castor oil. So, like that, when once you begin to feel what Love is, your behaviour cannot be otherwise.

So, with that you will go to the fifth and sixth steps. And in the sixth step you begin to live with others not only physically but also in 'group consciousness.' That means you are in Leon, I am in India, he is in America, three of us are continuously working. We will be together working, feeling the same thing. When one of us is unhappy, the other two feel that he is unhappy. When one of us gets a glorious revelation of a new idea, the two others get the flash. This is what is called a 'group living'. It is not a living in a physical group, it is also called 'Soul Consciousness', it is also called '*Ashram*'. Many people think that *Ashram* means a hermitage where criminals gather, wives who left husbands and husbands who left their wives gather.

Master D.K. said, "there are no *Ashrams* on the physical plane in the present century, let us all have one *Ashram* on the higher plane. If you want to work in the *Ashram* you can work, otherwise you can go home". So, this is the *Ashram* in the real sense. And from that plane, the Masters work for us. They are there, who know themselves. They are always helping us to know ourselves, producing many wonderful branches of science, like God science, Yoga, Meditation, etc. Let us take advantages and let us understand how valuable this human birth is! What a great and a glorious opportunity this is! And let us feel their presence. Everyday let us pray that we are taken into group consciousness of some great men, yet do our own work. No one should be prepared to leave his own work and go away somewhere in the name of liberation. It is not liberation but it is only entanglement. When we run away from our work, if God proposes liberation to us He must be a big fool who can be deceived by every fool on this earth. But He is a wonderful fellow, He is not a fool. He is not ready to give liberation to those who run away from their duties. Stay where you are physically, do the work you are expected to do, differentiate between what you 'want to do' and what you 'have to do'. Elevate yourself. Elevate from the first stage to second stage. Then pray for group consciousness in the presence of those who are prepared for this, then you know yourself. The rest of the thing they know because in them and in you, lives the only one fellow, who says, "I am that I am" and who says, "I am the way, I am life, I am resurrection." So, know thyself.

**Question :** *I have to know the way that does not stop to act upon us. Is it during our sleep or...*

**Ans. :** In the beginning, generally they begin to contact when we are sleeping because that is the only time when we keep quiet. And when once they are successful in contacting, we begin to produce thoughts which are only on right lines. They begin to give us more and more thoughts in clear and definite terms. They use telepathy wonderfully upon us, but they keep us in ignorance for a very very long time until people drop off their peculiar ideas about telepathy, etc., because it is a great inconvenience for them if we have our own ideas about telepathy and other things. Unfortunately, in the twentieth century we have many people who have written and thrown books upon us on these subjects. We are often disturbed by these ideas and it is a little bit difficult for the Master to contact us through real telepathy. What we have to do is, daily before we go to sleep, we have to submit ourselves to the unknown Master. We should not select our own Master because it is our Master who has to select us. It is the doctor who knows the patient, the patient can never know the doctor. So, it is the Master who knows the disciple and the disciple never knows his Master. If anyone appoints in his mind his own Master for example, let Master Mourya be my Master, that means He is our servant, not Master. We are not giving jobs to our Masters to come to us and help us. So, no one should select a Master for himself. Everyone should submit himself to an unknown Master before sleep. And his daily routine should be purified according to the values which we have listed up this whole week. Not because I talked of them but because they are the eternal teachings and synthesising thoughts that are of a positive

and practical nature that contain the ultimate solutions of our problems, that can be put into practice in our daily life and verified. Remember, this is different from what we call philosophy and theology. Philosophy is to discuss in clubs and the temples but this is something which can be called 'the Science of Life, the Art of Living', because at every step you find it correct. You can put it in practice and you will be beyond 'want'. Such thoughts will be reaching your mind. For a long time we feel that we are independently thinking these thoughts. No problem, the Masters allow us to think like that because they don't want the ownership of these thoughts. And gradually the growth takes place. After some time when you feel that your wants are limited and when you sincerely begin to feel using value about money, belongings, ideals- all these things should have a secondary value and purpose should guide you. For example, when you are going in the street, if someone is weak and fainting in the bus, test yourself if you can take him to hospital or not. Like that every moment the purpose should decide our duty. Gradually our behaviour and our speech grow more and more meaningful. And gradually people begin to gather near you because the Masters are already working through you. What you speak is valuable to others. They get a great help through you and what you do is a great help. Like that you will be working. And when you feel your personal belongings have no value to yourself, when you realise that you want only a little number of things, when name and fame faded from your own mind when they have no value to you, the Masters begin to make their appearance clear to you, they will attract you to

themselves. We will know where their university exists, where our colleagues in this world exist, how they are getting trained, how we are working as a net work and then we will know our Master because He reveals Himself to us, when all the emotionalism from our mind is filtered. But by that time we discover that we have already been doing His work 24 hours for the past many decades. His work is being done through us without our own knowledge and by the time we know, we are already engrossed in the work. And then the Masters reveal themselves to us. This is the only way in which they work through us. In the beginning we have to offer ourselves, submit ourselves to the thought or 'readiness to serve', nothing more is required. The required books come to you directly, required persons come to you and you will be peculiarly attracted to places where your work is required. Your effort is not at all required for your work. Only one thing we have to keep that is the readiness to work and the readiness to go anywhere they send us. Beyond this we need not do anything. This is what I know.

*Thank You.*

\* \* \*

## *The Soul and its Path*

**B**rothers and sisters who have gathered here, I thank you all for the happy presence you have given. I am expected to speak something about the soul and its path. The word 'soul' has been used for a very long time. It has a great history and tradition both in the east and the west. In the orient, we have this term and in the ancient Indian scriptures, it is called 'atma'. When we go to the study of the Indo-Germanic languages where these most modern researches are in polarity, if you go into the researches of the polarity, you will understand the word 'atma' and the word 'adam' in the old Bible and the word 'atom' in the scientific literature. They all come from the same root and same tradition of meaning. We see many people speaking of this word.

People say, 'I have a soul and I meditate upon the soul.' Some people say that they have seen the light of the soul and that their eyes are dazzling when they have seen it, just as when we see the lightning; they experience the light of ten thousand lightnings. Some people say that they have seen a soul moving in darkness. When a person goes near the recently dead or when the persons having very much attachment to the dead person go in darkness, they

sometimes feel that they have seen his soul. They say that they have seen the soul of the dead person. Like this they have many methods of using the word 'soul'. Some people say that they saw the soul going out of the body and were able to take a photograph of it. Some people show a photograph also, showing some light above the corpse, just as you chance some times to see the photograph of the aura of people. You see some very typical coloured photographs, the most modern technique of the photography to see aura around a person. Not only that, in the occident, I have seen some genuinness of occultism. I have seen zodiacs with photographs of the aura of the scorpions, serpents and lizards. Like that they have strange conceptions about the soul, each conception depending upon the peculiarity of the person who understands it. But apart from all these things, there is a scientific way of understanding what soul is. There is a real understanding of the soul. Just as a counterfeit coin proves the existence of a genuine coin, it proves the existence of genuine money. So also, the many misconceptions prove the existence of some truth. It is always true with anything. Suppose a person makes a counterfeit coin without having a genuine coin like that. What happens? He can deceive no one with that coin, because there is no such coin existing. So people can deceive either themselves or others by taking false representations of true concepts. Unless the true concept exists, a misconception is not possible. So let us try to understand from the shrewd scientists and seers, what they mean by the word 'soul'.

In an island people were meditating a sentence, 'I have a soul in me', and Saint Paul went to that island. He

corrected them by saying, "Don't meditate I have a soul, meditate I am a soul and I have a body." Previously they were meditating, 'I have a soul'. That means they understood something, some part of themselves as soul. They might have understood it as the most important of all the parts in them. But still they understood it as a part of themselves. Just as when we study anatomy, we can understand that it is the most important of all parts, yet, we understand it only as a part of ourselves. Like that they understood that there was a soul in them. And, for the first time in the occident, Saint Paul corrected them by saying, "You should not meditate 'I have a soul', you should meditate 'I am a soul' ".So, this is the first step of a correct understanding of the soul. Then some people try to understand by studying the constitution. We have the physical body having the body system, muscular system etc. It can be understood through the text books of anatomy. And no where in this body can we find a part which can be called soul. Just as we do not find anything like kundalini in the spinal column or the chakras. So, they denied the existence of soul, just as they denied the existence of kundalini and the six chakras. But we ask the same student of anatomy one question, "Do you find anything like mind in your anatomic matter". He says no. Then don't you have mind? Do we find anything like intelligence? No. Then don't we have intelligence? Do you find anything like love that can be radiated out from the heart? Suppose a person says, 'I am full of love'. Immediately let the doctor take the radiogram of his heart and find where the love is. The heart is quite absolutely normal, free from love. Then, don't you have love? Similarly there are 10% of the things which

can be rejected physically in you that can be detected and observed; the remaining 90% of yourself can never be detected either at the anatomy theatre or in a radiography or through any instrument discovered till now or that can be discovered in the future.

This is because the instrument is discovered by a soul, the instrument can be used by a soul and the person who sees the instrument is a soul. Therefore, it is not at all possible to know anything through an instrument. Only 10% of yourself is detectable by the instruments. Now there are psychologists who are taking graph of waves and thought waves. Volumes and volumes of research are being filed in their almirahs, in their tests, but nothing is the outcome, because they are studying the changes and the differences in the mind vibrations and trying to interpret in the name of psychology and E.S.P, 'extra sensory perception'. It leads no where. It is like examining the railway track after the train has gone and trying to determine if the train is an express or a goods train or a local train. No doubt, it is a great research. It gives volumes and volumes, but there is no goal. So, let us try to follow people who have given us something about the soul.

You know you have a body, and you know that you have some power which moves your body. Now you are definite in two things. One is the material body and the other is the power that is moving your body. They are a body of matter and a body of force. When you are understanding these two things, you can be sure that you have an understanding also, because you are understanding. So you have a body of matter, you have a body of force

and you have a body of understanding. Now your commonsense teaches you that you have three bodies. The first body can be seen through the instruments, the second body can not be seen through the instruments and the third body can not at all be seen through the instruments.

Now let us proceed a little bit further. We have a mind because we understand. The animal has a mind because it can understand its master and it can return to its master's house after going into the street. It can recognize the master different from others. It can feel when it sees food. It has a love nature and the capacity of mating and child bearing and trying to protect its own child. So, we are sure of a mind to the animal also. What is the difference between your mind and the mind of an animal? You have some other layers of mind which are not yet developed in the animal. Just as the flower has the colours and the smell of the petals, which the bud of the flower can not have. In the bud stage, there is neither colour nor perfume to the flower. When it blossoms, there are the colours and there is the perfume. Just as the difference between the bud and the flower, there is the difference between your mind and the mind of your dog. You know food and it knows food, but when you go to the market and when the untrained dog goes to the market, when you stand before the cookery, when the dog stands before the cookery, the food materials are equally visible to both. The dog directly wants to take, whereas you know that you have to pay for it, purchase it, make it your own, get it home, sit at your table and then eat. There is the difference between the two minds. The finer layers in your mind are blossomed, because you crossed

the stage of the animal long ago, entered the human kingdom and have completed thousands of evolutions in human kingdom. The result is the finer layers in your mind have blossomed.

One can find the same difference between us and a more developed human being. There are two doctors. When we go to the first doctor, he questions you, 'what is the trouble?' You may say, 'diabetes' or you may say 'insomnia'. Immediately, he asks you to take examination of all the parts and come to him with all the reports. Then he sees the reports. Then he begins to prescribe medicines to you. The second doctor will observe you, begin to understand something which you cannot express, why you are diseased, why your constitution has gone wrong, and asks you about your domestic history, your vocational life and the calamities and the crises you have experienced in the past. He makes a sequence in his mind, comes to an understanding of how you became like this, then he may prescribe a medicine or without prescribing a medicine, he may prescribe a procedure to be followed by you about your habits and daily routine.

What do you find between the two doctors? It is the difference of the evolution of the quality of understanding. The second doctor is definitely more evolved than the first. The finer layers of his understanding began functioning in him. He is more aware of all his mental layers, and the degree of illumination of his mental layers is more than the degree of illumination of the first doctor. But when you take the history of the two doctors, they were classmates, studied in the same medical college, they were

trained by the same group of professors and they were receiving the same lessons. But the receptivity is different. The same light is falling upon this glass and this metal pot. But each receives the light in a different way. Certain things reflect more than what they receive and certain substances absorb without reflecting. Like that when our mechanism is not evolved, our life will be only a matter of fact. We know only a few things in life. We measure and understand others only according to those few things we understand. If the other person is more aware of the environment, if he is more aware of our difficulties and troubles, sometimes we can not understand that he is more aware, because we understand him only according to our own comprehension. So, there is this difference in evolution and the development of understanding is different.

The surface of the mechanism of understanding becomes more and more when we begin to evolve more and more. So, when we try to take all these points into consideration and try to understand ourselves, we find that we have three different bodies in us as we mentioned previously. The body of matter, the body of force and the body of mind. In the body of mind, we find many layers existing. One layer is working through the senses and trying to know what is there in the environment. It has five instruments working with it, the five senses, the sense of seeing, the sense of hearing, the sense of smelling, the sense of tasting and the sense of touch. The outermost layer of our mind is receiving impressions from the environment and understanding the existence of everything around us. Another layer of mind is ordering parts of our body to do

the required things with the help of the nervous system. Just as with the help of the telephone wires, we are telephoning to our agents and doing the business, this second layer of mind is using the nerve fibers as telephone wires and telephoning to the parts of the body what they are to do. When I have some sensation on one hand, the one mind is reporting to the mind, another mind is receiving it, another mind is sending orders to the other hand to do what is needed to the former hand. So, we find easily three layers of mind.

Another layer makes us understand if you are happy or unhappy by talking to you or sometimes by seeing the face; sometimes we can know if you are fatigued or exhausted or if you are excited or if you are happy and joyful. All these things are understood by one layer of mind. Another layer of mind is deciding what is good and what is bad for us, and whether to do something or refuse to do something. This layer is called discrimination. This is another layer. When we use this layer properly, we live in happiness all through our life. Like this there are thousands of layers existing in our mind. As you begin to observe your own mind working in the daily life, you can be doing your own profession, you can be attending to your own domestic duties, and you need not stop anything or deviate from any duty, you need not go to a university laboratory. You have your own laboratory always coming with you. You need not pay any fee to any university. Just begin to observe yourself. You will become aware of these thousands of layers of mind. Experience and practice make you perfect in using them. You can observe yourself and

also others and gain a two-fold experience. There are people who sleep over these layers of mind who do not observe these layers of mind at all, because they have no taste to observe, because they have no incentive or desire to observe. They just allow the mind to function. They do their routine duties, they earn money, they purchase their own land, they construct their own house, they lay their own eggs in the form of children, they need sleep and finally die.

But there are some people who take interest in observing them. It is a matter of a degree of evolution once again and understand that no one of these layers is yourself. These three bodies are your instruments, the material body, the body of force and the body of mind. They are your instruments with which you are expected to work. No one of these parts is yourself. You are different from these parts. You are existing in these parts, just as the snail exists in the shell. It is very easy to understand that shell is not the snail in it.

After knowing, you will understand that you are existing separate from all this. And from you, all these parts are coming out and building around you, just as we have the hair from us growing daily, just as our moustaches and beard growing from us daily. No fool will understand that he is his moustache or his beard, but at the same time the moustache or the beard comes from himself, but it is not himself. He can shave it, yet he will never die. Similarly no one of these three layers is ourselves. These are shaved at every death, yet we are not dying. But many of us do not understand that we are not dying. We very sincerely

believe that we die. That is why the fear of death exists, though it is most unscientific and false. When we properly understand the mechanism and ourselves existing in the mechanism, we will know that we are not dying in the end. We understand that we are leaving the body. Since we have no evidence we fear, because no one who died told us that he is living. That is why we fear. But the pity is he has no common language to speak with us, because we are trained to speak only through the tongue. We are trained to listen only through the ear. When these things are taken away, we are not trained to understand things. That is the reason why we fear death. But those who are trained in all these instruments and who experience their own existence in the body as different from all these parts, they will not only understand but also experience that they are existing, and from them all these layers of the human constitution are coming out and going away, again coming, again going according to the law of evolution for a certain purpose of giving us experience. It is nature that is providing us with all these instruments.

So, if we can really understand that we are existing separately from all these levels, when this experience becomes familiar with us by living that life 10 years or 15 years or 20 years, then we will understand that we are the soul. The soul can not be understood by us at this stage properly, because it is ourselves. The eye can see if there is anything on the table, but the eye can not see what is there in the eye. The ear can hear something outside, but it can not hear itself. The nose can know the smell of something else, but you can not know the smell of your

nose. Like that, unless there is a specific trait, you can not know the soul. You can never understand soul as something different from yourself. But yet we have some methods to understand to some extent. We want certain angles of understanding in order to have a correct idea that soul is existing in the name of us.

Now try to answer to yourself what is it that you are yourself? What part of you that you are calling I am. We say 'I am coming. I am going.' If there is water here, he says, 'There is water and I am here'. If anyone asks me, 'Are you water? I say 'I am not water. Water is there and I am here'. But suppose I take some water and drink it and then I talk to you, 'I am going.' But I should say that I and water are going. Instead I say 'I am going'. I should precisely define to you that I am going home with my watch, with my shirt, with my underwear, with my shoes and my shoe laces and with my spectacles. Then only it is correct. But with all these things we say, 'I am going'. That is how we generally use the word. Therefore let us try to take one by one and put it on a table, try to locate what I am. First of all I take out the wrist watch and suppose I take the shirt here and one by one I will take away in the bathroom, we will stand there and I say, 'I am'. Question yourself, Is it the skin which we call 'I am' or the bones or the blood or the nerves? Ask every department of anatomy which part of the body is yourself. No part is yourself. Then come to the mind and ask, 'Is it myself?' Then the answer is, it is my mind. Therefore it is not myself. And about the heart, 'Am I the heart?' It is not because it is my heart. Whatever you can say this is mine, you can not say that it is yourself.

Can I say I am this wrist watch? No, because this is mine. I possess this. Therefore this is not myself. So also all the layers of my anatomy, all the layers of my force in the force centers in me, all the layers of my mind, they are mine. Therefore they are not myself. What is there existing inside? If you properly understand, there is nothing but some space inside the part. Yet you are speaking I am.

Now you come to the eye. What is it that is seeing? Is it the eyeball or the black part or the brown part? Go to the centre. You will find space and in it the fabric of the whole eye is prepared. Similarly there is the space where you stand. In the space you are standing. There is the fabric of your constitution. Now take a third example, a generator of electricity, a dynamo and an electro motor. It has many parts in it. What part of it is electricity? You have the armature. It is only an iron piece and no electricity. You have the magnet, it is not electricity. You have the coiled wire, it is not electricity. No part of it is electricity. When you assemble them in a proper manner, there is something going on in all the parts, you call it electricity. If there is nothing in it, how can you call it electricity? You have the light. You have the fans. You have the radio and the telephone. You use electricity for all the functions. But if you ask the architect or engineer of electricity, 'what is electricity?', if you ask him to show you a sample of a piece of electricity, he has nothing to show you except to prove the existence of electricity. If we still doubt and argue that there is no electricity, there are only parts of it, then he will pull a wire, he will cut it and he will ask us to touch it. Then we will understand that there is electricity, because

we receive a shock. Something works like this. We then say that there is something. Then the professor of electricity questions you, 'What is it that you found? You will say, 'I have a shock.' Then he will say, 'show me a piece of shock.' Then you have nothing to show. But if the professor denies that it is false that you have a shock, you will understand that it is true that you have received the shock. Now try to understand what is electricity, try to understand what is seeing in the eye, try to understand what is it that you are calling 'I am' in your heart. You have known weight and volume. Which part of this is the 'I am' in you? You cannot show. But you will understand that you are existing, therefore all the parts are existing. When you do not exist, the parts go away into their sources. The minerals in the body of a corpse will return to the minerals of the earth, the water in the body goes to the water of the earth, the heat in the body goes into the heat of the atmosphere, the air and gases in the body escape into the air out side and the space of the body remains the same. Even when there is the body, the body is in the space and the body cannot escape space wherever it goes.

Understand that the meaning of the word 'I am' is the space in which you are existing. You may not believe at first, but when you begin to try to understand, there is no alternative except you should believe it that the space in your body is speaking, is listening, is breathing. It is understanding, it is behaving, it is living, and to do all these things it wants to manifest itself. It has to externalize itself. To do this it wants a machine, it wants a generator and your body is the generator. Unless you understand this

properly, you cannot comprise with any truth about this existence. You are not convinced of any other alternative except this. Think for yourself and try to understand the idea behind it wherefrom the electricity is coming into the generator. Understand that it is from the space. The generator is contrived to extract electricity from the space and utilize that electricity before it returns to space once again. Except this answer, you have no other answer at all. The science is coming to this understanding, gradually and slowly. Science does not mean modern science only, because modern man is not yet completely scientific. If he is completely scientific, he cannot create war with the knowledge of science. Because the present mankind is still undeveloped and because we have some animal nature in us still left, we are preparing for a third world war with the scientific knowledge we have. That itself proves that our knowledge of science is not correct and we are not yet fit to receive the correct scientific knowledge. We should not be ashamed of accepting this totally, because we cannot deny this fact. Though we try to deceive ourselves by thinking that ours is the most modern age where we have advanced into the moon and we are going to advance into the other planets and the Sun, we should not forget that our advancement on this earth is not completed. Because we are not perfect in doing our duties on this earth to our relatives and brothers and the brotherhood of humanity and because we are not yet fit to do it properly, we are trying to avoid it, we are trying to escape from it and run to the Moon, the Jupiter and the Stars. If we grow really fit in our understanding, if we have a real fitness of receiving the scientific thought, first

of all we would have done our duty on this earth. Let us not escape and run away into the other planets by making a criminal expenditure of millions and millions of dollars to produce the rockets which throw us into other planets, because it is the money of the people with which we are playing in the name of the advancement of the science which is nothing but animalism and cannibalism.

Now let us try to stand on earth once again and understand that electricity is drawn from space and we are drawn as man into our constitution with the help of this instrument which we call the body from the space in which we live. So, calmly understand that we are the space. When we are best, when we are active, we are our body, mind, senses etc., Every moment we are travelling into this instrument and we are speaking and behaving. It is enough if we remember that we are the space in this mechanism. *This space is existing in everyone of us and therefore it is called the spirit. It is the meaning of God in a scientific sense. In between the space and the mechanism of your body, there is a passage, there is a communication medium and that communication medium is called soul.*

So, what is there between yourself and the space in you? What is there between your body and the space in you? The space in you is the 'I am' in you. The body, mind, intelligence and senses are your parts coming out of yourself. What is there between electricity and the generator? There is the revolving wheel. There is something revolving and that revolving wheel is a metallic part. What is it that is there between the space and your constitution? It is what we call soul. Now try to understand

how it exists. We say this is a hall. If I say this hall is true because it is existing here, do you accept it or not? It is simple that we have to accept that this hall is existing here. If I say that this hall has much space in it, the hall is very convenient and it is very spacious. But understand the relationship between the space and this hall. Which part of the hall can you call hall? Is it the bricks? Is it the ceiling? Is it the space? It is not true that space is in the hall, because there had been space before this hall was constructed. Hall is constructed in space and space is not constructed in the hall. Space is permanent and hall is periodical. That is, from century to century, it is constructed, used and removed to construct a better hall. So, halls come and go, but space exists.

What is the difference between the space in the hall and space in the street? The space in the hall is understood as hall. This understanding is what we call the soul of the hall. It is that which makes all the parts fit into one part. What is it that we call beauty in a person. If you say she is beautiful? Where does the beauty exist? Is it in the biological kingdom of the body? Is it in the quality of the cells or protoplasm? Where does it exist? It does not exist in any part. It is the base in which all the parts exist. It is this base that is understood as beauty. When there are two persons, when one person calls the other beautiful, it is the basis of unity, the totality which he calls beauty and in it all the parts exist.

If you say this is a flower, what part of it is the flower? No part of it can be called a flower. If you take away the petals and all the parts separately and once again arrange

with a string, can you call it a flower? You cannot. You can call it only parts of the flower put together. Take this flower in one hand and take another flower in another hand. What is the difference between the two? In the second one, the flower is the oneness in which all the others are only parts. But in the first one, you have put together many items. In the real flower, the flower is one and the plurality is parts. The flower is the basis of all the unity. The basis exists at first and the parts are prepared later, that is what you call the bud, the blossom and the flower.

If you see a leaf, you find many hundreds, of parts and beams and small beams in it, the leaf is the base of it. Leaf exists before the parts exist and the parts are prepared in the leaf. Similarly, when you are called a human being, you exist as the basis at first and in you all the parts are prepared. To prepare this, the mechanism is what you call the mother's womb. Through the mechanism and the function of the mother's womb, all the parts of your body are prepared in nine months. But you exist at first as a person without a mind, without a body and without any part. And taking you as the base, all the parts are prepared by the various intelligences which we call the Devas. The Devas prepare only according to the model. For example, in the womb of a human being, no dog is prepared, only a human being's body is prepared. So, there is no mistake in preparing you. How can you understand that the same type of mechanism is prepared in the mother's womb? There should be the original model long before the body exists. If a person prepared a bottle like this in the laboratory this bottle must have existed in his mind long before he prepared its physical form. Unless he has the

bottle in his mind, he cannot make a bottle outside. Unless the architect of this building has a blue print of the building which he is going to construct, it is not at all possible to prepare this building.

Suppose the architect has no idea of the building in his mind. He asks some of his masons to go on constructing walls and there may be a house as a result. It is not possible. He should have a house at first in his mind and according to the house in the mind, he makes a plan. So the plan is externalized. The building in his mind was existing before the building is called the building on the creative plane, that means, the architect created the building. What we do afterwards to construct a building is only construction, not creation. So, first there will be creation and there will be construction which is nothing but a duplicate of creation, which is nothing but a carbon copy of the invoice. So, keep the carbon copy there, take the original to you. Understand the building in the mind as the original. Similarly, all the Devas that are working in the womb of your mother, have your body in their mind. According to your body in their mind, they have prepared your body in your mother's womb.

Now, you can understand what soul means. It is the passage between the space in your body which is near to yourself and all the other parts of your constitution. There are all the parts of your constitution and there is what you call the space existing in it. In between, there is the creation, the creative activity. That person who is creative is nothing but yourself. The first layer of the space in you, is the soul.

The next layer is the body of matter. So, once again there is the space in you and there is your body in space. In between you are there as soul. The space in you is existing as spirit. It is not yourself but it is all. In everyone of us it is there. And the real scientists of space, who existed in the ancient days, called that space in you as Spirit. And since it is there in everyone of us, they called it God and the next layer is Soul. How does the soul exist? How are we to catch it? How are we to understand it? If at all we know how to catch it, we try to catch it and use it according to our own will and understanding as a faithful servant of ours, just as we have caught electricity and used it according to our own understanding. So how to catch this soul? There is a method. It is nothing but the method how to catch yourself. The method is nothing but the practice of the Eight-fold Yoga of Pathanjali. We can't use the word yoga without the word Pathanjali in the occident, because the word yoga is used for many nonsensical things in the occident now-a-days. If I stand on my head, I call it yoga. If I breathe out for two hours, I call it yoga. If I drink milk or water with my nose instead of with my mouth, I call it yoga. Instead of water, If I make any exposition of drinking nitric acid or sulphuric acid, I call it yoga. People do ten or fifteen asanas every day and they say I am doing yoga. This is the fate of the word yoga in the new occident now-a-days.

So, let us not use the word yoga independently, because the word means anything between heaven and earth. So let us be careful in using it precisely. The word yoga is correct and scientific and precise only when you use it

according to Pathanjali. So, the yoga of Pathanjali makes you know the soul, makes you know the self. You can not use the soul because it is yourself, but you can live as a soul, instead of living as a body, instead of living as your eyes while seeing or your tongue while eating or like your sole under your boot when you are wearing your boot. Suppose we purchase very costly shoes and we preserve them very carefully even without using to the feet. Suppose we use old shoes to the feet and worship the new shoes because they are very costly, suppose we have placed it there, suppose they are stolen, what happens? We feel that our soul is stolen. Unless we live like that, we live as ourselves, that is the soul. You can live a life of soul. Then what happens? Instead of living like the space in the hall, you can live as the hall in the space. Then we can know the door ways from one hall to the other hall when you experience that your body is in yourself and you are not in your body, when you experience that you are also above and beyond your body. In fact, you are existing above and beyond your body, you are bigger than your body. In your middle, there is this machine which you call your body just as a whirlpool exists in a river. Can the river understand that it is in the midst of the whirlpool? No, whirl pool is a part of the river. Similarly your body along with constitution is part of yourself. You will understand that your body is existing in you, suspended in you, every moment it is being prepared, every moment the cells are being prepared by using the food you eat and the water you drink and the air you breathe in and the sun's rays you receive and the many energies from the atmosphere. These things are used every moment and your body is prepared

every moment and made to exist like a soap bubble played by a boy with the soap. So, there are millions and millions of parts which are making your body, just like there are many people who construct the hall. But, just as before the hall is constructed, it is there in the mind of the architect, every minute and every moment you are existing and in you this body is being constructed. Every moment the cells are being produced and destroyed to make the equilibrium, to make the body float on your surface. This is what is called soul.

And when you begin to live soul life, you will experience soul experience. The light we see will be the soul light. The sound you hear will be the soul sound and the humanity in which you live will be soul humanity. What is the difference? Before you realized soul consciousness, you understand that you are existing in your body and everyone is existing in his body, just as the water is existing in every jar. But when once you get the experience of soul life, you are not existing in your body. But all these bodies are existing and floating in One Soul, though everyone is having himself in the world. Suppose a thousand jars like this are taken to the river and immersed in the river, filled with water and left into the river carefully without breaking it, then it is true that each bottle has water in it or is it true that bottles are in water? Both are true. Bottles are in the water, but every bottle has water in it. Similarly to the one who has experienced soul life, bodies are in the soul, everyone is a soul in the body. This is the thing you experience and your experience will be what we call the love in its true sense. Love does not mean

possessive nature, but nature to offer. If I love too much and find that you have a better friend than myself, if I find that he has more affection towards you and if you like him more than you like me, then I begin to beat with jealousy. Still we call it love, because we are shameless. We should never call it love. It is opposite of love. It is called possessive nature. When I try to possess you, I say I love you, but when you love some other person, I begin to hate you. If my attitude towards you is love, I can not hate you, but the next moment I am willing to hate you. So, it is the opposite of love and it is not at all love. It is only the polarity of animal magnetism which we call wrongly love.

But real love exists with those who live soul life. That is, if I love you, if you love another person better and if you feel inconvenient with me, then I will provide you with the presence of the other friend and I will be away from you because you feel inconvenient with my presence. That is what is called real love. If I want that you should be happy, that is real love. But if I want to own you or possess you, that is animal magnetism which we wrongly call love. It causes sorrow, jealousy and misery. So, from our wrong concept of love, we step into the real kingdom of love and then only we understand the sentence of the Christ when he said, 'love thy neighbour as thyself.'

That is what is meant by love. That life is called group living. Group living means not living in a group like the political fellows in the name of parties and groups. It is different and it is called groupism. But group life is quite different. Group life means, one person is living and all

the bodies are floating in the one person. Instead of a person living in a body like a prisoner, bodies are living in person. That is what we call soul life. And when you are in your house, when I am in my house twenty five thousand kilometers away in India, when you think of me automatically I will think of you, just as a radio tuned to the radio station or a TV set tuned to the TV station, receives the programs at the same moment when they are transmitted in the station; because in the soul life, you will live in me and I will live in you. Like that the Masters and the disciples live in each other. That is the reason why the Masters who live in the Himalayan valleys could dictate a book of two big volumes to one of their disciples who was living in England or America. This is what is called soul, soul life and the power of the soul life. It is wrong to think that the soul has many powers like the powers of black magic. The soul has only one power, that is, the power of love. It includes everything and it never desires any other power. Beyond this, it is not possible to explain about the soul. Beyond this, it is for us to practise soul life according to the yoga of Pathanjali and experience that taste of the soul life and then live as soul instead of living as personality or intelligence or mind or emotion or body. Thank you all.

*Que* : I think, the Animals, Humans and Devas are classified according to their soul qualities. Is it correct?

*Ans* : Exactly, but according to the degree of development of the mechanism, the manifestation of the soul qualities also will be lesser or greater. Just as according to the efficiency of the generator of electricity, the kilowatts of electricity differ. Similarly the animals manifest soul less

than what the human beings manifest. But the science of the scriptures says that from atom to the solar system every being is a soul. So, animals are also souls. Three categories of souls are described. One is animal soul in which Animal kingdom lives and the other is divine soul in which the Deva kingdom works and a combination of these two makes the human soul. That is why until some degree of evolution, the human being has animal qualities like strong likes and dislikes and fighting nature and war-mongering. And after that he goes into the divine qualities working with the exact possession of the Deva kingdom. He joins the quality of the Deva kingdom after certain amount of evolution. So, man is the meeting place. That is how they classify.

***Question :*** *What is an etheric body ?*

***Ans :*** The etheric body is one of the layers of our instrument where soul is yourself.

*Thank You.*

\* \* \*

# The Evolution of Consciousness of Man

I thank you all for the happy presence you have given me this afternoon and I thank our hostess who has provided us this opportunity. Today, I am asked to speak about 'the Evolution of Consciousness.' It is an all-engrossing subject and we are conscious of the subject all through our life, because we come to understand that we have a consciousness only after we have come to the human kingdom from the animal kingdom. Animals are also conscious of their own process of living, just as the plants also have their own consciousness which makes them feel the presence of the sunshine and the presence of day and night, water and air, heat and cold. All these things are experienced by plants, animals and human beings.

There are two differences in the experience. The human experience knows the names of these experiences; the plants and the animals do not know the names of the experiences but the experience is the same. When we are in the Sun, we use the word Sun. When the plant is in the Sun, it feels that it is in the Sun, but it does not use the word 'Sun' because it does not know English. But a person who speaks French and who doesn't know English can also not use the word 'Sun', just as the plant can't use it. We have, each

of us, our own language to use the word 'Sun', but the word doesn't at all indicate 'Sun'. It only recollects our usage of the word.

When there is no Sun at all in the winter night, when there is snow everywhere, if you sit down outside on the road in the open air and loudly cry, "Sun, Sun, Sun", you can't make your atmosphere warm. Therefore, what we call 'Sun' has nothing to do with the word 'Sun'. When we understand this, we find no difference between the consciousness of the Sun and of the plants, animals and of human beings. Sometimes, we may deceive ourselves that we know a little more by using the word 'Sun' but very soon we come to understand that it is not true.

If a little sugar is placed on your tongue and a little sugar is placed on the tongue of a little boy, the experience is the same. You know the word 'sugar'. The boy doesn't know the word 'sugar' but both of you know sugar equally. Suppose there is another person who was very carefully trained from his childhood not to taste any sugar at all and he was educated and made a post-graduate in sugar technology, he knows all the formulae of sugar, all the chemical actions and interactions that take place when sugar is being prepared. He knows the name of sugarcane and beetroot, and he can teach you how to prepare sugar. He knows all the literature in the world about sugar and he can prepare sugar and supply. Can you say he knows sugar? He knows about sugar but he doesn't know sugar. That is why he is not conscious of sugar. He has the concept of the name sugar, but the consciousness of sugar is totally absent in him. Whereas the little boy who hears the sound

of his mother tackling the tin of sugar, runs into the kitchen immediately, because he is conscious of sugar. He doesn't know the name of sugar. In such a way, every bit of the biological kingdom knows everything.

The experience is the same to the plants, the animals and the humans. But the one difference is the human beings know that they have consciousness, that is, they are conscious of their consciousness. Whereas the plants and the animals are not conscious of their consciousness. They have an experience of consciousness, but they are not conscious that they have a consciousness. That is the major difference between the humans and the other living beings. Even the human being also is conscious that he has a consciousness, only when he is in the awakened consciousness. When he is sleeping, he is not conscious that he has a consciousness, because he has no consciousness at all. So, we can understand how much the human being knows about consciousness. He knows about 5% of the real consciousness, which is working in him. With that 5% of consciousness, he learns things through education, he gets his diplomas and degrees in the university, understands the competition in the world and beats out all others to get a job for himself. He can go to the market and purchase good legumes for a lesser cost and he can understand the people around himself, and he can protect himself from being deceived by others and sometimes he can deceive others.

All the things he does only with the 5% of consciousness he has. Still there is 95% of the consciousness of which the human being is not conscious. Now let us consider how

this 5% of consciousness becomes conscious to the human being. There is the increase in the degree of illumination of consciousness as the person progresses in evolution through the kingdoms of the mineral, the plant and the animal, and enters into the human kingdom. In the mineral kingdom, the 5% consciousness is in a state of sleep. In the plant kingdom that 5% is in a state of dream. animal that 5% is in a state of awakening. In the human kingdom it comes to a state of self-consciousness, that is, knowing for the first time that he has a consciousness. These are the four stages of the evolution of consciousness, described by the wise men in the scriptures. I repeat once again. In the mineral kingdom, the consciousness sleeps. In the plant kingdom, it dreams. In the animal kingdom, it awakens. And in the human kingdom, it becomes self-conscious. These are the four broad and rough markings of the evolution of consciousness. But each of the four parts has many sub-divisions and many layers of awakening. But at present, we are concerned only with the evolution of human consciousness, because we are human beings.

Our immediate duty is to become more conscious of our consciousness, and also to become conscious of a right unit of our consciousness. If we say that consciousness is sleeping in the mineral kingdom, that does not mean the mineral kingdom has no consciousness. Suppose we are sleeping, does that mean that we don't have consciousness? That only means the 5% of consciousness, which we know, is absent. All the other 95% of the layers of consciousness has no state of sleep and this 5% of consciousness only requires a state a sleep, because it is your mind

and your senses that require sleep, and because your body requires some repose. Unless the mind is made unconscious, it can never allow the body to repose, because by nature the conscious mind is such an idiot. It doesn't take rest for itself and it doesn't allow the physical matter of the body to take rest because it is always engaged in doing something, let it be physical or mental or vocal. When we are in the awakened state, we can't take rest mentally, because the mind doesn't stop thinking. If we ask the mind to stop thinking, it begins to think about stopping of thinking, but it can't stop thinking. If you suggest that there should be some rest, then the mind begins to think of the rest. Like that the 5% consciousness, we have, is a perfect idiot in understanding things correctly. It is enough for our education and our livelihood and for making ourselves rich. But for the necessary things it is not enough.

You can ask me what the necessary things are. When we are rich, we want to have good houses and good food and every thing good we want. What is there which is necessary, different from all these things?

The truth is, these are not the necessary things, but a few of them are necessary only as far as the physical body is concerned. And no one of these things is necessary for yourself, but we are in the habit of identifying ourselves with the physical body. And whatever is needed by the physical body, whatever is necessary for the physical body, is wrongly understood as our necessity. For example, when the mouth tastes we think we taste. When the stomach is taking food, we think we are taking. All this misunderstanding is because of the force of habit. So, if

we consider the necessary things, they don't include all the things that we have in our daily life. The 5% consciousness is enough to look after all the necessary and the unnecessary things of our daily life. The other 95 layers of consciousness are intended only for the really necessary things. Suppose while we are sleeping, is it not necessary that a consciousness should conduct our respiration? What happens when respiration stops the moment we sleep? The government should have trucks or lorries always going round the streets to take the bodies of those who have slept, take them away and bury them because the moment we go into sleep, the respiration will be stopped and our bodies are to be removed. We will not wake up once again from sleep. Then do you know what we do? We try to discover medicines not to sleep. And all through the night we go on discussing with each other, in order not to sleep. And I will ask you to see that I don't sleep, and you will ask me to see that you do not sleep, because sleep is death. This clearly proves that our respiration needs another layer of consciousness to protect the lungs from stopping and to see that the lungs are respiring while we are sleeping. Another layer is required to see that the heart is functioning even while we are sleeping. These two layers of consciousness, which are different from the 5% of the layers we know, are working even while we are awakened in the 5% consciousness. While we are awakened, we are not conscious of our respiration at all, because we think we have more important things to do. We aren't conscious of the heart-beat at all, because we have more important things – our business, our job, our wife and our love. So, they are more important than our respiration and heart-beat. Therefore, we are not

conscious at all of our respiration and heart-beat. We are conscious of the so called more important things. This is the second proof of the idiotic nature of our 5% consciousness.

A third layer of consciousness is, to see that we breathe in only oxygen and breathe out only carbon-di-oxide, because it knows that we don't know chemistry from our childhood. So, we require a separate consciousness - a chemistry consciousness which makes us take in only oxygen and give out only carbon-dioxide. Suppose, by mistake, we breathe out oxygen and by mistake we breathe in carbon-dioxide, within one respiration we get choked and we die. So, one separate layer of consciousness is required and it should be knowing chemistry perfectly. So, it knows the chemistry of the blood and production of our blood from our food. It knows the chemistry of our bones and gathers all the calcium and phosphorus from the food we eat and makes chemical experiments to construct our bones. If you go on counting like this, you will find that atleast 45 layers of consciousness are there in us, to see that the tissues in our body are constructed and to see that we are not dead when we are sleeping. So, the 5% and the 45% put together become 50% of the consciousness about which the human being is not conscious at all. Sometimes we are not conscious of even the 5% of the consciousness we have. For example, when we are thinking seriously about something, we do not remember that we are thinking, because we are engaged in thinking. That is a third group of the idiot nature of the 5% consciousness. So, by consciousness, we should

not mean only the consciousness we know. We have four different states of consciousness. One is, what we know during daytime. It can be called 'the Objective Consciousness.' The second is, what we call sleep and what we do not know at all, because we don't know what sleep is till now, because we are sleeping when there is sleep with us. Therefore we can't know what sleep is. Only when we wake up from sleep, then we can understand that previously we were sleeping, but there is no one on this earth who knows what sleep is. Suppose we try to conduct some experiments to know what sleep is. We calmly lie down on the bed and try to understand what sleep is. By the time when it comes to us, we will be ready to receive sleep. When it comes to us we forget to understand what it is, because we are already sleeping. Next morning we wake up and say, "Today let us try to experiment once again". We may experiment all through our life and strangely some day we die, but we cannot know what sleep is through this method.

But a consciousness is there in us which keeps our lungs respiring, which keeps our heart circulating the blood, which keeps the digestive system active in getting the food digested. Suppose the digestive system also wants to sleep when we are sleeping; by next morning our stomach will be a corpse and the doctor has to cut the stomach and throw it off. So, every organ has its own consciousness of working and all these layers are working in us. All the mineral kingdom is there in our body also. And the mineral consciousness is sleeping in us. The properties of minerals have a consciousness and it is awakening in us and similarly

the minerals of our earth also. Unless the mineral consciousness is awakened in the minerals, the minerals cannot have their properties; the sugar cannot be sweet to our tongue and the salt cannot be saline to our tongue. The sweetness of sugar is the sweet consciousness of the minerals in the sugar and the saline taste of the salt is the saline consciousness of the minerals in the salt. No one of these layers of consciousness has any sleep. They do not require any sleep, because they belong to the intelligences of a living being. They are called the intelligences of the Deva Kingdom. In Sanskrit, they are called Devas. In the Bible they are called the Angels and Arch-Angels at the Altar of God. But we have our fantastic ideas about the Angels in the Bible, apart from the ideas given by the authors of the Bible, because we do not know the science of the Bible. We know the Bible, only as Christians. We don't know the Bible according to the authors who have given it to us. The intelligences of nature are known to the ancient scientists and they know that there are Angels and Arch-angels working in the kingdom of God. They govern the properties of matter and so they govern the properties of the minerals also. They protect the chemical reactions in the minerals and they also protect the awakening of the minerals into the plant kingdom. Then a group of Arch-angels descends from the rays of the Sun. That group gathers an army of Angels, which we call the atoms of Chlorine.

Since the modern chemistry scientist does not know the Angels and Arch-angels, he thinks that the atoms are unconscious beings, having no intelligence at all, because

the intelligence of the 20th century scientist is very poor. It does not have the intelligence which is there with the authors of the Scriptures. So, we think that they are the Atoms of Chlorine, but in fact they are a group of Angels whom we do not know and whom we can call only atoms of Chlorine. They assume the green colour and they form one of the seven groups of the Angels who come down from the Sun's rays. They come down to help the mineral kingdom, to combine in the proper forms and to awaken into the plant kingdom. They stay with the plant in the form of what we call the green colour in the plants, which we call chlorophyll and we do not know them. Therefore, we call them chlorophyll. They continuously receive the Sun's rays for the plant. They invite the Arch-angels of water from the roots of the plant and the Arch-angels of air from the atmosphere. They make combinations to prepare the food, cooked for the plant. Similarly they help the plant kingdom to awaken into the animal kingdom when the animals begin to eat the plants. And they also help the animal kingdom to awaken into the human kingdom, when the human animal begins to eat the minerals, the plants and the animals totally, that is, when the human animal begins to eat all the three kingdoms. The plants eat only minerals, animals eat only plants and some animals eat animals. But the human being eats minerals, plants and animals. He is like the son-in-law of the creation of this Earth. He has all the privileges. Of course, he has also responsibilities but at first he cannot understand, because he is conscious of only 5% of his consciousness. So, we have in our fleet all the consciousness of the Arch-angels

called Devas working in the body to keep us living by protecting our respiration, circulation and heartbeat. So, we have the sleep state of consciousness, where the 95% of consciousness is awakened and the 5% of consciousness, which we know is absent there. That is what we call the consciousness of sleep. Then we have the consciousness of dream.

So, we know roughly three stages of our consciousness; sleep, dream, and awakened states. There is a fourth consciousness into which we are expected to evolve. The fourth consciousness is what is called the fourth way or the fourth state by the seers. After sometime we are expected to get our awakening into that fourth consciousness. We come to know of it after we have some discussion about the dream consciousness. The psychologist is trying very hard to tell us what dreams are and he is filling up thousands and thousands of pages in the books of dream psychology. Sigmund Freud has written thousands of pages. His disciples have written many thousands of pages. His rivals and his enemies have written many more thousands. The greatness of these books is, that after reading all these thousands of pages about dreams, we know only as much as we knew before reading these pages. This is because it is only a description of dreams and a discussion about the description. We have nothing to learn from them except wasting our time, because there is no point which we can utilize in any field of action, after reading these thousands and thousands of pages of psychologists.

But when we go to the Scriptures, we will understand what real psychology is, and we can imagine how the 21st century science of psychology will develop. When you are sleeping you get a dream and in your dream you will see many people. The scriptures question us, with what material these people in the dream are made up of. Of course, the psychologist has had no intelligence to make a question like this, till today. Of course, tomorrow he will grow intelligent to make this question, because this question contains the answer. The scriptures first question you if you know the material with which your body is made. You know the solids, liquids and gases in your body and you know the matter, force and consciousness in your body. But, do you know with what material the bodies are made in dreams? We have no answer, because if we say that it is with our consciousness or mind, we have to accept that we have a mind in sleep. So, the psychologist was forced to accept that there is a mind in sleep. And he has very recently begun to call it sub-consciousness. Before 78 years, there was no sub-consciousness to the psychologist at all. He never accepted that there was a sub-conscious mind, because the psychologist was not even sub-conscious and even now we know as much as we knew previously about the sub-conscious. But let us imagine what happens in dreams. Some-times you see, in a dream, a big feast going on in the street and thousands of people going in the street. With what material are these thousands of people made up of? Where do they exist while your dream is going on? How much volume of space does it require for them to stand? Then we are forced to think that there is a mental space, which is different from physical

space. But till now the psychologists have not come to a stage to accept this even we suggest this to them.

Just as there is light which we see with our eye, there is a light called mental light, which is different from the optical light we know. That is the original light, and the optic light we see is only a vibration and a reflection of that original light. Similarly the sound we hear with our ears is only a resounding of the original sound, a vibration of the original sound, which we can call the mental sound. Similarly we have a mental smell, a mental taste, a mental volume and all the mental dimensions; we have the mental space. That does not mean all the space exists in our mind, but it means that space exists in mind. Mind does not only mean our mind, but it means mind, which exists in space. The space we see is created by the mind in the space. This is mental space and a little of that mental space is there in us. It can create millions and millions of kilometers of space on the mental plane, different from the space around us. So, the mind in our dream creates as much space as is required enough to be occupied by the number of people in dream.

These are all a bit above our understanding, because our generation has not yet evolved enough to receive them readily. The children of the next generation will be a bit nearer to these truths and they will be receiving lessons about this education in schools, colleges and universities. In dream state in which we are working in dreams, there is one layer of consciousness which has nothing to do with the layer of our 5% consciousness. The dream consciousness is 10% when we compare it with 5%

we know, because it knows many more measures and instruments of measuring than our 5% conscious mind knows.

When we see the time in a watch, we can know certain calculations and if you say I will come within five minutes, we can have a rough understanding of 5 minutes with our mind, because our consciousness of time consists of only 5 or 6 items. That is the seconds and the minutes, the hours and the days and the months and the years. Beyond that, we do not want to make our mind enter into time. And into the sub-divisions of the seconds also, we do not like to enter, because it is a big headache to us. Headache means incapability of our head to receive it. The time which we have in a dream can be multiplied by hundred. Like that we can multiply all the measurements of time we know. By then, we have so many varieties of time which are calculated by us in our dream. And when we come back to awakening, we cannot understand those measurements at all. For example, when we are sleeping, if any one gives a prick with a pin, immediately we wake up within a fraction of a second. Within that fraction of a second, there will be a big story created in our dream. In the dream we will be walking in the street and suddenly we suspect that somebody is following us and when we look back there is somebody following us. Sometimes he may be a policeman or sometimes he may be a thief. When we are afraid of police in our conscious state, the fellow in the dream takes the dress of a policeman, and if we are afraid of a thief in the conscious state, the fellow in the dream takes the dress of a thief. The person in our dream is only

an actor, who is ready to take up any costume according to our fears and complexes. So, the person begins to walk behind us and we begin to walk faster to escape from him. When we look back, he also begins to walk faster. Then we begin to run, he begins to run. We run swiftly, he too runs swiftly. We see a bus. We want to catch the bus and get into the bus to escape from the thief, but the bus starts before we reach the halting point of the bus and moves away more quickly than we. Then we are running more and more quickly and we get a gasping of breath, because it is very difficult. And at that time, if there is a person not sleeping in our room, he sees us gasping while sleeping. Then we see that the person is also running and gasping. After a time we find that there is a big river on our way and we cannot run further. There is no road; that is a dead end of the road. Then we jump into a bush and we will have the prick of a spike. We feel the pain of it and we will get awakened. The dream starts after the pin prick and the dream ends with the sensation of pain of the pin-prick. It takes only a fraction of a second for us to receive the pain and get awakened from sleep. But within that fraction of a second, we have the story of two or three hours running.

See, we can imagine many different types of time in our dream. We know only one time. In our dream we have ten types of times, each is different from the other. One scale of time will be like Swiss Francs and another measurement of time will be like French Francs, another type of time will be like the Marks, another scale of time will be like the Belgium Francs and another will be like

the Dutch Marks. A fellow, an Indian like me, who comes out of the dream of Europe, will be having all types of money in his pocket and when he goes to the market to purchase something, he cannot know how to use it. The result is, he gives the money to the person in the market and asks him to take whatever he wants, and return the change according to the calculator; that is the intelligence of our consciousness after we wake up from a dream. So, the moment you are awakened, you are an Indian in a foreign country, though during sleep you may be a Swiss or a French. Suppose, suddenly there is news in the paper tomorrow that we are converting the time also into metric system of time and we are issuing watches for metric calculation of time. You should throw away all your watches in the river; purchase the metric watches for metric time. That is, one day is equal to hundred hours, one hour is hundred minutes, one minute is hundred seconds. We have the kilo-time. Then what will be our fate immediately? The same is the case with our relationship between the terms of our dream and our awakened consciousness. Now we have our sleep consciousness and dream consciousness, which are much bigger than our awakened consciousness, which are much bigger than our awakened consciousness which is only 5%. In your dream consciousness you can go into the past and you can speak to your grand father who was dead 5 years ago. While awakening, we can recollect our grand father, but we can't live with him. But, in our dream, we can not only live with him but can also eat bread with him and take him to the restaurant and have our pizza with him. So, we have many dimensions in dream, which are not there in our 5% consciousness. Our ignorance

of the consciousness of dream and sleep makes us imagine many many things, which are not there really. We have imagined our heaven and we have imagined our hell. We have imagined the details of our heaven and the details of our hell. The result is every religion has its own heaven and hell, and it is a big hell to understand, because it is all our ignorance and our nonsense, which is not there in the Scriptures.

In the scriptures, we find the words heaven and hell in a very different and scientific sense; but what we call heaven or what we call hell is only the hell of our ignorance. Similarly we created many stories about the life after death and we have our own impressions about the life after death. The result is sometimes we see our dear ones, who were dead, in our garden in the night and sometimes we see them in the temples and sometimes we see them in our dreams. It is true that we see them in our dreams but if we say that they are haunting around us in the house and the garden, it is only our imagination which haunts around us, and not at all the persons that were dead because they have already been busy with the next step of evolution. Nature is not a stupid to allow them to go round our garden and our kitchen. But, we make our own stupid stories about it.

I prepare a big glass plate with A, B, C, D around it and I will place a little peg on the glass plate and I will put my finger on it. I will ask you to put your finger also on it; close our eyes and the peg begins to move. It strikes some of the alphabets and you will make out a sentence of it and then you question "Who are you?" Then the person above our head answers, "I am William Shakespeare." Like

that you can get Milton, you can get Isaac Newton, you can get Darwin, many of the great people of the past. They have dictated volumes and volumes to those people who are turning the planchette; now we have those volumes printed also. We are very sorry for the lack of commonsense of occidental mind to believe that they are the transmitting messages from Shakespeare and Milton, because Shakespeare might have taken thousands and thousands of stages of evolution after he had left the body of Shakespeare. How can he know that we call him upon the planchette to wait for so many hundreds of years for Krishnamacharya? So see, how many volumes of idiotic thinking we have about the levels of consciousness. Sometimes we are also called scientists for doing such experiments. Some people call them spiritists and some people call themselves theosophists.

Unfortunately, theosophy is something, which is quite different and pure. These pseudo-theosophists spoil the name of theosophy. Our ignorance about these levels of consciousness makes us create our own hells like this. But the fact is, there are many many layers of consciousness within ourselves, which one should investigate carefully and scientifically. Only then one must go into those darker regions, only with the light given to us by God. If we enter into the darkness without taking a light in our hand, we stumble and fall into illusions. Sometimes we may not return to our consciousness any more without that light. So, we should be careful to carry the light given by the Lord in our hands. The light given by our Lord is what we call commonsense. Nothing is more holy and nothing

is more real than our commonsense. That which is not satisfactory to the commonsense should never be believed as valid, and we should not be hasty in denying things that they are false and wrong, but we have no business to believe everything as right before we understand. Carry the light of commonsense in your hand. Open your eyes and keep your ears open without any limitations, with an openness of mind. In the language of Jesus Christ, *'those who have eyes to see and ears to hear, can see and hear'*. That is the method of seeking the truth of the layers of your consciousness.

Then you will come to know the truth of all the layers of consciousness in you, that is, the 95% layers to which you have been sleeping so far. Some of these layers are in your sleep. Some of these layers are in your dream. Five of these layers are in your awakened consciousness. And many are there in the fourth state. It is into this fourth state that we are expected to enter. It is this fourth state which is called the heaven. It is called the kingdom of God, into which we are expected to enter. And the last step of the threshold is very very difficult to get up. There are seven steps into the temple of the Lord and the seventh step is very very slippery. It is wet with our emotion, always damp and it is never dry, because we have our emotional life always creating the moisture around it. And there is a thick layer of moss upon that step. So, if you place your foot on the step without being careful, what happens is, the moment you press your foot upon it and try to lift the other foot with all your weight, the first foot slips off from the step. You will fall down, striking your tooth against

the step. On each fall you will lose one tooth, that is, one birth. So, the step is very very slippery. It is full of our suppositions and beautiful sweet stories about our heaven, our earth, our hell, also about the angels, God and about the life after death. So, if you place your foot correctly and fully upon the step and hold in your hand the rod, that is there to the doorway of the Lord, then you will not slip. Then you can lift the other foot also and put it on the seventh step. The rod, which is there to the door-way of the Lord, is what we call the rod of the law, that is, what we call nature around us.

Observe nature carefully how it transmits its own law to you every minute, how the seed germinates into the tree and how you have the seed nature in you to become your own tree, how the flower is being pollinated into a fruit and how you are to pollinate yourself into a child. Pollinate, that is, fertilize to have the body of your next generation in the form of your child, and how you should keep your purity just as the flower keeps its purity, and observe all the workings of nature, how the flower is pure by its monogamy. When once the flower is fertilized, it never allows to be fertilized a second time. That is the purity of nature. That is why we call nature, 'Virgin Mother'. Try to understand it. Try to receive the law that is governing nature. See, how the sunrise and the sunset work upon your consciousness and then learn how to behave in this world. That is what is meant by holding the rod of the Lord's temple carefully. Then you will not slip. Then you will not receive any blows. Then only you will not lose your tooth. Then we enter the Sanctum Sanctorum of the Lord, which is called the fourth state of our consciousness.

How will be the experience of the fourth state? Is it like our sleep? Yes, exactly. The mind and the senses are sleeping, but not exactly like the sleep we know, because we are awake and we know how we are. In our sleep we do not know how we are. But in the fourth state, we are in the awakened state and our mind is completely in sleep and our senses are merged in it. Will it be like the dream state? Yes, exactly. We have all the splendour and the beauty of the dream, but the difference is, it will be only a sweet dream and not a nightmare. The dream we know may be sweet or horrible because we have no mastery over our dream. Sometimes, we scream out like an animal and get awakened from the dream and disturb the people in the other room also, because we got a nightmare.

Suppose, in a dream, we have lost all our money in a carnival and commit suicide. In the middle, can we ask the dream to create a dream where we are rich and we have earned millions and millions of dollars, so that we may not commit suicide? We cannot dictate our own terms to our dream. But in the fourth state, it is a dream which you can direct and which is directed through you. Time stops to exist to you with all the different scales of time that are found in sleep, in dream and awakened consciousness. You will exist and your dream will exist. But it is as real as your awakened state and even more real than your awakened state, and you may not believe if I say like this. I will give you an example for it. But if I give you an example, how can you know it? It is as good as speaking about the taste of sugar, to the specialist of sugar technology about whom you were speaking in the beginning. But you know it, because you have experienced

it previously. The only difference is you are not conscious of it. I am conscious of it because those who know made me conscious of that fourth state that you are experiencing. Now I will make you understand what that state is.

Suppose there is a beautiful musical concert arranged here as the programme in the house of our Madam, our hostess. You are all attending the music. Suppose Madam comes and says, "Krishnamacharya, there is a music programme here, you can also attend". Then I say, "Madam, I have to take the train at six. It is fifteen minutes to four now and if you don't mind if I get away from the music concert in the middle, I can attend and enjoy the music for sometime. When it is time for train, I shall get up and go away because I have to go to Liege in Belgium, present myself there tomorrow morning where friends will be waiting for me at Liege and then take a car to London." The Madam says, "OK". I will go and sit down in the musical concert. But when I get up from music and when I come out from the room, it is 8:30 in the night. What has happened? Why didn't I leave the place at the right time to catch the train? It is because my mind was sleeping, if so how could I get out of that state? Because the musician stopped singing. I came to my normal consciousness, which is our 5% consciousness. Then I came to understand that I had missed the train. Then how is it that I didn't remember that the next day people would be waiting for me at Liege to go to London. It is very bad to neglect like that. But the answer is I am not responsible.

When my mind is sleeping, how can I remember tomorrow's programme? Because the mind is removed in

which the programme exists. When the mind is removed, the programme is also removed, just as every thing we know is removed.

Suppose I have a degree M.A.Ph.D. It is called M.A., Master of Arts and Ph.D., i.e., Doctor of Philosophy. The university has given me a very high degree. When I am sleeping, does that degree apply to me? I do not know even A,B,C,D. While sleeping, I don't have a diploma. Everyone is deprived of his diploma. So, the programme was not there with my mind. Was I sleeping during music? I was not sleeping, because I was enjoying music. Suppose a person is sleeping here while the music concert is going on. Can he enjoy music? Sometimes he can spoil the music also, if he has a sound sleep. Sound sleep, that is, sleep with sound. Like that, the musician may sometimes get disturbed and stop the music. That is the only possibility, but the person sleeping cannot enjoy music. I am not sleeping because I am enjoying music. My mind is sleeping because my programme is not there, everything is just wiped out of the mind. And my eyes are not working because I am not looking at the musician, though I have opened my eyes, because I am enjoying music. Some people will be looking at the musician and making fun of him while the musical concert is going on, that is, because they are not enjoying music. They are only listening to music. Enjoying music is different from doing something with music. Suppose the musician has a big button or a pimple on the face. When I sit before him in the concert, while he is singing, suppose I say like this, "My friend, look at that button?". Does that mean I am enjoying music? Not at all. It means I am a perfect idiot towards music.

Enjoying music is something different from giving the presence of our dirty physical body to the musical concert. We can throw our physical body in the hall and we can be existing with the button of the musician instead of music. The result is, all the others are enjoying music, whereas we are existing at the button of the musician. So, when we are really enjoying music in its true sense, our mind is sleeping, our intellect is sleeping. The intellect, which is like a monkey, can look at the button of the musician. The monkey is sleeping, the dog is sleeping, the cat is sleeping and all the animals in us are sleeping. The eyes are opened, but the eyes are not looking at the face of the musician, because the mind is not there. The ears are not listening to the sound of the music, because the mind is not there. They have established a connection of the wire from the musician to us. There are people who listen to the sound of music without listening to music. They cannot enjoy music, though they are listening to music. They cannot enjoy music, though they are listening to the sound of music. The result is when there is beautiful sound of musical notes, I will say, 'This is the 24th note of the 46th sub-note'. That means I am a perfect idiot at music, because I remember the arithmetics of music. Therefore, I have no music. I know only the anatomy or the skeleton of music but not the orchestral symphony of music i.e., the flesh and blood of music.

What happens if the husband remembers his wife only as a skeleton? There is only skeleton and no wife. Similarly the fellow who has the arithmetics of music, has no music at all. But enjoying music means we forget ourselves, our intelligence, our logic, our thinking and our mind. All these

animals are sleeping. We are awakened only to music. We are not awakened to the musician. We are not awakened to ourselves. Suppose I try to remember myself that I am listening to music all the time, all the two or three hours when the music is going on, there is no music at all to me. It is just like our remembering that we are sleeping all through the night. That means we have not slept in the night at all. What happens when we want to observe all through the night that we are sleeping? That means we are patients of utter insomnia. So, all the animals are sleeping. The human animal that wants to remember himself is also sleeping. I do not remember the name of the musician, because I am enjoying music. Otherwise do you know what I do? While all are enjoying music, I will say like this, "*Bete noire*." That means, I will never allow you also to enjoy music and my presence in the hall will be like the presence of an ulcer to everyone. So, I do not remember the name of the musician. I do not remember my name. What happens if I remember my name all through the music performance? I do not remember the name of even my sweet wife because there is no music if I remember her name. All these things disappear. The totality of the mind sleeps and I am awakened to music. That is called the example of the Fourth State.

Those who follow the yogic discipline will learn how to enter and make a masterly approach into the fourth way and how to live in the Fourth State of Consciousness. They can make their life continuous in the fourth way and they conduct all the activity of their daily life including their professional activity, domestic activity, religious activity, their financial and all the activities. All these things they

can conduct in the consciousness of the fourth way. Those are called the Masters of their own existence and to them there is no sorrow or joy. There is only the experience which is sweetness, and for them there is no fear, complex, jealousy, nothing to suffer. There is only one continuous stream of existence of consciousness. That is what is called the peace. It is all positivism of consciousness. Towards this end nature is driving us and the evolution is taking us to that end. To be born as a human being on this earth is a great opportunity because we are given the opportunity to enjoy this fourth state and live in that fourth state of consciousness. And we are given the apparatus and the mechanism to live in that consciousness. Remember that the human birth is the only birth where we are given this consciousness. This mechanism is not given to the animal, the plant and the mineral kingdoms. It is given only to the human being and so we should be wise to remember that it is a great opportunity to be born as a human being, instead of thinking that it is a great privilege.

When we think that human birth is a privilege, we have to live only as a human beast without using the opportunities given to us. But when we know that it is a great opportunity and not a privilege, we begin to avail ourselves totally of the opportunity given by nature, and live in the kingdom of God as one of His followers. This is the goal of the evolution of consciousness. Everyone of us should try to know how to enter the kingdom of God. I am very happy to know that you are all on the way, because most of you are Yoga students. I once again thank our hostess for giving us this opportunity to transmit this wisdom from person

to person. I wish you all a happy evolution into the kingdom of God.

The eight-fold yoga path of Patanjali gives us a skillful and easy way of approaching the path. If we follow the discipline given in the Patanjali Yoga in a scientific and skillful way, not to apply the rules roughly upon our mind, but to know the artistic nature of Patanjali's concept, under the guidance of a skillful, artistic and experienced Guru, then very easily and within a very short time, we will be able to live in the 100% consciousness, that is given to the human birth as a sacred gift by God.

*Question : Then should we find the Guru ?*

*Ans :* No. The one truth which never fails is, the moment we make our mind ready in its true sense, the very next moment the real Guru will be with us, because it is a fact that the Guru comes to us and we can never go to the Guru. Always the Guru knows us and He knows the time when to come to us. He never waits even for a moment or a second when we are fit. It is only our fitness that brings the Guru to us, and this is a truth, which is a promise of the scriptures. It is a truth, which many earnest seekers know, and it is a truth which I personally know in my life. So, our Guru comes to us directly. He gives us the method and makes us transform. Our law is our sincerity and the spirit of offering of our total activity and all our interests at the feet of the Guru.

*Question : How can we see that the mind does not interfere?*

*How can we see that the mind does not appear again?*

**Ans :** As long as we are conscious of the mind, so long it appears. Our mind is only a small hole on the background of a higher mind. What we know as mind is only a little window and the background is the real consciousness. And we are trained to see only through the window. The more we try to avoid the window, the more we will be thinking of the window. So, we should find out a method. When we are thinking something else, then the mind disappears. That something should be in such a way that it does not allow the conscious mind to interfere. I will further explain in the next lecture.

*Thank You.*

\* \* \*

# The Power of Habit

Ladies and gentlemen, I am asked to speak about *'The Power of Habit'*. I think, this is not the first time for me to speak on this subject, in the occident. Many times at many places I have been asked to speak, and therefore I understand better what habit is, because it has almost become a habit for me to speak on this subject. But at the same time it is an important subject as we just care very little to understand what habit is. There is much more to know and make better use of it what we call 'Habit'.

There is no one in this world who is not habituated to many things, good and bad. But he is wise who tries to understand what it is. And he is wiser who tries to make better use of the power of habit. In this sense, it is a very valuable subject to speak and try to understand. To a spiritualist everything is important. To a student of nature who wants to be a devotee of creation, there is nothing that is less important, and we try to pay more attention to the subject 'Habit'. We know vaguely what habit is because we have our own habits. And we wonder how habit wields its influence upon us, if we just observe a few things.

I wonder how I could appreciate strong coffee before I was habituated to coffee. Many times I tried to offer

coffee to a friend who was not habituated to coffee. He tasted it and said, "In what way is it better than milk?" I had no answer. He said, "I am habituated to take milk with sugar in the morning, and in what way is the coffee more tasteful?" Another friend said, "I am habituated to take a table spoonful of honey in the morning, now if I attempt to take some strong coffee offered by you, I feel like vomiting." That is what he said. Of course, I had no reason to contradict what he said, because even after 50 years of the habituated mind to coffee, I still feel that honey is better than coffee in its taste. I have no right to deny that sugar with milk is more tasty than coffee.

So, I try to understand that there are two types of tastes. One is natural taste and the other is cultured taste. If we try the two things with a newly born child, we can understand the truth of it. You touch the tongue of a newly born child with honey, and observe its face and expression. Then give a touch with strong coffee and then observe the expressions of its face. I think the first example gives an expression of expansion, whereas the second example gives an expression of contraction of face muscles and nerves.

Of course, the expansion and the contraction of the face muscles are only symbolic of something which is more subtle, just like the features of laughing and weeping. What we call laugh manifests itself on the face in the form of the expansion of the muscles and the skin and the nerves. But in fact, the physical expansion is not what takes place in the person. It's only a symbolic expression of what happens in him. Similarly with weeping. If a person weeps there is a peculiar contraction of the nerves and the muscles,

and the glands are at work. But it is not what happens in the person. Something happens in the person which produces these changes in the nerves, the muscles and the glands. The nerves, the muscles and the glands are of the physical plane, whereas laughing or weeping is of the astral or the mental plane. Laugh takes place on the mental plane, but laugh finds its expression on the physical plane.

So, we have the symbols of laughing and weeping, which represent the expansion of laughing and the contraction of weeping. Expansion of what and contraction of what? Try to answer the question to yourself. We can say 'Self-expansion and Self-contraction', because the expansion of mind is also symbolic and it is not the beginning, and the contraction of the mind is also symbolic. The person expands and the person contracts when he laughs and when he weeps. The expression of life is natural when there is expansion and it is unnatural when there is contraction.

We can symbolically express that expansion and contraction correspond with what we call life and death. Atleast we can understand that a person is happy when he is expanding and he is unhappy when he is contracting. This is because a person wants to be happy and he does not want to be unhappy. The natural preference of a person to be happy indicates that what he calls happiness, corresponds with expansion and he prefers to have it. What he calls unhappiness corresponds with contraction and he naturally prefers not to have it. Everyone of us wants to be happy and we try to avoid unhappiness. Directly it indicates that happiness is natural and unhappiness is unnatural.

If we observe the face of a newly born child when its tongue is touched with coffee, we find an expression of contraction in the face and when honey is touched we find an expression of expansion. This unfailingly proves that neither the touch of honey nor the touch of coffee is totally a conditioned reflex. It is not a conditioned reflex, there is something else in it. And the difference is more absolute than it appears to be. We have to accept that the child desires to have a touch of honey and disdains to have a touch of coffee. And yet, a person like me craves for coffee. I feel very much happy when I find good coffee. This happiness which is cultivated, is quite different from the happiness that the child shows. So we can very easily understand the power of habit.

Habit controls the mind in such a way that through slow degrees it forces the mind to accept that it is happiness. The same thing we have to accept about alcoholism, narcotism, etc. No doubt, alcohol makes people happy, no one can deny it. But this happiness is a force of habit, or what the habit makes us call it happiness. In our regional language Telugu, there is a saying by a great poet. It runs like this, "Repeat, Repeat, your music is better". That is, the more you repeat, the better musician you will be. "Eat repeatedly a bitter leaf, bitter thing grows sweet." That is, if you eat for the first time something which is bitter, it is too bitter to you. If you eat for a second time it is less bitter, a third time it is less bitter, after 10 years it is sweet. That is what the poet describes. I think there is much truth in what he says.

I use a substance called nut-powder and it is too bitter to eat. Even after 40 years of habit, I still remember that

it is bitter, but still I feel it sweet when I chew it. I know how bitter it was when I first made Ruth taste it. She tasted it and she might have thought that I was a fool to make her taste it. But I made her taste it a second time, it was less bitter. After 3 or 4 years of acquaintance with me, now she finds it sweet. And daily after lunch she herself prefers to take some part of it and chew it. So, that is what is called the force of habit.

And about habit we need not speak only of negative habits, we can speak also of positive habits. Those, who have positive habits, can never deviate from their habits. That is why Patanjali advises us that it is not enough if you understand what is good, because if you take a balance and if you put understanding on one side, still it is heavy on the other side. So, we understand many good things, but still we feel like doing what we do previously. So, if some one says that understanding good things is helpful, we have to accept that it is not at all helpful. Knowing good things, still the balance is like that, there is something more weighty here. I know Shakespeare, I know Milton, I know Shelley, Keats and I know the Old Testament and the Gospel. I know many of the scriptures, but still I take coffee.

So all these holy books, about which I talked, are less weighty when they are there in the balance. There is something in me which is more powerful than the holy book, something more powerful than the Holy Ghost himself. So the Bible is not able to lift it up. The Lord God is not able to lift it up. The something is true with anyone of you also, not only myself. If anyone of you

has these things more weighty, I am searching for you because I want to follow you. Let me discover you and find out who you are, I want to follow your footsteps. Till now I could not find your address. And then let us try to add here one more weight, **Reasoning**. Still it is like that.

Not less than 100 doctors proved that coffee was not good to my health. They could give out the best reasons why it was not good to me. They could analyse the situation of my kidneys and my bladder and they could convince me that it was not good. Still you find the same thing. I know that it is not good to my health. I am medically convinced that it is not good, scientifically convinced, rationalistically convinced, add rationalism. But still there is something which makes me love coffee because I know coffee loves me so much. I am faithful to coffee and coffee is faithful to me; no one could come in between these great fellows. This is the power of habit. Can you tell me what makes the balance weigh this side, more this side? If you have an effective method, you please tell me and let me share.

*Question : Apart from cutting off your head, you can create a stronger habit.*

*Ans :* That's it. Exactly. Only two people could advise me this till now, one is Patanjali and the second yourself.

*Question : I read it from Patanjali.*

*Ans :* Here, what I have is habit. So Patanjali advises us, you have to practise yoga. How? Is it to practise a set of asanas, standing on the head or practising yoga more and more like this or going into the forests and practising yoga

with the wild beasts? No, He says, you have the habit of the five senses and the habit of the mind that is behaving through the five senses, and the outer world attacking your mind from five sides. That is your sight, your hearing, your smell, your taste and your touch. The objects of these five senses present themselves to your mind through your senses, but the objects are not bad, the senses are not bad, the mind is not bad. They are all the gifts of nature and they are sacred and noble.

But an activity is going on, which we can call 'Reaction', 'reaction to the environment.' Whereas you are expected to have action, you have only reaction to the environment. When you are in the presence of others, you are behaving in terms of others' presence, this is conditioned by others' presence. When you are with Rudolf, you are behaving in terms of Rudolf, when you are with Robert you are behaving in terms of Robert. When you are reacting to light, you are in terms of behaviour with light. But where is your natural behaviour? When do you behave like yourself? There is no opportunity because you are reacting to one of the five senses as long as you are awake. So, you are behaving in terms of any one of the five senses, you are not behaving like yourself. There was no occasion on which you expressed yourself, as yourself. This is what has become a habit with you. Now you have to neutralise this habit.

How are you to do it? How are you to suspend the reaction you have? When once you suspend the reaction, you are there as yourself, quite natural. But how to suspend it? You should find yourself leisurely to talk to yourself.

Now if you try to fight out the reaction, you are adding to the reaction, it is no use. A gentleman wanted to start a new political party to teach the people that the world was suffering from too many political parties. He wanted to prove us the evils of too many political parties, so he is trying to start a new party. He is only adding to the already existing nuisance.

There is no use of opposing the reaction; no use of trying to fight out the reaction. If I think I should not react, I begin to react to the idea that 'I should not react'. Without this idea it was better, because one idea of reaction had been less previously. So Patanjali says, "Don't oppose the ideas you have, but try to have an idea which possesses you completely, which possesses your mind and senses completely, so that all this activity becomes null." So, you have to create a new centre of force. And you have to create a new activity, which is all positive; then the existing activity of reaction stops. Do you know how to do it? There is a specific, scientific process to follow. And it is what is called '**yoga**'. That is what Patanjali says. Unfortunately, the word yoga is used more frequently in the occident nowadays.

A person may teach you about 50 asanas and some quantity of respiration to be stored in your lungs for sometime and teaches you some self-smothering in the name of pranayama, and then he calls the whole process yoga. Everyone has his own yoga to teach you, whereas there is only '*one yoga*' in the world in its scientific sense. Patanjali advises us for the first time, that 'you should neutralise the habit by practising a habit'. He advised you

exactly as our friend Robert advised us. 'Practise another habit'. He said, "repeat, practise repetition". That is what Patanjali advised.

We see, a musician repeats a line 10 times or 20 times as he sings it. An ordinary intellectual, who is not evolved enough to be a good listener of music, wonders why the musician repeats so many times, sometimes he finds it meaningless. Are we deaf? Why should he repeat the line so many times? He does not find so much significance, because he is not evolved enough to listen to music. It is not for the meaning of the sentence that the musician repeats. Repetition has a different impact. Understanding is different from the effect we receive from repetition.

If you teach a few lessons from the Gospel, I can very easily understand them much more easily than I understand a mathematical problem, because in the sentence of the Gospel there are no problems. If you say, "Love thy neighbour as thyself", I can very easily understand it, there is nothing difficult in it for me to understand it. Whereas the difficulty lies in making myself better. I am not very much interested to make myself better, because I want to possess better things. I am interested in having better things instead of becoming better. This essential foolishness makes me not understand the simplicity of the Gospel. See, I do not understand the peculiarity of the logic, when I love more to possess better things than make myself better. That is why I find the sentence of the Gospel very simple. No doubt it is very simple, because I am applying a wrong instrument to it.

Understanding is not the thing that is to be applied to the sentence of the Gospel. If there is mathematical problem, then understanding is the thing required. So I find it very easy. But if my father asked me to repeat the Gospel sentence daily, I was foolish to think that my father was a fool, because I did not understand what he wanted. He repeated it life long and he had its impact, because I could not convince him that 'Understanding is more important than living'. He was eating better food and when I tried to convince him that 'understanding is better than habit', he was never convinced. So, a sentence of the Gospel is simpler than a mathematical problem. Whereas there is something to practise in the sentence of the Gospel, in the mathematical problem there is only something to understand and not to practise. That is the difference.

Patanjali asks us to begin to do something and repeat. I can ask him, 'Anything?' Patanjali says, "Yes". Can I ask him even coffee? He says, "Yes. Try to repeat coffee with veneration, then I begin to understand the force of repetition. Repeat the idea that you should become better. That is what Patanjali advises us. "Have a better taste to live a better life. Choose for yourself what is better. You need not allow anyone to advise you. It is enough if you want to be better. Then you repeat what I say," He says, "Observe the movement of your respiration. There is nothing to understand here. But do it for five minutes, there is nothing to understand, but do it". Do it for 10 days. There is nothing to understand, but there is something which you taste. And do it for one month, you know the taste of something which others do not know. Then begin to make

your respiration uniform. Begin to breathe slow, soft and uniform. Do it for 5 minutes a day, you have nothing to understand in it, but after one month or two months you find something to taste or experience. And then utter your own voice and begin to listen to it. We are uttering so many things while we are speaking to each other, but we are not listening to our own voice. We are expected to utter our own voice and listen to it. Practise it for 5 minutes a day, there is nothing for you to understand in it. After one month, you will experience something.

Now you have a repetition of 3 items, that is, you are observing the movements of your respiration, and you are making your respiration uniform and then you are uttering your own voice and listening to it by uttering the sacred word 'OM'. So for 5 minutes you are practising uttering OM and listening to it. After 5 or 6 months of spending 15 minutes a day, that is five minutes to each of these three items, you will find something which others do not. That is, you will find that this is coming nearer and nearer. And finally it comes to balance, because you have placed here also a habit. Instead of having habit on one side and all other damn things like understanding, knowledge, reasoning, rationalism on the other side, you have placed habit this side also. And gradually it begins to balance.

See, I doubt you were Patanjali in your previous birth because you could give the ready answer. So you have to repeat this at the same time everyday, same hour and same minute and the same place. Then you are using a habit to neutralise other habits. This is one example of the power of habit. I think there is one incident in the

life of Sri Rama Krishna Paramahansa, which some of you may be knowing. There was an addict of crude opium who came to him once and he had been trying to get out of the habit for a very long time which he was not able to do. He has seen many masters and mahatmas, many swamijis and semi-swamijis, and yoga teachers and political leaders, etc., etc.

He came to Sri Rama Krishna Paramahansa and said, "Can you make me free from this habit?" Then he smiled and said, "I too have habits like you, but don't think of coming out of the habit. I will take the responsibility of bringing you out of your habit. Do not try to fight out, leave it to itself. But just do what I say, daily. You take a little balance used in India to weigh gold with some seeds. There is what is called the jeweller's balance with which the jeweller weighs gold and jewels". Rama Krishna asked the fellow to purchase one such balance and bring it.

So, the next day he brought it and then he said, "Bring one lump of chalk. Not chalk piece but there are lumps of chalk, calcium carbonate." He brought it. And then He asked, "You weigh the opium you eat with the chalk on one side and the dosage of opium you eat daily on the other side. And then have this lump of chalk with you daily. Daily eat your opium after weighing with this. Just do it daily. In the meanwhile, I take the responsibility of your stopping opium. And you count the number of days that take before you stop opium. How? Everyday after eating your opium, you take your lump of chalk and make another mark, third day third mark. But go on eating opium weighing with that lump of chalk."

So, he was doing it, after 20 or 25 days he found that the lump of chalk being decreased, gradually it was being exhausted, getting smaller and smaller. But the fellow was able to maintain himself with the reducing quantity of opium day by day. After 25 days, he could find that he was reducing the quantity of opium. Then he could understand what his Master did. And he got encouraged and he continued. Finally, he had only a little bit of chalk with which, after opium, he has drawn the line and stopped it. Then he came to the Master and said, "I stopped it. Then he came to the Master and said, "I stopped opium." The Master smiled and said, "Better talk of something else instead of opium." Because if we talk about opium too much and say that we have stopped it and we have stopped it, that means we are meditating upon opium once again. Someday the fellow may enter the habit once again. So he said, "Talk of something else." That is why Patanjali says, "Repeat something else."

Cultivate a habit of trying to neutralise a habit. That is what the masters say. And in fact, there are many habits in us that are inevitable. Our brother Rudolph has taken me to the bank today and the bank officer asked me to give a specimen signature. Why is the signature the same always? It is habit. If we don't have the help of the habit, how can we have what we say, signature? If we do two signatures in two different ways like this, the bank officer asks us to get out. We cannot have a cheque cashed. No one accepts any papers from us if we have no signature. So, what we call signature is nothing but habit. What we call handwriting is nothing but habit. But these are necessary habits, they are required. And we should

understand the difference between positive and negative habits. We should use the power of habit to neutralise the negative habits. In fact, positive habits have more power upon us than negative habits, because nature is essentially positive.

I will give you a little example. One person goes to Vatican city and stays for one month, every year. He sits there daily in meditation and after the month is complete he comes back again and joins his job. Another person, a Jew, goes to Jerusalem once in a year, and about 3 hours a day he sits there at the Sinagogue. After a month he comes back and does his business. Another yoga student goes to the Himalayas every year in the same month, for example, in December and he stays for one month doing some practices with his Master. And there is a fourth fellow who goes on drinking scotch whisky day and night and he cannot do anything if he stops it. There is another person who takes that much of opium everyday in the night. He cannot sleep if there is no opium. Another person drinks about 3 litres of coffee in the day, that is Krishnamacharya.

You bring these six fellows and shut them in a prison, give the fellows good food and good healthy drink and if they want good music give them music also and provide them with a good library of many types of books. Let them have a good garden and a good valley. But shut these fellows and let them not go to Vatican or Jerusalem or the Himalayas and shut these fellows away from their bottles, their opium and their coffee. See what happens.

This fellow begins to think, "This morning they will be opening the gates and I would have been there in the

Vatican city listening to the church bells and now it is 8 o'clock, the music will be going on there. I would have attended the opera and I would have lighted there in the place before the pope's residence, the Swiss gardens, etc. He is thinking about it, first day. The second day, again he is thinking. After ten days, what happens? He can have a better view of his experiences with the Vatican. He will have a continuous vision of his own going there. His imagination becomes clearer and clearer and he begins to live in his own world better.

Same is with the second fellow, the jew. He will have a clearer memory of Jerusalem than when he physically visited. The other fellow will have a better conversation with his Guru in the Himalayas, because now he has everything in his vision. Day after day, he is drawn more and more towards what he wants. He creates his own world in which he begins to live. And after 10 or 15 days, he never cares to know that he is away from his holy place because in fact, he is never away from it. At first, he was foolish to believe that he was away when he was physically away. But gradually he could recognise that he was not away. That is what happens to these fellows.

And what about the other fellows? They suffer a hell on the first day. They feel that they are dying and the coffee fellow will have a terrible headache and a constipation. The opium fellow will have a pulling of all the nerves in the body. The alcohol fellow will have a terrible trembling of the whole body. So, each one has his own inferno, his own hell-fire into which he falls in his Shirshasana. The second day, he has his suffering but it is less. The third

day, he suffers but it is less. After 10 days, they are otherwise engaged in some reading or some writing or some observation.

The fellow never cares for what has been lost, because his habit becomes less and less powerful, and it fails to wield an influence upon him. It begins to lose its grip upon the person. Whereas to these persons, it becomes more and more. That is what happens when the positive habit and the negative habit are controlled. So positive habits have a greater control over man than negative habits. This is because nature is essentially progressive and positive. It wants to make us better. That is what the process of evolution proves us.

The scientists prove that the living beings get better and better forms through evolution, not worse forms. So too the spiritualists prove that the evolution of consciousness is making man better and better. Though the surface mind is worse again, the progress of the consciousness towards the Soul is always there. It catches hold of the personality after sometime, after some rebirths. The human birth will be possessed by the process of the positive change of nature. And some day he begins to retrace his own path, and the mind, the senses begin to follow the soul. Until then, nature gives us births and deaths because it has to create new opportunities for us again and again when we fail. When once we get at the Soul Consciousness, the force of habit begins to help the other way.

Here also, Patanjali gives us a good example. We have the five senses, the objects of senses and the mind that receives the impressions of the objects of the senses, but

we are there at this centre and we are not affected by any one of these things. The mind and the senses, put together, from the negative 'I am' that is the lower personality, what we can call the lower human being, whereas the higher human being in you who is called the 'Lord' is there as 'Yourself' within. And this whole thing negative 'I am' is one principle that is living in you. The positive 'I am' is the other thing that is in you. And generally habits belong to the negative 'I am,' you should make a habit to make an approach to the positive 'I am.' When you make such a progress with the help of something which attracts you, like good music or painting or poetry or the company of a person whatever begins to help you, you take advantage of it. Sometimes it may be a good book also. And then repeat, begin to practise what is given to you.

You will have the fulcrum principle in you and as long as you are existing in the negative 'I am', you are like a person walking against the fulcrum on the balance. Every step you take will be burdensome, you have to walk against gravity, because your habits make you gravitate again to themselves. Once again you are trying to come out of your habits; once again you are coming and slipping back. But when you reach this point, you are safe. And when you cross that point, the balance swings in the opposite direction and the force of your habit helps you to take your progress in the required direction.

The same force of habit worked against you previously, but here, the force of habit is for you, it is favourable. The same thing helps you after a certain stage. Your incidents of your daily life will help you to reach your soul

consciousness, when once you begin to repeat some good thing daily, if you begin to repeat the right yoga practice instead of trying to understand what yoga is. Even though you study the yogic literature of the whole world for 50 years and try to compare the books of one author with the other, you will be no better than a great scholar of yogic literature, you will know everything only to die with all the details. In such a stage, the scriptures compare the scholar to a donkey that is carrying bags of sugar. That is, the donkey knows only the weight and not the sweetness. So, a great scholar of yogic literature who begins to study all books on yoga in the world, tries to compare the values of two authors and three authors, he lives like a donkey carrying bags of sugar and he dies with them.

So, Patanjali advises us not to try to understand what yoga is, begin to practise what is given as instructions. That is why in the first aphorism he warns us that it is only an instruction and not a philosophy. Suppose when I am hungry you serve me food and ask me to eat. Instead of eating if I ask you what happens when I eat, and if I decide that I should not eat until I understand what happens after eating, the result is inevitable death. Same is the fate with the fellow who tries to understand what yoga is. Yoga is not a philosophy, it is not a discourse. It is a course to practise. There is much to practise and very little to understand in it. So when you begin to practise daily and make a systematic repetition you will progress in such a way that after certain time your daily incidents and the presence of your friends and relatives and family members, and your attitude towards them, are the only things that

help you to progress. That is why yoga is expected to be inevitable to a house-holder after a certain time, because yoga practice is not complete unless one is a good house-holder.

Force of habit helps you; your very nature takes a basic change. What we call individuality is only a force of habit, but it is of a deeper nature. What we call the personality is a force of habit. Everyone has his own personality different from another. And it is only due to constant practice in a particular direction that character shapes itself and the tradition of a family takes its own shape. The characteristic traits of a nation take shape. The characteristics of a particular family, take shape.

Now let your life take a direction producing an activity, self-prescribed. It rectifies all the oddities of our temperament and character. Instead of fighting out habit and fighting out the oddities and inequalities of the temperament and trying to waste our time and energy, you begin to make a new practice which leads your life in a better direction. Then the activity of the whole family will be directed. If you go to a backward country like India and observe what we call the traditional family, you will find some impossible things. You will find families where all the members of the family are in one direction and one attitude of life. No doubt they are less individualistic and they are less rationalistic and less intellectuals, but they are muscular enough to live happily. The kingdom of happiness which we can call the kingdom of God is theirs and no one can come on the way of their happiness. There are people who live happily, continuously. If anyone thinks

that something else is more valuable than happiness, we have to pity the logic of the poor fellow.

It is the power of habit applied to a whole family that makes a happy family of a husband and his wife living happily and rejoicing the company of their children, instead of feeling very busy when the child comes to the fellow, instead of living a worthless commercial life in the house. The fellow lives very happily with the little angels, whom he calls children and grand children. The parents play the role of the gurus to the children and the grand children. There is no generation gap in the family.

This is what is expected of the best use of the force of habit. We can't say there is a better form of education than to use habit in this way. If we have the stature enough to define education in its true sense, not in the commercial sense, then we can understand how best we can use the force of habit. Unfortunately we are passing through a century where education is only a memory test. We are only in a paleolithic stage as far as education is poor enough to have a stunted growth of his mental faculties, because we can never escape the shock received by our false way of educating ourselves.

The more educated a fellow is, the more stunned his face is, because he is deprived of his expression every moment. He is forced to represent other authors than to represent himself and he is forced to accept that it is education. Let us try to understand that education is a science of alignment. Just as a photographer makes a good focus of his camera to the landscape, so also the real educationalist makes a better focus of the mind, the senses,

the will, the understanding and intelligence of the student, so that the indweller receives a clear picture of the outer universe. That is real education according to the definition of the Masters of Wisdom. If you spare atleast two or three years to understand the sentences of Alice A. Bailey about education, you will understand what real education is, and how to make better use of habit.

\* \* \*

If you are happy with your own family, then it is a test that you have made a better use of your habit. If you are restless or too busy and too crazy when you are at home, that means you are a thorough failure in understanding what education is and a thorough failure in making better use of habit. I take pride in expressing that we were brought up in such a family where my parents made best use of habit upon us and the result was experienced by us. During a period of about 35 years of family life, we had no occasion when we were unhappy with one another and we have been only happy and not otherwise. Same is the case with every traditional family of every backward country like India.

I think we should take advantage of such branches of knowledge from the so-called backward nations and make the best use of habit. Then we can understand what liberation from self-conditioning is. The highest ideal of human living is what the scriptures say 'Liberation'. They mean liberation from self-conditioning. And that can be achieved only by making the best use of "the power of habit". Instead of trying to understand many good things, instead of burning all our time in conferences like this, if we try to put into practice what we are expected to do,

that is our habit nature. Take only two or three or four principles and begin to put them in practice. Make it a habit. And take advantage of the force of the habit and see what happens. The miracle happens, that is what is called, "Transformation".

Remember that the iron piece becomes a magnet and it is only in the presence of another magnet and not at all in the presence of a big volume called, 'Magnetism'. If you place iron piece on the table and begin to rub it with a book on magnetism it will be as much iron as it is, even after 100 years. That is the result of trying to understand things and knowing philosophy and discussing things. Transformation never, never takes place by discussing things. By feeble useless methods like comparing and contrasting, and the international educationalists gathering into seminars and discussing many dirty things, nothing happens, the world remains as uneducated as it is, though literacy increases.

We are trying to deceive the world by calling literacy, education. Literacy is only a mechanical process, education is something different. There may be an illiterate who is highly educated who knows how to help you, who knows how not to harm you, who knows how to cooperate with you and who knows how to do something helpful to you and to himself. And still there are most uneducated brutes among the highly literates who discuss international political situations and wars, and precipitate economic situations that are harmful to the common man, and precipitate wars and destructions. So, there are literates who are uneducated and illiterates who are highly educated; we know them in definite terms very much everyday.

Let us try to distinguish between literacy and education. We can give value to literacy also, but let us give first preference to education, not to literacy so that we may not be idiots. Let us try to use the force of habit to make a magnet out of the iron piece to effect transformation of the negative 'I am' into the positive 'I am.' This is what I understand by the force of habit. And if there is something to discuss, we can have any discussion or free questions.

**Question** : *What is the most effective habit that one should form?*

**Ans** : The one effective habit that can be practised and that can be called 'the *Acqua Regia*' of all other habits is to select a piece of work in the day, which involves service on the physical plane, trying to do something that is useful to someone on the physical plane, not the intellectual plane and spending as much time as possible. It may be half an hour, one hour or a day. That is the most effective habit forming effort that I know. It makes the required changes in everyone.

One should submit oneself to a piece of work which is useful to others and the work should belong to the physical plane, that is our body should be involved in it. That is my experience with the method, because it minimises thinking and then thought is allowed as far as it is needed. Beyond that, thought is controlled by such a process. That is my experience. I think from this point of view, it is more fortunate to live in an unfortunate country like India, because we have much more scope to do such work. That is my experience with India also.

**Question :** *We know we have victim consciousness but we also have poverty consciousness. So when we serve, we are stingy in our service even though we have more than poor countries have. What is the habit that would counteract that stinginess?*

**Ans. :** I think there is no much effect of the stinginess or the poverty consciousness in the mind. When an individual begins to approach individuals not representing any country or nation, just if his mind approaches in an individual capacity ignoring the identity, then that is the only way how to counteract the victim consciousness and the poverty consciousness also. For example, if I have an idea of an Indian or an American or a German, then there is a possibility of something working upon my mind. But if I make it a daily habit to do something useful to someone, without having a concept of a poor man or a poor nation, then it becomes easier.

That is why in the spiritual practice, we are expected to grow the awareness of 'God-Consciousness' in the person whom we are helping. That is, we are expected to remember 'God-presence' in the so-called poor person or inferior person, so that our complex of inferiority or superiority is wiped off. Otherwise it is very difficult to erase from the mind, the consciousness of the helper and the helped. So, the best thing is to practise the awareness of 'God-presence' in others, especially those who are weaker than ourselves, those are less intelligent, less healthy and less strong than ourselves. That is how the scriptures prescribe.

I add a little point, supplementary to what you questioned. Whenever we help someone, there are two ways of understanding it. One is to try to help others, and the other is to help himself. The scriptures teach us that doing a good thing is not for the benefit of others because it will be automatically done by anyone if we do not do it. That someone does it better than we, is always a truth. But when we happen to do it, we create an opportunity to make our senses and mind better. It has a purificatory value and it is more for that purpose that we practise helping others. That is what the scriptures also teach us.

If I want to practise helping others, I should not do it, if I believe that others are being helped by it, I should do it if I sincerely believe that I am helped by it. So, doing good thing is purificatory in its primary value. The mind and the senses become purer and purer of the complexes we have because no education is available that can remove the complexes from our mind. This is the only education we have on earth, that is to try to help others to purify ourselves. And to help others is only an instrumental value because anyone does the same thing. If we do not do, another person does it better. If we do it, our vehicles are purified. That is what we have to understand about the right practice which can remove the complexes from the mind. When we make it a habit, then the power of habit can be best utilised.

**Question :** *Why can't we be selfish? Why is it bad to be selfish? First of all try to explain me.*

**Ans :** It is a complex, it is a timidity to feel that we may be selfish. We have to accept that we have selfishness.

And we should be happy to accept that we have selfishness, because whether we accept it or not, it gives a greater pleasure to help others. And it is only for the pleasure of it, we are doing it. And it remains to be a truth whether we accept it or not. So it is better to accept it. That is my conviction about the matter. When we are selfish why can't we accept it? Then it goes away.

I think, we will not be confronted by such questions when we choose to place ourselves in a simpler society of a backward country, where we find less and less of complexes. That is the only thing we can do because very easily we can find out what the other man needs, when we go to such a country, which we are proud to call backward. So, we should take resort in a simpler society and after sometime when the number of people who understand simplicity increases, we can find that the society in the advanced countries also becomes simpler. Until then we have some difficulty in the so-called advanced countries.

So, it is only the process of international brotherhood that helps us. Unless you are required, you cannot try to help anyone, that is always a fact. Place yourself in a society where you are required and your sincerity brings you people who require your help really. It is the instinctive human telepathy that establishes the contact between the helper and the helped. Beyond this I cannot give you a better solution for the present.

**Question** : *With regard to the habit of service, if we should not have the thinking that we are serving others and have the thinking that we are only purifying ourselves, what is the role of love in service?*

**Ans :** If you know that your love purifies you, it is no disqualification to your love. OK. It gives you better taste. Anyhow, love manifests itself according to the degree of evolution in which we are. Evolution permits us to love as much as we can. When once you begin to love the neighbour it gives you pleasure; it is an incentive and in no way a disqualification. Your love makes you do service without any intention or motive; when you feel that you are satisfied, it is no disqualification either for your love or for your service. That is what I feel about it.

And everyone is not fortunate to love his neighbour. When one comes to the stage of evolution enough to love one's neighbour, automatically one feels the joy of it. And the result is service which helps him purify his own vehicles. I think there is nothing that stops him from doing it when he realises that his vehicles are being purified by service. Instead, it gives an impetus to his love nature also and purifies his love from the level of emotions to the level of devotion. That is what happens. It is no disqualification.

**Question :** *Is contraction also an aspect in service?*

**Ans :** Contraction aspect is also in service, because contraction and expansion put together form what is called pulsation. And the formula of life is pulsation, for example, the heart beat and the respiration. The mind also has its own nature of pulsation. Some times it expands and sometimes it contracts. Whenever we feel like helping our own people, it is the contracting aspect of love. Whenever we feel like helping someone who is in need and whom we do not know, it is the expansion aspect of love. And both are natural. That is what I feel, after you have presented your question.

So, there are the contraction and the expansion aspects to love also. No one of these two is negative, because help or service is never negative, it is positive. But the expressions of contraction as expressed in nerves and muscles, are shown only when there is something suffering or negative; whereas the expressions of expansion in muscles and nerves are shown only naturally when there is some experience of happiness. Even medically speaking, when there is a happy experience, there is an expansion principle working in the tissues and the circulation in general. Whenever there is a negative aspect like fear or sorrow, there is a contraction principle working in the vascular system and the nervous system.

Therefore, when I spoke about contraction and expansion in the beginning of the lecture, I spoke only about the facial expressions of a person and not the contraction or expansion applied to service or love. When applied to service, both the contraction aspect and the expansion aspect work as positive aspects. Both the aspects give happiness to the person who helps, because doing service always makes one feel happy. That's all!

*Thank You.*

\* \* \*

## *Work as Discipline & Prayer*

I thank you all for the opportunity you have created for me. I thank our host who has given us a warm reception. When we are placed in hot atmosphere we require something cool to drink. And when we are placed in cold atmosphere we require something which is warm to drink. Then we say, it is happy. Is it the warmth or the coolness that is happy to us? Neither of it is really happy. Sometimes according to the environment warmth is happy and sometimes coolness is happy. The life principle, we have oscillates between the two extremes. So, life requires something cool when it is hot, and requires warmth when it is cold. When is it that we have real happiness? At what temperature are we really happy? So, what we call happiness according to the external sensations is only relative and is only temporary and it depends upon the environment. If environment were to decide happiness, happiness will be always oscillating between happiness and unhappiness, and that is the sum and substance of human life when we take it as a sum total of sensation. But generally we live according to sensations. When we have work we desire for rest. When we have too much of rest we desire to do something or to speak to someone. When

we spent many hours lonely we require company. Is there any real truth in it?

There seems to be some truth in what we call happiness; but as long as we depend upon the external sensations, there seems to be an idea of happiness but not happiness. To many of us happiness is only an idea and not an experience. We live in hope of happiness, we work in hope of happiness and many times we live in the absence of happiness but in the total presence of the idea of happiness. When happiness is only an idea, it cannot be an experience. So, when we want to understand what real happiness is, we have to understand ourselves away from the external sensations. Is it to endure sensations? When the sensations are positively real to us we cannot endure them. If we are asked to sit there we can't endure it. When we are asked to sit throughout the night outside in winter, we can't endure it. Not only that the body cannot live through it but also the mind cannot endure it. So, there are two aspects in it. One is our enduring and the other is the body enduring it. The endurance of the body is real and the endurance of the mind has something imaginary about it. If we distinguish between the two, we find that there should be a degree of resistance and we should be able to endure through some skilful method. When we are thinking of heat and cold there is no question of enduring them. Only when our mind is switched off to another thing which is more interesting, then there is no question of enduring them. Only when our mind is switched off to another thing which is more interesting, then there is something which we call endurance.

Our five senses are working in the environment and the mind is responding to the environment. Whenever the mind stands in contact with environment then the mind behaves according to the environment, and the result is the absence of happiness. When the mind is undergoing change continuously how can there be happiness to us? So, there should be a method to understand and practise by which the environment starts to exist to us, and we begin to live, then it becomes real life. That is possible when we practise the science of spiritualism. The senses stop to exist to the environment and the environment stops to exist to senses when the mind and senses are engaged somewhere. For example, you are absorbed in something which is very important with your friend who is in some other place. Then in your absorption of the thought with the friend your environment stops to exist to you just as the bricks in the wall now before your eyes stopped to exist to you until I suggested to you, though your eyes were opened and the bricks were in front of you. You were not looking at the bricks until I suggested to you. And it is because we were engaged in some other thought. That means the bricks stopped to exist to you as long as you lived in your world. Now, you should be able to choose your own world where you can live when the environment stops to exist to you. This is one aspect.

The other thing is, if everyone chooses a thought to get absorbed, there will be no relationship between two persons, and everyone should live in his own world. That means, there is nothing common between any two. This makes life impossible. So, what we choose should be

having something common with others. And when we choose that which is common with others, we have to choose that which is really useful to others and ourselves. Otherwise it cannot be common between two people. If we choose only according to our liking and environment, then it cannot be common with others. I may like something and you may like some other thing. I may like to get absorbed in poetry and you may like to get absorbed in painting. Both can be called artists but they both have nothing in common. When both the artists are put together they have nothing to do in this world. The painter speaks of his own art, gets absorbed in his own painting, and the poet gets absorbed in his own poetry and tries to produce his own poetry. Then there is no possibility for a third man to enjoy the poetry or the art because he has his own interest to get absorbed in other things which are not at all in common with either the poet or the painter. Like that there is a world which can be created by everyone for himself, but there is also a world which is common to many. We should have atleast that which is common to two people and which can get two people absorbed in one interest, and then the environment stops to exist to both. If three of us have an interest it keeps us absorbed in our own world. If hundred of us have a common interest it can keep the hundred away from the environmental effect.

What is it that can form a common ground for hundred people to get absorbed? We should find common interest. What are the interests that are common to all the human beings? Food, drink and shelter form the common interests. When we begin to eat food, when we begin to drink water,

when we begin to build our own house, once it is finished the interest is not there. So, it is only disconnected and not continuous. So, it is ordained for the people on this earth that there is something common in all, that is myself working for you and yourself working for me. Then you find common interest between us both and the work goes on continuously so that it may not be disconnected. And the interest becomes common more and more. In this world nature has ordained us to have some work to do and it has linked up our livelihood with the work we do. Anyone on this earth cannot live without doing something which is useful to others. If anyone wants to live like that, life becomes misery to him. If a business man is doing his business he may think that he is doing for his own capital, for his own profit and benefit but what he does should be useful to others. Otherwise he cannot do business. He may get benefit from what he does but what he does should be of some use to others. I cannot cut my hair and sell it to others in the name of business. Nobody will purchase it and there is no business. We should sell something which is of some use to some people. So, the work of business can be for our profit but before that it should be for the use of others. I may call it my business but in fact it is the business of others that I am doing because I have to see that my business should be of some use. If I am producing tumblers and think that it is my business, it is not true. It is the work of others that I am doing, so that others use the tumblers and it is for their use that I am working, whether I accept it or not.

If one starts a big shop for one's own benefit, one should sell things that are useful to others. No one can

sell dust in his shop and make a profit. If he calls it his shop he may call but it is not true. It is for the use of others he is selling things. So it is the work of others that he is doing. Business is his and the work is for others. Same is the case with the profession of anyone, if you are working as a manager in an office, or as a clerk in an office, or if you work as a carpenter or a mason, then the work is yours but the work is done for others. The profession is yours but the profession is intended for others, not for you. So, everyone of us almost on this earth is linked up with some work which is of really use to others. The more we think of the use to others the more we will be benefited. Atleast for the selfish use of our own benefit, we should be more polite and more useful to others. If the business man has a competition in the market, it is only the good business man that can stand the competition for a continued length of time and can sustain himself. If a business man plays some deceit and cheating he may believe that he will be benefited immediately, but the result is he will be kicked off soon. So, living beings are kept on this earth and linked up with work and sincerity.

At first people may begin to work for the selfish benefit but gradually when we take more and more births we will come to understand that work is for others and the benefit is to sustain us. When this body requires food, drink and rest and when the public requires the same thing, there are two angles through which we can see the fact. One is to maintain ourselves, we can do our business. To feed ourselves, to supply things to ourselves, to have a good house for ourselves, to have a bank balance for ourselves,

and to have a property for ourselves, we have to go on working. We work for ourselves and when we believe that we work for ourselves, the interest will be in us and the quality of the work goes down. When the quality of the work goes down we will be gradually kicked by the society as cheats and then again we begin to work for the society. Once again we take up the aspect of business man and we try to be good to others for a selfish motive. But when our interest is with our motive, we again gradually lose interest in our goodness to others and we begin to care more for our income than for the quality we produce to others. Then once again we become unpopular and once again we will be kicked out. Let it be an individual or a family or a nation or a race or a country, the fate is like that. When one works for others, when others find him more and more useful, the existence of one will be more safe. When he cares less and less for others and cares only for his return or his profit in a business or only for the salary of his job on the first of every month, then the quality of his work goes down and he will be kicked out. This is inevitable in this world though we can play a little deceit here and there.

The total is that unless we do something really useful to others we are not allowed to live on this earth. The whole set up is fixed as our psychological set up in the form of our human nature. It is set up by nature that created us. The same nature has created human nature in which we are living; it has arranged the same aspect in the human nature so that we may behave only according to human nature and begin to work for others, not allowing others

to take a benefit when the work is not useful. So, there is something in human nature which keeps us working, it may be compulsory or optional. We may do it unhappily or we may do it happily, but we have to do it and it becomes compulsory. An amount of discipline is automatically there in nature of which we can take advantage. If we do not understand this type of discipline that is already there in nature, it stops to be discipline and becomes compulsory and punishment. When discipline is properly understood it becomes pleasure, when it is not properly understood it becomes punishment. We may punish ourselves thinking that our work is compulsory, and we may feel most unhappy to work for others. We may complain to our friends that we are unhappy to work for others and say that we lose all our independence in the hands of others because we are working for others. Even then it becomes compulsory. We have only to begin to understand the innate discipline in nature that is based in human nature in such a skilful way that no individual can escape, because the human intelligence has a tendency to escape also. Unless it undergoes discipline for a long time the individual intelligence tries to escape from duties always. Whenever it tries to escape it will be kicked off from the society and the result is confusion and war. And whenever there is war we have a bitter lesson to learn. And again the society will be reorganised with the same values which were older so that we begin to work for others once again.

What happens if everyone has to cook for himself in the house? No one can do anything. He has to cook and eat for himself from morning to evening. He has to wash

his clothes and iron them for himself. And he has to polish his own boots. Not only that, he has to prepare his own laces, he has to knit his own stocking and for that nobody is going to give him the material to prepare. If I come to you and say, "Sir, I have to cook my food from morning to evening, therefore, you be giving me the flour for preparing bread and some fuel for fire and some containers and vessels to prepare my own food, you are not going to accept it." Even though you want to favour me, it is not possible for you. Therefore, there is a beautiful arrangement in this world that you should do my work and I should do your work. Unless I do your work and you do my work, we do not live in this world; we are going to die and perish. See, how nature arranged our parts of the body on us and when your right hand is itching your left hand has to scratch it, a right hand cannot scratch itself. When you have to wash your left hand it is only your right hand that can wash it, no hand can wash itself. And if your eye has a swelling under it, only it is the eye of others that can see, your eye cannot see your eye. Your tongue can know the taste of other things, but it cannot taste itself. The nose can smell the smell of other things, but it cannot find its own smell. Any part of our body is arranged in such a way that it can do the work for the other parts of the body, but no part can do work for itself. The head cannot walk for itself. The legs carry the body and the body nourishes the legs, the mouth works for the whole body the mouth cannot feed itself and keep quiet. What the mouth eats, goes into the stomach and not into the mouth. This is the arrangement that is done in the society. Whatever arrangement you find in your own body and the parts of

your body, you will find the same arrangement in the society and the same law governing the society. Only when you think of others in terms of usefulness and in terms of some work, you can survive.

The next step is, it is your duty to understand that the work you do for others is sacred. You should understand that it is the only means of discipline. If you stand in your own room, do asanas all day long, keep your body fit and healthy and call it discipline, it is false. It is only hygiene and not discipline. Discipline is when we are in the presence of others. When we are to practise discipline we can practise it only when we begin to do something for others. Sometimes parents very much try to enforce discipline upon their children. In some countries, the parents are very much mad after the discipline of young people. They say, "Be disciplined". And they do not allow their children to do anything. They want them to be disciplined. They will be utterly disappointed because in the end they find their sons cheats and gangsters. It is only by creating some work, you can give discipline to anyone. Similarly, by doing something to others, we can discipline ourselves. Only by talking to others we can discipline our speech, only by thinking about others we discipline our thoughts. There is the necessity of three-fold discipline in human life. The first one is discipline of the body which can be found only by manual work. The second one is discipline of speech which can be had only by our conversations with others. And the third one is discipline of our thought which can be done only by thinking good about others. Without practising this three-fold discipline, how is it possible for us to live on this earth?

So, when we properly think that it is the work that gives discipline and the school which teaches us how to work is the family, the unit of the father, mother and child should be the first school of the child. The father gets his discipline as father. Mother gets discipline as mother and child gets discipline as child only in an ideal house. But there are many practical difficulties to receive discipline in the modern occidental set up. I don't say that it is the defect of the occidental set up but I say it is the defect of the present set up of the occident. In ancient days it was not like that in the occident. There was the unit of the family in the occident also working as a school as the first school to the members of the family as much as it is done in the traditional families of India even today. But when the child is sent to a nursery school and when children are sent to residential schools and when old people are sent to prisons of old age homes and when young couples do not know what to do in the house, it is about hundred years back the occident has gone into such an undesirable state and the result is, the old people die a helpless death having no companion. They die for ten years or fifteen years continuously because they are alone in their rooms not knowing what to do. The children grow up as orphans without knowing what psychologically a father or a mother is. And the parents are still living as a couple, not as parents. And they do not realise how they are husband and wife. They can realise that they are only man and woman but they can realise that they are husband and wife, and also that they are father and mother.

But all this was present in the occident also before the advent of the industrial revolution. Just have a look

back into the real values of the society. Do not be ashamed to accept that we have degenerated in our real values. Be ready to rectify and demand what you really want. It should not be a political fight for rights, but it should be spiritual confirmation of how you want to live once again as human beings realising that work is worship, that work is the only thing that purifies you, that disciplines you and keeps you in the interest of a human being. Without the interest in a human being, the human machine works only as a lifeless and cold machine. Unless, the father and the mother feel the fatherhood and the motherhood to the child, they do not understand what for they live. It may be one child, not more than that. You can be careful about your family planning, there is nothing wrong in it but you should be a parent of your child and see that the child begins to work with you. The child should see that it begins to work with the parents. Otherwise when the child is sent to the residential schools, it does not understand what relationship it has with others. It becomes only a computer of education, a machine which reads and reproduces, which learns and remembers, which works in the world and which is condemned. There will be no difference between a motor car and a living being. See how work can be your discipline, how work can make you live. Work for your people makes you understand the need of work for others. Affection to your own people makes you understand the affection for other people. Step by step it leads you to have an affection in the spiritual sense. Unless you are ready to serve your child when it is sick, if you join your child in hospital and if you go to the cinema or a week end, you cannot know what the child is. You cannot understand what affection is.

Unless you experience and understand what affection is, you can be a machine of intelligence but you cannot be a human being. The ideal of human existence is experience, not intelligence. It is affection, and it is not mere mechanical activity. See, how you wish to have your associates. Why? Why do you want associates in life? It is the nature of life to have a companion in life, to have a friend in life, to have many associates in life. It is the realisation of life and for that you always desire because it is the highest realisation. And if you are deprived of it and be contented with your own intellectual activity in an industrial way, you do not find the meaning in life, except eating the best food and drinking the best drink and living in the best house. After that your mind searches for something else and you cannot know what that something else is. It is because you are not trained to know it. It is necessary for you to get trained for it and it is the social set up that makes you understand. This is one aspect of understanding that work is worship.

Now let us take up another aspect "the law of triangles of work". In the ancient Indian scriptures a triangle is described about our own activity of life. *One is our duty to society, the second point is the remuneration we get, the third point is the comfort we get by using the remuneration.* So, these three put together are called the triangle of society. And where to begin? You are asked to draw the triangle of society. With which point are you to begin in your life activity? One way of beginning it is like this. Go to your office and do your duty. So, start with the first point, that is your duty in office or your duty

in business. Then you get your remuneration. This is the second point. After earning you spend it for yourself, this is the third point. So, it is for your food and for your drink, it is for your clothing and for your housing. It is for your comfort and for your benefit that the other two are working. Then what happens? The triangle stops with the third point. Your activity stops with yourself. This is one way. The result is what we know in the 20th century. If everyone works in the office to get his salary and the salary is used for his own benefit for him to eat, drink and dance, there ends the matter. No one can have anything to do for the others. The result is disturbance and if the past 50 years of human history can be called "progress" you can call this result progress. It is left to you to understand and believe if it is progress or something else. Have we progressed during this 50 years? The politician tries to deceive showing the aeroplane and the scientific advancement, the atomic and the electronic progress. He wants to convince you that everything is at your beck and call. Everyday he is ready to deceive you with this argument.

Yes, everything is at your beck and call but what about you? Everything around yourself developed but what about your development? What about your comfort? What about your satisfaction? Satisfaction is from within and not from the better environment. When you are satisfied it is called satisfaction, but when your house is made of gold it cannot be called satisfaction. When you are asked not to eat and when money is used to make a chair of gold and when you are asked to sit in the chair and if you say you are hungry, if the politician says, "Your chair is made up of gold, don't care for your hunger. In the previous century

people used to sit in wooden chairs, now you are made to sit in the electronic chair. Don't care for simple things and little things like your hunger and thirst," if he puts forth his argument what is the result? You try to resist for sometime the hunger and then either you have to fight and eat or you have to die in the golden chair.

Once again the story of the king Midas and the golden touch comes true. A king prayed to God and when God asked, "What do you want?" The king said, "Whatever I touch should become gold." Of course, the king was also a big industrialist. He wanted that everything should be converted into gold by his touch. God said, "Think once again and then you once again ask me". He said, "I have thought everything, gold is more costly than anything and give this power to me." Then God said, "Are you going to leave me forever, because I have many things to work for others. If you go into troubles, don't call me once again." King said, "I will not go into troubles because everything I touch becomes gold." God said, "Amen". The king got down in the morning from sleep and wanted to have coffee. When the coffee was brought to him, the moment he touched it, the cup along with coffee in it turned into gold. He could not drink.

He was very thirsty; he touched the glass of water and it also turned into gold. Then he was very much hungry and he wanted bread, the servant brought bread. He touched it and it was a beautiful piece of gold. So, he could not eat. Then finally his little daughter came saying to him, "Father". He said, "I am dying come near me". And he touched her, it was a little beautiful statue of gold and no daughter at all. Then he prayed once again.

God came and said, "What a fool!"

He said, "Take away this power from me".

God said, "I will take this. What do you want in return?"

The king said, "My daughter".

God said, "Is not gold more valuable than your daughter?"

The king said, "I am a great sinner".

Then God asked, "What more do you want?"

"I want my bread".

And God asked, "Is not gold more valuable than your bread?"

He said, "I am a sinner"

"And what more do you want?" God asked.

He said, "Water".

God asked, "Is not gold more valuable than water?"

He said thrice, "I am a sinner".

And this is the sum total of the history of the past 50 years of mankind, not only in the occident but also in the orient. The whole globe has the trait of the king Midas. It is a matter of degree of difference, it may be a little less in the orient and it may be a little advanced in the occident because the occidents are always advanced. But we should not be ashamed of rectifying ourselves. We have sinned the greatest sin against God. Just as it is said in the book of Exodus, "*Man enslaved man, country purchased country, nation purchased nation, man purchased man.*" This is

because man started to work on the first point, received at the second point and stopped with the third point.

Now, there is another way. You start with the second point, travel to the third point and then travel to the first point. That is, start with the remuneration. Use it to sustain your body. Only to use your body for the first point. That is your duty. You work for the society. When everything culminates in the work for the society and when the triangle ends with the point one, then the world will be happy. There may not be electronics and atomics or there may be atomics and electronics, but there will also be happiness. Then what should be your prayer? Then your prayer should be like this, *"Let my body be sustained by the remuneration I get, so that the parts of my body work for the society. And the work I do in my office and the work I do in my business; let it be the goal. Let me live for it. Let me not live for the food I eat. Let me eat my food to live and to do what I have to do"*. This should be the prayer. So, in the ancient Indian scriptures the Mahabharatam and the Bhagavatam you find this comparative study of these two triangles, Triangle starting with one and culminating with three. That is one school of thought which we can call the 20th century school of thought. When the world has gone into three global wars with great competition, it has resulted in a society of orphans, children not knowing their parents, old people not living with their young ones, old people dying like dogs, children living like pigs to be slaughtered in a war once in every thirty years or fifty years. See, how pigs are taken into butchery in flocks and how they are slaughtered.

Similarly, younger generations are taken as groups into schools and colleges without being allowed to live with their parents, so that they are trained like pigs into the mechanical perfection of what we are proud of calling education. And then they are electrocuted in big groups in the name of international wars and bombardment. The pigs are trained as armies and the fighters of each nation to make one nation fight the other so that the bigger nations can purchase the smaller nations and make man a slave of man. Once again there will be the repetition of Egypt and Moses. So, we are ahead of a big Exodus. Almost everyone is criminal enough to be an Egyptian in its ancient sense. And every Pharaoh is trying to purchase another race or nation. And now there must be a leader who can break this competition and lead people to real freedom which is not at all political freedom. Political freedom is a myth and a false promise. We have seen how politics is a miserable failure during these fifty, sixty years, the politician every year promises you everything only to leave you more and more helpless.

So, once again try to understand the eternal values that are already there in you and know how the set up of family makes you disciplined. How each family can train its own child and how each family can get its own discipline by training its own child and how each family can work as the brick of a big house which can be called 'the house of the Lord' where everyone can live as living beings on this earth. When viewed from this point of view, there is nothing that can discipline you except your own work. And prayer which is away from work is only deception,

that is deceiving oneself. See, how we pray to the Lord on Sundays and how we do not follow the Lord. The Lord said, "Love Thy Neighbour as Thyself". We are ready to pray to the Lord on Sunday but we are not ready to love our neighbours as ourselves. The Lord says, "If anyone slaps you at one cheek, show the second cheek". But when we pray to the Lord in our heart we believe that the Lord is a great fool, because we never want to follow what He says. We don't have the courage enough to think that we live if we behave like that. Try to know your work at home, in the office and in the business organisation you work.

*Understand that any piece of work is a prayer when done with a spirit of offering.* You offer it, everything to the value of the first point of the triangle, that is work; 'impersonal' work for the public. Work not for anyone, not for anyone who can be called your own brother or friend or the one who belongs to your own nation or your own family. But work for the public whom you do not know. When in the post office he is selling the cards and the covers, see how he sells them to everyone, not only to his own fellows, brothers, father and sisters. Suppose, there is a newly married young man working in the office and his wife is away at her father's house and suppose he is love-sick with his wife, he wants to see his wife very much but he is working in the post office. Is it good for him to say, "I sell cards and covers for those who are only love-sick. I do not sell cards to those who are separated from their wives." Is it true? Is it good? What happens? He will be kicked out and a good man will be appointed there in the post office. So, we have to do our work impersonally,

not with a view to serving people whom we like. In a small scale we can serve people whom we like but as a general rule we have to work for people whom we do not know. And it is that work that purifies us. When we understand that this work is real worship, that is the real prayer. There are people who think that prayer through lips is not necessary. That prayer through hands, work through hands is the only necessity. That's also not correct.

Prayer through lips makes us remember and understand the work we have to do. But our prayer through lips should not be insincere but it should be only what we work and not what we speak. This is called the discipline through work and realisation through work, when any piece of work becomes a part of your spiritual discipline with a spirit of offering. It is an offering to the Lord who is there in the form of all these people before you. If you think that they are people, you are involved. If you know that the Lord is in the form of these people, you have your way for redemption and salvation. In the Indian scriptures it is said that every work has its own defects and its own involvements. But it should be offered into the sacred fire, the fire is what we call 'offering or a sense of offering'. Dedication to God is called 'The Sacred Fire'. When we offer our work into that Fire it becomes impersonal and universal public work in its true sense. This work will give discipline to us, this work becomes prayer in our life and this work forms the path for our redemption and salvation. Without this, there is no liberation. Mere knowledge of things can never give us redemption. Mere utterance of good prayers will not give us redemption.

Realisation of the prayer uttered through our lips should be through our work and when our work is done in terms of prayer and when we do not know who receives the results of our work, then it is the real type of work and automatically the remuneration will be there. And the personal comforts can be automatically purchased with the remuneration, not to stop there but to keep on working. Our body wants food only to work. Work is not for our body to eat. This is the equation that the ancients have given. A proper understanding of this equation and realising it in work, is what is called 'Karma Yoga' or Yoga practised through work. Thank You All for the opportunity you have given. This is the true spirit of Karma Yoga described in the Upanishads and the Bhagawad Gita. And any relevant questions about the topic are welcome.

\* \* \*

**Question :** *What must we think about the work we have to do for army? When somebody must work for the army, what must we think about it?*

**Ans :** You mean joining with the army?

**Question :** *Working for the army.*

**Ans :** Since the value of defence is discovered by man to protect the civilians it is as sacred as any other work and we need not have any second thoughts about working in the army.

**Question :** *When you are working, when you repair some material of the army and you know that those objects will kill people, is it a good thing or not?*

**Ans :** When army kills people it is better for us to leave the cities and go to live in the forest. Armies are intended to kill armies, that was the ancient law. But during these sixty or seventy years mankind has advanced in civilisation so much that warfare permits to bomb the civilians and the cities. So under the present circumstances we can refuse to work for the factories of weapons. But that gains nothing. It is our duty to make a loud representation that no civilian of any country requires war. And a large scale refusal of working in the weapons' factories should be organised, and that is what is going to take place. But work in itself is not bad. War as is understood by advanced 20th century is very bad. Because the purpose of war is to protect the people who cannot protect themselves. But, now that we have reached the beastly state of bombarding the civilians, we have every right to rebel and refuse only in the interests of civilians of any country. But the movement should be powerful enough to make the international political organisation paralyse. Otherwise, a mere sloganising will make the things worse.

**Question :** *Is it difficult to live according to our own way in this modern world?*

**Ans :** Not at all difficult when we really want it. It is only to enjoy what we really want in a healthy and a happy way that we are born. Nothing stops us in doing so when we really feel sincere of it on the individual plane. When we regulate our daily routine and behaviour, according to our own way of understanding life and if we do not compromise with our own defects and weaknesses, there is nothing that can stop us from living according to our own way. When

once you take a decision, you will find the company of people who are like you in the vast world irrespective of nation, race and religion. Then you will find that you have a big association of people like you and you are not alone. It is not at all difficult and that has been my experience during the past 30 years. I too live in the modern world but I am living according to my ideals and understanding of life. I find no need till today to have a compromise with anyone about my own beliefs. At the same time I found no need to insult anyone or render anyone feel inconvenient with my own belief, even with respect to my food and habits. So, it is not at all impossible when we are very much ready to realise our likings into our actions.

***Question*** : *Can the impersonal work filter our emotions and rectify our feelings?*

***Ans*** : Yes, certainly. It is the only way to rectify our feelings. And not only that it is the only way to purify our emotions. When the nurse in the hospital finds so many sick people suffering, when the nurse begins to serve them and do everything to their bodies, it is the only way to purify the emotions of sex. At the end the person finds himself free and above the polarity of sex. Suppose, we sit in our room, close our eyes and try to conquer our own feelings of sex, it is not possible even after thirty years, because instead of getting ourselves free from sex thoughts, we are trying to meditate upon sex thoughts that we have to be free from them. Suppose, I have too much of impulses of anger, what happens when I sit down and meditate that I should get rid of anger? I am only meditating my anger and I grow more and more restless that I am not free from anger.

But when I throw myself into a company where hundred people are working and when I begin to behave in my foolish and idiotic way with them, when they begin to regulate me in my actions, sometimes manhandling me or sometimes using foul language against me, after ten years I find myself more fit. I find that I am free from the impulses of my outburst of anger. So, it is only by applying ourselves to some public work and being conscious that the work is worship, by this two-fold activity we can purify ourselves. If the purification is only on the mental plane, in the prayer of mental prayer and intellectual prayer, we cannot get freedom. Neither mechanical work nor philosophical attitude is enough to purify us. Work realised in philosophical attitude is the only path left to purify ourselves. There is no second alternative to anyone in this world today. If I speak of charity my mind will not be purified. If I begin to do some charity on the physical plane then only my mind begins to get purified of the emotions and the selfishness. That is the importance of the Karma Yoga, the way of working with double application, that is application of the work and the application of the attitude. Work without attitude becomes mechanical work, attitude without work becomes only utopia. And work coupled with attitude forms the real prayer. It is the only method to purify us.

**Question :** *What do you think of unemployment?*

**Ans :** Work is not an employment. Work need not be always an employment. When you are ready to do some useful work to anyone, you do not have the need of a government or an employer to give you some work. You will begin to work and work comes to you. That is how work has

come to me for these twenty years. My son was sick and the doctor said, it was incurable. I started to work, he was cured and people wanted me to cure them, I started to cure them. Enthusiastic people gathered around me and trained themselves as doctors to cure. And now, we are an organisation of four thousand families. I expected no government to give me the job of a doctor or I expected no charities and no funds from any organisations. I started with five rupees from my pocket that means 25 Belgium Francs. And everyone started with his five rupees from his pocket. Now, there are four thousand families of an average of five members each, ready with five rupees a month from their pockets. So, when we begin to work, we expect no one to give us work. So, work need not always be employment. Work is absolute work which is purely divine and cannot be stopped. And sometimes it may be employment, then we need not reject. But sometimes it need not be employment. This is my experience.

**Question :** *Daily in Belgium young teachers teach young fellows, pupils, during ten hours a day. How can the teacher spend his time to induce the better way for the children instead of the worse?*

**Ans :** When the teachers are employed and when they depend on the employer, exclusively, nothing can be done. When parents become teachers and teachers appoint themselves to teach the children pushing aside the recognition of the schools by the governments, then it is the parents who want the teachers to teach their children, and it is the teachers who teach what they really need. You

should stand in a position when you do not care the education department of the governments. You should be only a parent and a good citizen and a teacher irrespective of education department and the government. I started schools on that line and our teachers have been teaching our children. They do not require the recognition of the government and the education department of India. And we are more successfully teaching our students and children what they need and what we want to teach them. It is better than to cry, shout out slogans on the streets and call ourselves politicians, deceiving ourselves that we are doing something good to society. I say that we are doing something good to society. I say that we are more successful and our children are most successful in life. Once a great minister of our government visited our school celebration and gave a lecture. He said, "To how many people can we give jobs? We the government are not ready to give jobs to all." Then I answered, "Here are 4000 families I promise your government that not even one among our people will trouble your government for some employment. They teach their children. They train up their children and they have enough work, you need not employ them." I asked him, "If you are in need of useful people trained by us, you can beg us for good and worthy people, but not demand, demand is different from begging. As a beggar you can beg for good people and we can donate good people to you for work." That is the reply I gave to the great minister of the government, ten years ago. They require our services and daily they receive our services. And the result is, we do not want them to appoint us. When

hundred people in this room feel confident that they can serve their own group in all the ways they are doing to the government and the offices, it is the beginning of a new race. The only thing is, we should have the courage that a human being is expected to have. It is not the goondaism or the misbehaviour of a loafer on the street that we want, it is not the misbehaviour and the violence of an indisciplined ruffian on the street, it is not that, is needed by us, but it is the courage of rendering your own useful service to the society that can stand against all the false obstacles of society and make the society understand what it wants. When once you make a beginning, when once you have the courage of your own usefulness to world and when once you are not a selfish and sluggish fellow and when once others atleast try to cultivate this attitude, then the world becomes the most pleasant and most desired place to live in. The World Mother will be much pleased with her offspring.

*Thank You.*

\* \* \*

## The Work of the Masters of Wisdom

Yesterday evening we understood the scope of what the Masters want us to understand and try to follow in life. As I told you yesterday there is less to know and understand, but there is more to do and follow in the path of the Masters. So to say, there is more practical side than theory and more of practice than of philosophy and more of the practice in the daily life than in the temple or in the church or in the mosque. And I also told you that they consider all the religions as training schools to make man enter into the way of life. They make us understand what is life and what is death, what is birth and what is death, and what is that which is in between what we call span of life, and how we are expected to spend this span of life so that it may be meaningful in the sense that it is livable and continuously pleasant. To make it pleasant for a day or two is quite different. But to make it continuously pleasant and livable is something which requires a path to follow. That path presupposes the understanding of the following aspects. They are birth, death, span of life and wherefrom we come into our birth, whereto we go after our death. Why is there inevitability of death? Why is there suffering? What is the meaning and purpose of suffering? How best can we utilize the aspect of suffering?

These are mainly the aspects and when we want to meet these questions with answers, we are expected to know the following sciences. If we want answers to these questions, not on theoretical level but as solutions to our own problems, then we are expected by the Masters to go into the following branches of science. We have to know the Science of the Laws of Nature, and how to differentiate between man-made laws and the laws of nature and how not to confuse man-made law with the law of nature. We must have a clear understanding of a few of the laws of nature. They are the Law of Cause and Effect, the Law of Pulsation, the Law of Periodicity, the Law of Continuity and Break of a Distance etc. Of course each of these has many branches of science for us to study, but it requires a longer time to make a systematic study of all these branches. Seminars for three or four days are not enough and conferences are intended only to expose the syllabus of the Masters to our mind. There is no use of trying to go into the lessons. But it has its own use. When once we expose the syllabus of Masters to our mind, we can understand if our mind wants them or not, if we have to wait for sometime or which branch of these sciences our mind is inclined to know for the present. Then it is useful for us to pick up that particular branch in which we are interested, interest not in the sense of curiosity, but in the sense of an attitude of continuity to know.

So, our four days seminars of the afternoon have their own value but the purpose is to expose the syllabus of ancient wisdom. It is not only ancient but also eternal wisdom because it is not going to change, because it deals

with the Laws of Creation, the Laws of Cosmo-genesis, how the cosmos came into existence, and the stages of cosmo-genesis, that is, how the solar system comes into existence, how the planets come into existence and how the atoms on each planet come into existence with the help of those intelligences whom we call Devas. Atoms journey through four stages that is the Mineral, Plant, Animal and Human. Once they reach the stage of human soul to understand the internal planes of consciousness of the human being and to understand the tendencies of lower principles and the truths of higher principles because the higher principles have no tendencies, they are above tendencies, above psychology, above individuality and above personality.

Therefore we are expected to understand all these things. As human beings we are expected to know our duties to our neighbours, to our relatives and friends, to those of the lower kingdoms to remove our ignorance, because out of our ignorance we believe that they are lower kingdoms. For example, the minerals, the plants and the animals are considered as lower than human kingdom. Until this ignorance is washed off from our minds, we are expected to make a study and application of these aspects. So, let us make a beginning and proceed a little bit into the subject. The very fact that you are pleased to give me the time for seminars, different from the conferences in the night, proves somehow that you are interested to go a little bit deep into the matter. And I sincerely believe that you do not mind, If I go a little bit deeper into the matter in the seminars than the conferences in the night, because generally my experience of 30 years of teaching

of the subject teaches me that classes are more useful than conferences, in the sense, classes have a sequence in teaching and learning, in accordance with the practical difficulties of the understanding of the human mind. Whereas conferences have another and different type of value, that is, to rouse sometimes the interest of the beginners also which may sometimes involve the emotional aspect also whereas the seminars or the classes do not essentially involve any emotional aspect because the purpose involves three steps.

The three steps are as follows- *to know, then to see or experience and then to enter into it, and then finally to offer oneself to the subject one has learnt, then only the subject becomes one's own.* Otherwise if we only try to learn and understand, it will be only as useful as the university classes and subjects. We can purchase education in the universities, and we can purchase certificates and degrees in the universities, but we can not purchase wisdom. The difference between learning and wisdom is, that learning involves possessing the subject in which process we continue to be different from the subject we have learnt till we die. If I want to possess some article, I can not be the article and the article can not be myself. The very fact that we want to possess something proves that we want to be different from what it is. We do not like to get ourselves identified with the subject we have learnt. That is what is called learning which is different from wisdom. Wisdom is self-unfoldment. It is a process which can be compared with that of a bud becoming a blossom. A bud can not possess its blossom state. It can not pick up the flower state and pocket it to itself. It should be prepared

to lose itself into the state of flower. Unless it accepts to have an ending of the bud state, it can not have the blossom state. So, in every respect it should be prepared to offer itself and get lost in what it wants. Another difference is, learning requires a strong individuality and a strong personality. Without it, learning is not possible. Whereas wisdom requires a total offering of the individuality and the personality. Until one can learn how to be impersonal, the wisdom about which the Masters speak is not possible. Therefore the fourth or the last step is not possible. Therefore the fourth or the last step is the culmination of wisdom. Now let us try to go into one or two of these laws.

There are certain basic truths in nature, without knowing which we can not understand the nature of creation, without knowing which we can not understand nature around us. Nature around us should be understood on the background of the nature of creation. And then we can know the nature of the earth, and then we can know the human nature. Then we have the possibility of knowing the nature of the group to which we belong. And then the nature of our individuality, that is, our nature which can be compared with our signature or hand writing which differs from every other person. Then we should use this individual nature as a key to enter into the wider nature once again, just as we use our signature to conduct something useful in the world. Now if we try to visualize how the earth is rotating on its own axis, how there are night and day alternating with us, then we come to know the first law we are expected to study. It is the Law of

Alternation. Day can not continue without night. Night can not continue without day. And there is no light without darkness, no darkness without light. We can understand the pairs simply because they exist in pairs. Otherwise we could not have understood their existence at all. This is what we call the law of alternation in nature. It gives us the understanding of the Law of Continuity. If something were to continue it should inevitably have alternation without which nothing can continue even for a split second. For example, the alternation of day and night is making it possible to make the seven days of the week, and then the thirty days of the month, and then the three hundred and sixty five days of the year, and we know how the seasons change, we know how one sunrise differs from the other, though we have seen many thousands of sunrises till now. And how the experience of one day differs from the experience of any other day, so that no two days in our life are similar. Though we can call them similar they are not identical. And then the year can exist only because of this law of alternation. Without alternation there is neither day nor year, and in between also it is only the alternation that is working. See how the moon increases through half month and how there is the full moon. For example, today and tomorrow we have the full moon. And then how the moon decreases from the next day until it makes a total disappearance. And again there is reappearance of the moon. So, we have once again the alternation. And we, the part of the whole creation, can never understand ourselves away from the total creation, though our ignorance makes us understand as separate individuals

So, essentially we also show in us all these stages we see around us. For example, we feel like sleeping after a duration of activity. And after a duration of sleep, automatically we wake up. Of course we can not wake up from sleep, but wakeful state comes to us and it calls us into consciousness. More correctly it makes us sleep and it makes us wake up. So, we have the sleep and the wakeful state in alternation without which we have no span of life or continuity of existence. If at all we are to live or continue on this earth, we are permitted to continue only by an alternation of sleep and wakefulness. Then see how the respiration is also a process of alternation, that is, we cannot inhale without exhalation and we cannot exhale without inhalation. No one can continue to inhale, because he has great love for oxygen. No one can continue to exhale because he has great dislike for carbondioxide. This automatically proves that *life has nothing to do with our likes and dislikes*. Unlike our likes and dislikes, life is truth into which some day or other we are forced to enter by growing above our likes and dislikes. And see how until then we create our own pain, sorrow and suffering only to make the process painful, only to stop and think the purpose and meaning of pain, and then through our pain, we understand what we have to do and what we should not do, because our own doing causes comfort and our own undoing causes pain to ourselves. And for sometime we are mistaken to think that others are causing us great discomfort or pain or sorrow or suffering. And in our mistaken state, we try to seek for the cause elsewhere, other than ourselves. For example, the planets who are in reality our guides and who are helping us, sometimes turn our

enemies. We are trying to find enemies among human beings. Sometimes we create an imaginative substance called circumstances, and we wish to believe that it is the circumstances that are causing us trouble. For sometime we search and search outside where we find only our shadows, we deceive ourselves by thinking the shadows as somebody else. Then we come to the right understanding and find the meaningfulness of the pain we have; we try to rectify our wrong procedure and behaviour; then we understand how to be happy.

So, if we make a closer study of what we call the duration of time, there is no duration without alternation; there is no respiration without alternation; there is no heart beat without alternation. You know the heart beat is double in its nature, one beat invites impure blood into the heart, another beat sends the pure blood from the heart into the muscular system, making it possible to have a continuity of heart beat. See, how the same law holds good in everything. This is only an example of the many laws that are working in nature, different from our intellectual and emotional aberrations and falsehoods we create. So, by trying to understand these laws, we will be able to clear off the intellectual and emotional aberrations. When the sheet of our understanding becomes clear, the Masters may present us a new law on the sheet for us to understand. See how the same law of alternation holds good in bigger cycles. After certain span of life we go into a state called death about which we make many imaginations, many stories and many types of heaven and hell which is nothing but our own imagination and fairy tale. Everyone has his

own heaven and hell created for himself and by himself. And then there is a duration of time after death about which we do not know practically anything. After duration we wake up once again as if from sleep into a new and tender body, the body of a child. Again we grow up and have a duration or a span of life and again we go into death. Then we understand the law of alternation is working in bigger cycles also. So, we come to understand that this law is inevitable.

The same thing holds good for the earth upon which we are living. The earth has its own birth and its own span and its own death. And the sun of our solar system, in total, has his own birth, his own span and his own death. There are as many solar systems as there are living beings on our earth planet. Every solar system has its own birth, span and death, just as every one of us has his own birth, span and death and every death is only a process of transformation which has a double purpose. One purpose is recovery, reinforcement, refreshment and reabsorption of the required energies, just as we do in our sleep. Of course we do not do because we sleep and we do not know. The lungs respire of their own accord when we are sleeping like dogs and the heart pulsates and circulates blood when we are sleeping like cows and bulls. So, our mind and our knowledge and our understanding are of no use for us to live on this earth. Our understanding is useful only for certain likes and dislikes and, to gather some information in the name of education, to create head load and hyper tension in the name of education, and to enjoy the taste of food, drink, sleep and sex. Except for these things our

wakeful intellect is not at all useful for higher purposes. For example when there is some trouble to the respiration or circulation of the heart, our intellect has no value at all to save us from the trouble, including the intellect of the best physician, doctor and the healer, because he is also a helpless human fellow like ourselves, who is sleeping while his lungs are breathing. So, this is the limitation of our intelligence and intellect. When we make a pondering over our own sleep, we understand that we are sleeping and we are different from the person who is not sleeping in us. There is in us some more person who is not sleeping, who is conducting the functions of respiration and heartbeat and also the functions of digestion. For example, if Krishnamacharya eats potatoes and sleeps, the digestive system can never sleep. The fellows go on working in the digestive system so that by the time the next morning the fellow wakes up, the digestive system has done its duty. So, the fellows who are working in the digestive system office can never sleep. If they sleep, if the persons in the respiratory office sleep, if the fellows in the heartbeat and circulation begin to sleep with us, what will be the result? The movement we sleep, we die.

Sleep is only to a part of our cells. That is what we call the mind and the five senses. And for the rest of the person, who is inside, there is no sleep. Then we come to understand that existence does not belong to mind and senses, but it belongs to the background I AM. The mind and senses form only a part of the fellow. Like this we begin to understand more and more when we bestow some attention on one of the laws of nature, for example, the

law of alternation explained by the Masters of wisdom. Then we understand that we are continuing to live only because of the law of alternation. And without law of alternation there is no continuity. Then by applying our commonsense we understand we have a continuity of existence because we are living through sleep and waking up in the morning after some hours of sleep. Then the same commonsense tells us that we continue to exist after what we call death. It is a matter of commonsense for sometime and it is a matter of real experience after some time.

Nature's laws can be understood in three or four stages. The first stage is what we call disbelief or negation. For some births and rebirths we refuse to accept that there is life beyond death and before birth. Therefore we refuse to accept the law of reincarnation. This is the first stage. The more we begin to refuse the acceptance, the more we are forced to bestow our attention upon the problem, because refusing something or disliking something very strongly is an automatic process of bringing our attention to the problem which nature uses upon us. When the consciousness is properly focussed upon the problems by refusing it for some births and rebirths, then it begins to believe. But this belief can not continue or stand because it is not faith. Belief is not at all faith. Belief is what we call conviction. That means a taste to believe. We want to believe something. And that is not at all belief. So we believe the law of nature, for example, the law of incarnation as a religious belief. That is, we want to believe because we want to become better. This is a false belief. And again and again it will be shattered whenever an

intellectual fellow argues against it, we lose faith. And again after sometime we begin to develop faith. So, we live through births and rebirths in a process of belief and no belief. Then we come to understand and suspect through certain incidents that there is life after death. The moment we begin to understand the law of alternation, then we begin to feel the truth of existence of life after death, because now we know, through what is called analogy, that a period of sleep alternates a period of wakefulness. So, a period of longer sleep after death alternates with our span of life after which we wake up again in a new and tender body in the form of what we call rebirth. From that time onwards we begin to grow faith in rebirth, not according to any religion, not according to any political party, not according to idea of any group of people but according to the impulsion and intuition, because without any alternative we begin to feel truth of it. Only from that time onwards something can be called faith which is greater than belief. Belief is a conscious process of applying some tension, whereas faith is a transformation which takes place from our centre to circumference.

Now, after faith is developed, we begin to understand birth and death more correctly and more scientifically. Previously we had only an emotional way of understanding these two aspects. When there is a child-birth there is some happy emotion and disturbance in the parents. Whereas the fellow himself does not know anything except waking up. He has no understanding of his awakening. And about death we have our own ideas which are nothing but falsehoods and some emotions and a most unscientific way

of understanding which conditions our span of life before we die. Many of our acts in life are death-conditioned. For example, a fellow feels like earning much money before he dies. He thinks, "Before I die I have to earn for my family." Another fellow thinks, "Before I die I must educate my son." A third fellow thinks, "Before I die I should get my children married." Another fellow thinks, "Before I die, let me complete the building of my house." So, in the minds of many people there is a phrase "before I die", "before I die", "before I die". So, many minds are essentially death conditioned. This is because of lack of a scientific understanding of what we call death. We consider death an incident whereas it is a process of transformation. And we believe we cease to exist after death. In fact we exist through death and we begin to properly understand death in the light of these facts, when we understand the law of alternation and the law of continuity. This is how the laws of nature, presented to us by the Masters of wisdom, will reveal to us everything step by step.

Yes, and then we see the technological and scientific world developing one side. And we try to learn the alphabet of that world also. Every subject has its own alphabet, just as a every language has its own alphabet. The scientific and technological alphabet is different. And after a certain time we begin to enter into to it. For example, we come to know the magnetism, electricity, the nuclear science, electronics and radio active elements. Gradually we come into touch with these subjects and when we begin to apply the above laws we come to understand the existence of some more laws in nature. For example, the law of

magnetism which makes us understand the law of polarity. How likes and dislikes exist in us, how they affect us and how health and ill health alternate in us. According to law of alternation, how good mood and bad mood alternate according to the presence of others. For example, when we see some people we are instinctively more happy and when we see some others, we feel discomfort. This mental symptom which is a symptom of a disease is what is called 'likes and dislikes' and we understand it as the result of the law of polarity. We have our own poles which attract us and our own poles which repel us. And then gradually we come to understand that how electricity is related to magnetism, not only in the mechanical, technical and technological world, but also in us, that is the kingdom of the living beings and the kingdom of the activities of this planet where the grand scientists of electricity and magnetism exist on this earth. We understand they exist in every atom of this earth.

Every atom contains a team of scientists whom we call, the intelligences of nature, who know the laws of nature, who work out everything according to the laws of nature and who teach the laws of nature by giving their presence to us by existing in ourselves. They begin to lodge in us; from the time we understand this fact, we will find our own lodge of spiritual activity. Otherwise, eventhough we have a lodge or a temple in the physical plane, it is only idolatry and sheer ignorance that rule us. We can have a ritualistic hall, we can have a temple. But unless we know the intelligences who are taking their lodge in ourselves, the outward lodge of brick and mortar is as useless as anything. When we know, we begin to understand the reality and the existence of these intelligences. I will give you

one example. When fertilization takes place, you know that there is only a spermatozoa of fertilization which contains no bone, no skull, no vertebral column, no muscle, no nerve and no anatomy professor, no cardiologist, no physician, no doctor. And from this, in the course of a few months, something develops with all the details, anatomical details of the human embryo, by studying which the embryology professor knows about the one thousandth of it and teaches it as great wisdom in the universities. And another professor understands one thousandth of it in the name of human anatomy and teaches it as a great branch of wisdom in the universities. See when one thousandth of the activity is enough to be a subject in a university, how many universities are required to know all the branches of embryology! Not only they have to know the development that is taking place in embryology, but also they have to get convinced of the intelligences and the great grand scientists that are working in the embryo.

For example, there is a professor of numbers who is working in the embryo. Unfortunately, we believe that numbers are discovered by the human beings, for example, a mathematical professor. But you know that the embryo develops two hands and two legs. And the same number of bones in the vertebral column and two bones in the forehand and one bone in the upper hand and two lungs, one heart, two eyes, two ears and two nostrils and only one tongue, no mistake and thirty two teeth. If someone calls it coincidence, we have to pity his donkey logic. So, we are forced to accept the presence of a professor who knows numbers and who knows counting in the embryo. And then call him by some name. Do you know what he

does? He helps the development of the embryo and as the work is complete, he enters the house he has built. And he has his own apartment constructed for himself in what we call the brain cells. And he begins to stay there and live with the fellow as long as he lives. Then he begins to teach numbers to the little fellow who is born into this earth, long before the fellow learns numbers and multiplication tables in the school. It is a pleasant wonder to know how the fellow knows from the internal teacher, before he learns from the external teacher. If you call two little fellows who do not know numbers and who do not know even the names of numbers and give one fellow two chocolates and the other fellow four chocolates the first fellow is angry with you. Are you not convinced that he knows numbers? So this professor consciousness, begins to teach the numbers to the fellow through a medium, through a science which we call instinct. Till now there is no university which can teach us the science which we call 'instinct'. And there is no psychology professor till now who knows that instinct is a branch of big science, because the psychologist is also suffering from psychological problems like any of us. Sometimes he also suffers from insomnia and has no solution except swallowing dirty tablets like tranquilizers. So, he knows only as much as you and I know and not better.

So, the Masters recognised that a professor exists in the embryo who works as number consciousness and they called him in the ancient scriptures **Kapila**. If you read the ancient Indian scriptures, a fellow named Kapila described as the founder of the wisdom of numbers. And there is another professor who works in embryo from the time of fertilization. He works out the shape consciousness

of the embryo. If the spermatozoon belongs to human being, this fellow develops only human body in the mother's womb. If it belongs to a dog, he develops only dog's body, not human body. So, the embryo of every creature on this earth and the seed of every tree on this earth has this professor in itself so that it develops the body into its own species and not the other so that a pig or a dog is not born to a human being. Only a human body is born to a human being. This is what we can call shape-consciousness. He is called in the scriptures **Viswakarma**. And some of the ancient scientists called him the great architect of the universe about whom we can think of in the ritualistic halls. We strike hammers without knowing anything about him at all, because we are interested only in the gathering of the ritual but not in the ritual. We are interested in the social aspects and its evils and having the pride of secrecy and nothing else. We are not at all interested in going into the matter. Therefore, except the noise of the hammers nothing is left with us by way of wisdom. But in the ancient days, really scientific days, when there were real scientific laboratories which were called the mystery temples, these things were taught by way of initiation which was a highly scientific process of teaching of which we the human beings of the twentieth century have no idea at all. The process is called **initiation**. We use the word many thousands of times as blindly as we use the hammers in the rituals and as blindly as we use the name of the great architect of the universe.

So, the Masters teach us there is what is called Number Consciousness in the embryo and also there is what is called Shape Consciousness of the embryo. This fellow, the shape

consciousness is described as the poet, the court poet of nature, because he presides over the shapes and beauty. Then we come to understand the many dimensions, many strange beings that are working in and around us, many intelligences who are not human beings but who are in the background of the human beings. Again we come to understand a little bit of wisdom of the Masters, that is, the existence of these beings. And the Masters called them the beings of the Deva kingdom. The scriptures called them angels that are angels **Kerubim** and in some languages **cherubims** working in the garden of the God. Since we ourselves do not know whether we really believe in these scriptures or not at all, we find these names in scriptures only as the imaginary creatures, that is, the stories in the fairy tales because we are most undeveloped about the magnitude of the scriptures. Our evolution, the present stage of evolution of humanity is not enough to understand the grandeur of the scriptures. Now the Masters are just trying to stimulate the higher nature and higher consciousness of humanity a little bit enough to suspect the existence of such fellows. And then the syllabus teaches us that these Devas fabricate the solar systems and some of these Devas fabricate the planets and our earth planet also and then atoms which include the Mineral kingdom, Plant, Animal and Human kingdom, after completing the evolution of which we are expected to join the Deva kingdom and work as scouts in the Deva kingdom to conduct the functions of nature and to cooperate with the planetary activity of this earth.

This is a part of the syllabus of the study of a subject which has no name in the present world till now and which has no name in any university, because no existing

university has any stature to understand and teach the subject and no professor of any university has any idea of this, because he has no stature to teach this subject. In future there will be universities that are intended to teach this science. There will be only a very few students, because the remaining fellows, many of us are afraid of life and how to live. We are more afraid of death and a little more afraid of life. Consequently we are very busy with other subjects, for example, our livelihood and to live away life when fear is hunting like a dog, to live a busy, uncultured and most civilized life, not able to enjoy life but live away a quick and restless life like a vomiting. So, when we come to a stage when we are not afraid of our life or death and when we reach such a degree of evolution when we can offer ourselves to this subject, then we will join as one of the students of this university for which we can make some preparation in this birth so that we can do our humble help to our children and grand children who belong to this century of wisdom and to whom this subject belongs. So, let us try to know the syllabus of the Masters of wisdom and try to render our service to those wise fellows who belong to the next generation. Thank you all. We will take up the class tomorrow and continue. No, let us not have the taste of clapping the hands, because we are too tiny to understand the syllabus of the Masters. Silence is expected of us through which they teach us and also the habit of clapping the hands in the meeting belongs to the political meetings, though we do not know it. Excuse me if I request you not to do it in my gatherings.

*Thank You.*

\* \* \*

## *To Die is Not to Die*

**B**rothers and sisters! Today's subject 'To Die Is not to Die' is all engrossing. That is the subject given. We have to know the right way of understanding what we call death, and making the right type of preparation not to die but to pass through death to a stage beyond. There is much literature about death in the world. Every nation has its own scripture. Every scripture has its own literature about death and life beyond death. And there is no one in this world who is not conditioned by this idea of death. There are people who are not conditioned by the idea of birth because at the time of birth no one knows that he is born. He is not grown enough to think that there is something like birth. But everyone who is grown up has an idea of death. Sometimes it works in a positive direction to produce a World Teacher like Gauthama, the Buddha. He had been kept in ignorance about death since childhood and after a certain age suddenly he could understand that there was something like death. That gave him such a shock that he began to search for the real path of man; he could bring enlightenment to humanity. But everyone cannot be a Buddha. Everyone has his own or her own idea of death. Often they are neither true nor are they scientific. In many

cases they are emotional and sentimental. In majority of the cases a fear of death exists at the bottom most layer of consciousness, without removing which one cannot experience happiness in its true sense. Those, who are experiencing happiness, are experiencing in their own way because they are all 'death' conditioned at the bottom of their consciousness. Almost everyone says to himself as he is growing in age, "Before I die I should earn good fortune, before I die I should have a big house, before I die I should clear off all my debts, before I die I should prepare everything good for my wife, before I die I should perform the marriage of my children." So, in many minds there is the idea 'before I die, before I die.' Whether he utters it vocally or not, whether he feels it distinctly on the mental plane or not, by birth everyone is death conditioned. All the actions and activity tend towards a wall, believing that they should stop at a wall where there is a dead end. And until this wall is removed or a gate way is prepared in this wall, no one boasts of experiencing of happiness. Because the bottom most layer of consciousness is death conditioned, how can one be happy?

There is a little story in the scriptures about death. A son was observing his father doing a holy sacrifice. The father was distributing all his treasures among those who came to him because he took it as his sacred duty in the sacrifice.

The son was very young, about 12 years old and asked his father,

"Father, you are giving everything to others."

He said, "Yes, this is my austerity, so says my sacrifice".

Then the son asked,

"Do you give away everything that belongs to you?"

The father said, "Ah, Why?"

Then the son asked,

"Do you also give me away to someone else?"

Then the father was in hesitation. For two minutes he hesitated and then answered, 'Yes'.

And then the son asked,

"To whom do you propose to give me?"

The father had no ready answer, no ready reply. He was thinking and it would take a few minutes for him to reply. In the meanwhile the son asked his father thrice the same question. And then the father got irritated and said,

"I will give you to the Lord of Death".

Then the son smiled and said,

"When do you give me to Him?"

Father said, "Wait".

Son said, "I cannot wait. I want to approach the Lord of Death and know how death occurs. What death is. And why it is there. I demand that you should immediately give me to the Lord of Death". Saying so, the son added,

"I take it for granted that you have given me to death, I am going." And he went.

Straight he went to the Lord of Death. He entered the city of death. Of course, the story is symbolic, I will explain what it is. He entered the city of Death and enquired about the Lord of Death. In Sanskrit, the Lord of Death is 'Yama'. The secret lies that the first step of Yoga is also the same fellow. I told you there are eight steps in Yoga, the first is Yama, which means regulations of life activity. The story means that death occurs to give us regulation. Then we can ask, "If death gives us regulation, when are we to live and regulate ourselves?" Then the answer is "Death follows birth and a better body is given next time. Whenever we spoil our constitution with our ill behaviour, there are disease, old age, decay and death. Death is there because it wants to give us again a tender, beautiful body. Just as after 5 or 6 years we throw the old car in the junk to purchase a new car, Death exists in nature to give a new opportunity with a better body again to practise regulation. So, the Lord of Death is what is called the process of regulation. The fellow directly went to the city of Death. Here, the word death means change. Can you understand any minute in your life that has no change? We believe that the blood and flesh and bones in our body are there continuously. We believe that they are ours. My wife believes that this is my hand. But we are happy with our hand because we are foolish not to understand that everything is changing every moment. If we remember that every second in our body, atoms are going out and new atoms are entering immediately. Understand that this is not our body. And the wife understands that there is nothing like her husband's hand, because every moment things are going away and

coming in. It is very difficult to understand the speed of the matter in our body. Unless there is that speed of change of matter, we have no possibility to live on this earth.

We are living here because matter is changing in the body. Every day when we eat and drink, all the matter is going out again, and every few seconds we are breathing air in but breathing air out also. We cannot claim that the air in the lungs is ours, but if we are asked to utter our name, we have to utter only with the same air and breathe. See the ridiculous part of it. We have to utter our name with the air which is not ours, which is not inside. It is coming in and going out but still we say 'myself'. So, the idea of myself is only an idea and there is nothing in the material aspect of the body. So, this understanding is called the gateway of death and also the city of the Lord of Death. But it is kept in darkness because many of us are not prepared to remember it. Even though we understand it, we are inclined to forget about it and live in this world believing that the Kgs weight in our body is constant. For example, the earth is going around the Sun with tremendous speed and going around itself also with a great speed. We know it but we are inclined to believe that the earth is stable and we want to stand on this earth, stable. Without this idea we cannot lead our life on this earth because we are habituated to earth life and we are not yet habituated to the finer life, which is more true. Similarly, it is the same with this body also. We are habituated to believe that this body is constant and we are inclined to believe that this is our abode. So, we live in it. And we believe in its existence. Not only that, we do many things on the basis

that we live in this body for a long time, we begin to build our house believing that we live for long time in that house. Unless we have this belief we cannot live and do things, yet in a layer of mind we know that this is not true.

There is an eternal existence in which all these changes are taking place. There is a background on which the worlds are coming and going. So, the boy went straight into that city and he enquired about the Lord of Death. And his officers told him that he was very busy for three days and the boy was asked to wait. That means that our existence is three fold-matter, force and mind, the boy was asked to understand the three layers of existence. So, he was asked to wait for three days, because the Lord of Death was very busy. So, he waited and then the Lord came and said,

"Boy, how do you do? Are you not afraid of me?"

The boy said, "Bonjour" and smiled.

He said, "What do you want?"

Then the boy asked him, "What is there in the room? The door is open but nothing is seen, everything is dark".

Then Yama said, "It is called 'dark room'. It is called the room of death".

The boy asked, "I came all the way here to know what is there in that room."

And Yama said, "It is very dangerous, don't question about it. All the people in this world are afraid of that darkness. You are a little boy, and there is much career for you still. Take care of your future. Therefore, don't question about that darkness You can question me about

any branch of learning. Yo can question me about soul, about God, about creation, about sun and moon, about astronomy, astrology, any science, any arts. But don't question about that darkness. That is called death, people enter it and no one knows what happens. I am taking care of this room, except myself no one knows what is there inside."

Then the boy stood in adoration of Yama and said,

"For this same reason I came to you. There is no one in this world who knows what is there in that room, you are the only one who knows it. That is why I take you as my Master who can teach me what is there inside."

Then Yama was in trouble, he said, "Till now nobody questioned about it. There are many fine things in life. You can question about them. For example, you ask me what is marriage, I will tell you. You ask me what is child birth, I will tell you. You ask me what is sex life, I will tell you. You ask me what is supper and dinner, I can explain you."

Then he said, "Only for this purpose I came here. And I have already decided you are my Master, I hope Masters don't disappoint disciples."

And then Yama said, "You know that there are rulers and administrators in this world. I will send you back as a great ruler and administrator for hundred years. But, don't question about it."

Then the boy said, "What happens after hundred years?"

Then he said, "Death".

Then the boy said, "That's why I am questioning about it".

Then Yama said, "I will give you thousand years".

And the boy asked, "What happens after thousand years?"

Then Yama said, "I will give you ten thousand years".

Then he said, "What after that?"

Then Yama was sweating!

And the boy smiled,

"Therefore, you tell me what it is".

Then Yama said, "You are the one disciple who deserves initiation into that dark room. It is not to discourage you that I talked all these things. It is only to find out whether you stop in the middle and go away or not, because people live in this world to know many things, to do many things, to discover many things, to achieve many things. Foolish fellows die in their attempts. So, they forget about their journey, they are attracted by many valuable things in this world. They are engrossed in their own plans which appear very, very valuable to them. Some of them are engrossed in their wives and children. Many of them are foolish enough to get engrossed in their ideals. They create their own ideals and they die; their minds die with their bodies; their ideals die with their mind. So, many people do not pursue the thing, they do not understand life from birth to death, they do not have the awareness of existence. The fellow who has a continuous awareness

of his own existence is the only fellow who can know what is there in the dark room." And he said, "I will take you into that room". And he made him cross the arc of that room. On the top of the door there was the picture of a skeleton, a skull and then the word 'death' and then a dagger was falling and rising to cut the neck of any fellow who puts his head there. Then, Yama said, "Put your head". The boy put his head and the dagger stopped. Then Yama said, "Look here the dagger stopped. It stops for those who do not fear. It inevitably cuts the necks of those who do not want death. That is why it is cutting the necks of millions and millions of fellows who come to this earth. But with your neck it stopped there. That means you can enter. Come on, come inside." He took him in. There was nothing in the room. It was only empty space and he took him into the room and asked the boy to look at the same gate from inside. There was the picture of a room where a maternity was being conducted and a lady having labour pains, a child being born and crying. People were taking the child into their hands and smiling that there was a child. He said, "It is the same gate which is called birth from the other side. So, through this gate people cross but because they fear this gate, they become unconscious before they touch the gate, and then when they wake up, they wake up as children in the next birth. This is the gate which I am asked to look after and you are the first one who could know it". And then he taught the boy many things, of course. Now, we are concerned only with this particular aspect. To know about this in the right way, I will give you a little example.

There was a big circus tent, where circus was played every evening. Many lions, tigers, elephants and horses were there. Many persons were there. We went to the circus in Geneva. We enjoyed the play. After six months we went to Paris. We saw the same circus in Paris. We went to see the circus. We saw the same animals, same persons and the same fellow issuing the tickets and the same fellow who was tearing the tickets and the same fellow with a big wart on his face showing us seats where to go and sit. How could the same fellow come to Paris? So, there is a group of people who tour from place to place. They have some animals with them, they have some servants with them, they have some material to erect the tent with them. So, when they complete the circus in Geneva when they move to another place, what is the procedure they follow? Do they take the whole tent from Geneva to Paris? They will pull everything from the earth, they will fold all the tents together, they make it convenient to make a journey and they shut the animals in the cages and they have their own way of doing things. And we could not see how they travelled from Geneva to Paris. We can see the performance in Geneva if we purchase a ticket, we can see the same performance in Paris by purchasing a ticket, but we can't observe how they travel from Geneva to Paris, unless we begin to travel with them. Compare our life with circus tent with many fellows working inside, whom we call the Devas that is the Angels and the Arch Angels, doing their duties in the body. And after the circus is finished in this town, they take what is all necessary from this and they travel to another place. We cannot see how they travel because we care only to purchase a ticket

and see the performance. We have not yet proposed to join the circus company. Unless we join as one of the members of the circus company, we cannot know how the whole journey takes place, we cannot know how the shift occurs. When they go, do they take the sand and the earth and the clay from Geneva to Paris? No. because sand and earth are available in Paris also. After all there will be difference in sand and earth. So, the minerals of the body are not carried from birth to birth, the minerals are left there which we call the corpse. It is busy in its process of decomposition. We wrongly call it decomposition. But the minerals are being replaced to their original places. They are temporarily borrowed to serve the purpose of the soil of the circus and again in another place some minerals are selected and they are being attracted into the mother's womb, and this body is being constructed. It is only a matter of colour difference from race to race and from nation to nation, just as there is colour difference between the soil of Geneva and the soil of Paris, but the same fellows are conducting the same circus. You will find the continuity of the circus. Similarly, you will find the continuity of life from birth to birth. There are things that are left away and there are things, that are taken. And because we can see the things that are left away, we cannot call it a change, we cannot call it a shift from one place to another, we call it death. We understand it as a total end of things. This is one aspect of it.

On which plane of understanding do we exist? From one point of view, death is true as anything. See, how some people are totally and mentally and emotionally

affected by death how they are cruelly separated by death from beloved ones. They have great shocks and violent reactions which will exist life long for some people. So, those who are going to die feel the shock of people who have died. It is the truth of it. Everyone is going to die. It may be after ten years, after twenty years, after thirty years, but he feels the death of a fellow who dies earlier. See, if you observe the sheep that is being carried to butchery if there is something for it to eat, if there is fine grass, it pulls to that side to enjoy the taste of the grass. But within a few minutes it is going to be cut into pieces, yet it wants to eat grass and enjoy the taste. This nice way of deception is true with the earth life. Unless this self-deception is there, unless this grand illusion is there, life is not livable on this earth. But this illusion is only a place for us to get trained to know the higher truths. Ignorance is a necessary platform to reach knowledge but it is not a place where we spend time eternally. The egg shell is not a permanent abode for the chick inside. It is a protection until the chick solidifies and takes a shape. Unless there is the egg shell the chicken would not have formed at all. But once formed it is the breakage of the shell that gives the chicken required expansion of wings. In the same way, the illusions of this earth life, the emotions, the complexes and the tensions of mind- all these are necessary to protect us to survive on this earth, to fight the life of competition until we begin to know the truth of life. But someday or the other, the shell is to be broken and the illusions of life are to be broken, truth is to be sought. And before that stage, after the stage of ignorance, there is a stage of transition which gives great restlessness,

great pain, great suffering and all this suffering helps us to progress in our way. So, we are shunted forward in the next step to have a better understanding and better way of behaving and knowing the meaning of birth and death.

So, when we pass a span of life, we are expected to know the meaning of the span and emotional understanding of what we call death. To give us experience, death occurs many thousands of times to everyone of us; a change is expected to be properly understood by everyone of us. A similar phenomenon is given to us everyday in the night to understand what death is. What we call sleep is in no way different from death. The only difference is, we wake up in the same body from sleep, we wake up in some other body from death. So, before what we call death, we have thousands of deaths taking place in the name of our sleep. Suppose, a fellow sleeps in his room and finds himself in the same garments with which he slept; there is another person who is made to sleep for medical purposes, for example, with chloroform or some anaesthetic and then his garments are taken away, new garments are given and when he wakes up he finds himself in new garments. This is the difference between what we call sleep and what we call death. But the mind and the senses with which we understand things cannot understand the continuity of life because the garments of our body are changed, name is changed, identity is changed, environment is changed. And we are afraid of such a change because we have what is called 'attachment'. We are attached to our own people and environment and things. This attachment gives us a terror of death. The more the attachment is, the more

painful the death is. And conversely, the fellow who has 'detachment' in life, not in teaching but in practice, has no fear of death. All other things can be taught to others; without practising but happiness without suffering cannot be taught to others, it should be experienced by everyone. Suppose, I stand here and teach to all of you 'don't fear death, don't be sorry for anything, be always happy', in the meanwhile suppose there is pain here, I suspect that I may die. Immediately you will feel my face becoming pale. That means the teaching that I make is of no use at all to me. Unless a change takes place in ourselves this knowledge is not valuable to teach, but it is valuable only when practised, because happiness and unhappiness are not teachings but subjective experiences.

Happiness is something which we experience and not to explain to others. Unless we understand death in such terms, we cannot have a scientific understanding of death. And if we approach the issue with our mind and senses we can never understand it because mind and senses have no capacity to understand what death is since they have no capacity to understand what sleep is. Every night they go into sleep whereas the greater intelligences in charge of the functions, like respiration and the heartbeat, don't go to sleep. And we identify ourselves with the mind and the senses. That is why we die when we go into sleep, and only when we wake up we understand that we slept. We can never understand that we are sleeping. The result is, we have no experience of sleep at all. When we have no experience of sleep, how can we have an experience of death? Without an experience of death, if we go on

studying volumes and volumes on death, and the volumes on life after death and the volumes on how we go up in the astral body, how we travel in the astral body and then how we recollect all the life and how we experience the joys and sorrows, all these things if we read, they are only cock and bull stories because we are reading them without any experience. They can be fine stories and novels. We should be able to pass through the stage of death. And for this, a training is required. Once again the training is what is called Yoga, Yoga not only as practice but also as an outlook of life. First of all, understand that there is a continuity of life passing through birth and death just as a string passing through the pearls. Understand yourself as the continuous string of consciousness and compare the bodies with the pearls. The more you begin to establish in yourself, the more birth and death become false. They are only formalities like our sleep and awakening. Every death is given as a renewal of life. Just as every night we sleep only to begin the work afresh the next day. If we fail to do something today, tomorrow we begin to try once again and succeed. We understand where we failed and then we again experience not to commit the same mistake. And then tomorrow or the day-after, after a few sleeps and awakenings we try once again and succeed in what we failed yesterday. The same purpose death serves to us, when we fail in the mission of one life, that is understanding what life is and going into the continuous awareness of the Omnipresence and realising a life of no want and no problem, getting fully convinced that life is a solution and not a problem. To that end death helps us. Whenever we fail to understand it, we die amidst many

worries and blunders in many tensions, in angers and complexes. Everytime we make a bad arrangement of things and then die and then we are reborn again with a better body.

The fellow who misuses his body and makes it sick, he suffers and dies, he will be given once again a fresh body to know how to behave with it, conduct the same experiment more successfully. To make the same experiment with mind and the senses with the objects of the senses, with the relationships to others, with neighbours and with friends and enemies, with relatives, wife and husband, children, with wealth, money and ideals. We are given another chance to make the experiment once again to see that it is made a success, to understand why we failed in the previous birth, to know how to succeed in this birth during which process mastery will be gained by us over the body, mind and senses, to understand the machine of the constitution, to know the technical use and technical know-how of this machine and lead a life of accomplishment. There the training period is complete, then there is what is 'real life'. After some thousands of births and deaths we gain mastery over everything in us. We begin to understand how we have to behave with the body and the senses, with the mind, with food, drink, sleep, etc. Then we are free from the polarities that is the pairs of opposites, that is attraction and repulsion, likes and dislikes, convenience and inconvenience. We are free from all these things and then starts what is called 'real life'. It also includes births and deaths but the purpose is different. Previously we lived for ourselves and we failed miserably,

we lived to eat and enjoy the taste, we lived to enjoy sex, we lived to earn money and build houses, we lived to enjoy high position in society, to have control over other people, we lived to gain much strength, name and fame, we lived to write books and throw them on this world. So, we lived to do something for our own satisfaction, for our own money, for our benefit, for our own happiness. So, self-centered we were!

Now we understand we need nothing, we live because this body is given to us and we know that the body goes once again, therefore we know that there is no death. Then we mind our own business, that is, for what we come to this earth. For everyone of us we have something to do and we die without accomplishing it because we are on this side of evolution, we are very busy with our emotions and complexes, we are very busy with what we think most valuable, self-made ideals. So, we are entangled in the self made ideals and we have no time to accomplish what for we are born. So, we die a helpless death not accomplishing what is expected of us. But after crossing this point, we understand that we come to this world to do something. Every minute we will be able to understand what we are expected to do. Our environment teaches us where we are expected to live, whom we are expected to serve and what we are expected to do. Instead of complaining against environment, we will understand that environment is given to us. Today, we may be in the name of a husband or wife. That means they are expected to be colleagues for some time and again go somewhere and do the work. The problem is what work it is. What is

the work of those intelligences of nature that are working in us? Those intelligences are helping us to respire and making our heart beat. Same is the work. Wherever we are, we are expected to do the work there. Suppose, I am in your house for one day, I am expected to do the work in your house. Suppose tomorrow I am in some other house, I have to work in that house; everyday I have my meal and what is important is the continuity of the work. So, the Masters teach us that everyone has a continuity of work. And the question is, what is the result of the work? Suppose, I am born as a teacher. I was appointed as a professor in the university and I worked for twenty five years, what is the result? The money I get is one result, but we must understand that it is not the purpose. I am expected to teach and what is the result? No result. It is good work and I get myself purified by doing it. Suppose, I am asked to help the sick people, to heal them, what is it that we get. The professional doctor gets his money. But suppose he is also a spiritualist and he is also a God-man, immediately he understands that it is not for the money that he is doing it. He distributes the money for good purpose. He gives some money to his wife and children and the remaining for some charity purposes. He understands his work different from all these things. Whenever he is asked to heal a person or select a medicine for a person or administer a dose to a person, he will understand that it is a training for him, a discipline for him to make his mind and senses pure, to purify himself from the motives, from the complexes, from the polarities, from likes and dislikes from all the impurities he has.

The good work I do may be useful for others but it is foolish to believe that we are doing it for the benefit of others because if we do not do it, there are people who do it better. Therefore, it is not for the benefit of others that we are doing good work, it is for our own benefit we are doing the good work. That is to purify our own vehicles from the motives and complexes, to purify the mind and the senses and emotions, to distill our consciousness and make it pure to purify it from emotion, to solidify it into devotion and have it as pure inspiration. This is the purpose of life and it will be a continuous purpose of our living through births and deaths afterwards. So, there is a series of births and deaths before we realise this and also another series of births and deaths after we realise this. The new series of births and deaths is called 'God given births and deaths'. This is known as 'divine life or life eternal'. We have perfect mastery over ourselves and choice is given to us to be born in any place we may require. Because we have no desires or requirements, we are entrusted with certain amount of power and mastery. The independence given to us is directly promotional to the good behaviour we show towards nature and others. The purpose of death is to give us a new opportunity again and again to succeed and reach this state of divine consciousness. Unless there is death, we live a continuous monotonous life without any opportunity to rearrange things, because unless mind is completely taken away from us, unless a new mind is once again given, we are not at all ready to leave off our likes and dislikes and attachments and affections. So, death is necessitated by nature because nature knows that it is not death. But we believe that there is death because that

belief has its own terror upon us. And the terror has its own medicinal effect upon us. This is something about death and the process of death is actually nothing. It is a truth which takes place in nature. We should just notice its existence and there is no use of trying to analyse what death is, just as there is no use of trying to analyse what sleep is.

A psychogogue wanted to know, for example, what sleep is. Every night he waited to understand how he would go into sleep. He could not understand because every night he slept. The next morning he woke up and said, "Yesterday I slept, today let me understand what sleep is." So, every night he went into sleep until he went into death. So, it is useless to try to analyse what death is. After all when the time comes, the body is dropped off. There is a fellow inside who decides when to take the body and when to drop it off. But since we are living a little bit different from that fellow and since we live in our head and since that fellow lives in our heart and since that fellow decides when to die, we weep and fear death. But when the moment comes actually, the connection between body and mind is cut off, life is withdrawn from energy centres and if we know how to cooperate, there is no death because it is a conscious and painless process. But if we try to resist, it is a painful and unconscious process. Just as anaesthesia is given during surgical operation, during the process of death there is a surgical operation going on unconsciously between the body and mind, the first three principles of our existence that is physical, vital and mental. And there are four more principles. The first three are cut off at every

death from the real 'I am' who includes the fourth principle called 'will', the fifth principle called 'love', the sixth principle called 'all love' and the seventh principle called 'divine presence'. So, we have seven planes of existence in everyone of us. In the books of Alice A. Bailey, they are called the physical vehicle, the etheric vehicle, the mental vehicle, the buddhic, nirvanic, para-nirvanic and maha para-nirvanic. These are only technical terms, you can use the terms of any school of thought. The truth is, we have seven planes of existence in us. And many of us live and die only in the first three planes just as the father gives to his son the same packet without opening the seal. The higher principles from four to seven are a sealed packet to many of us, we carry the packet on our heads as long as we live. We live only as the principles one, two and three. And when death cuts off the three principles, the higher packet is handed over to somebody else. Many of us are not able to use the valuable things in the higher four principles.

This works as a seed and then there is the soil of the lower three principles once again. We are attracted again to the soil by the desires we have before we die. And according to the law of magnetism we are attracted to such parents that are exactly fixed to give the required body and mind, for example, if we lived a horrible life in the past life to produce great diseases and a horrible mind, this seed will be attracted to such parents who give us the heredity of incurable diseases and a horrible mind with criminal tendencies, etc. We understand it either according to heredity or according to karma, not knowing that the

two are one, because we are attracted to the type of parents that have the fitness of heredity and the fitness of mind that is, those who have heredity that is fit for us to receive. And if we are to receive a healthy body, if we have lived a pious and a healthy life in the past birth, automatically we will be attracted to pure souls as parents and we receive a good heredity of body and mind so that the continuity of the work is carried on. The good work which we have conducted in the previous birth is continued in this life. For example, in the previous birth you were a great devotee, you wanted to practise God-life but you were as the child of atheists who did not believe in higher things, and life long you had to fight out your way, it gives you a good environment in this life. Now, you are attracted to the type of parents you require. For example, you will be attracted to holy and pious parents who have a simple and godly mind, who have real belief and who have instinctive mastery over their mind and senses so that your environment is no problem to you like this, the problems of one birth will be solved in the next according to the initiative we have taken in one birth. But if we have created some involvements in this birth, we will be attracted to parents who will give us more involvements so that we have to solve for ourselves and prepare a better part for the next birth. For example, a fellow who is a problem to his parents will be attracted to the same type of parents in the next birth so that the parent is a cruel idiot who creates problems to the child from the beginning. And the child has to lead a life of compromise so that his angularities are all rounded, and his emotions are all paved properly and in the next birth he can have a better choice. Like

this, the continuity goes on until we cross the first three planes of existence and we begin to live in the fourth, fifth, sixth and seventh planes of our consciousness. When we begin to exist in the higher planes, the lower bodies will die and again they will be given to us but the continuity is there because we never lived in the perishable half of our life, we begin to live in the imperishable half. This is the training we are expected to receive. To give us the opportunity for this training, death is given to us, and we are expected to practise an attitude of a 'passivity to death'. You should neither fear death nor desire death. Some people feel that it is better for them to die soon. Some people feel a suicidal tendency, some people try to commit suicide and put an end to their body, some people think that it is holy to believe that they should die soon. All these foolish ideas should go away because life is given to us, it is never proposed by us and we have no right to fear death because this body is not ours, it is not gained by ourselves. It is given to us as an institution, as a school, to gain experience and to progress in evolution. We are permitted to live in it. We are not the owners of it. Even our parents are not its owners. The owner is nature and the indweller is the ego who is called 'the permanent atom' in the spiritual science. And He has a beautiful story of man which He has to narrate himself through births and rebirths, and which He has to enact, as a drama at the same time enjoying as the audience of the drama also. Others form the drama to Him and Himself is the audience. This drama is enacted. When the drama is completed, all the emotional and intellectual inequalities and animalism are eliminated from us. Then there is what is called 'divine

life' which gives us the births and deaths. We do not die when we leave the body, we are not born when the body is born. We live with such a continuous consciousness and go on doing the same work from birth to birth. This is the purpose of death. And as the evolution permits us to understand the significance of death, we will have a more scientific and less emotional understanding of death. This is something about the function of death. The story of the boy, who reached Yama, gives us all the clues of what death is. The word Yama means regulation, that is discipline, the discipline required to gain mastery over senses and mind that is the first three lower principles and then follows existing in the fourth and the above higher principles. Then your life is called a 'life of immortality'.

**Question :** *I thank you very much for your servitude. You have given examples without speaking of the instinct, because you have not spoken on that. When you have spoken of the young boy, it is a question of a legend, it is a tale. And then you spoke of the sheep that wanted to eat grass. This is an instinct of conservation. When you speak of the sleep, we do not get sleep because we know that we are awake. It is our fear of death. They ask "Isn't the instinct of conservation a necessary fear?"*

**Ans :** Yes, instinct of conservation is always necessary and to the animals fear is also necessary for self-preservation. But since we have crossed the evolution of animal stage and we are given the power to discriminate, we can have the same preservation without the necessity of fear. That is why discrimination is given to the human kingdom.

Understanding is given to us which is not there in the animal kingdom. Therefore, the animal requires fear to protect itself. And for the human being self-preservation needs only instinct and no fear because the intellect has replaced fear; we have no actual necessity of fear of death. It is only the degree of evolution that gives us freedom from death, just as a fruit when it is completely ripe is freed from the tree. Similarly, when our evolution is complete when there is no need to fear, self-preservation is left to us and the fear of death will be removed from us by the same nature. Not fearing death is not foolishness, it is not the foolish way of running into risks but it is a full understanding and a better understanding of things, just as the expert in conducting feats of circus can manage things without risk because of his training. Similarly, the trained fellow in the God life can manage with the instinct of self-preservation with the help of his passive attitude so that his time may be better used for more valuable work. That is what they mean.

The legend of the boy, it is not a question whether it is historical or legend, when something carries a truth for us to understand and when something has a deeper significance it is always true whether it happens or not. For example, when a novelist writes a novel we know that the story is false and it has not happened. Even then we are reading the novel with great interest. In the same way a story, which has not happened and which is a legend, is much more valuable and true than a novel because it carries eternal truth with it. For that truth, we care for stories and not for the historicity of any incident.

**Question :** *He speaks of the two cases. One person has killed himself. Another tried several times to commit suicide but did not succeed. What happens in each case?*

**Ans :** The crime of committing suicide is the same in both the fellows and the proposal of the crime has its own stamp on both the fellows. The one who has succeeded will experience the agony of his criminal act after his death and before the next birth. Whereas the second example, he experiences the same agony before his death.

**Question :** *What could be done about these persons? Can we do anything for them?*

**Ans :** That is a question that cannot be solved because once again his individual karma is there to permit us to help him or not. The best attempt to help and save him is the only thing we can do. The rest exists with his previous karma. Whether he permits us to help him or not does not depend upon us but depends upon him. So, it is for us to make a sincere attempt. There ends our duty.

**Question :** *You say that we should make a difference between the fear of death on one side and the fear of the way we are going to die. She says that people fear in the way much more than they fear death itself. Please explain.*

**Ans :** Ofcourse, it is also equally emotional because we understand the fact that the way in which we die depends upon the way in which we have lived. It can also be received without any emotion, because the way in which we die directly depends upon the way in which we lived

our lives. So, a proper understanding of this will give us a more scientific and a less emotional attitude towards the way of death also, because there are people who gained mastery enough to look at their own pain in an objective way. That's it. In the next birth they will be able to live a better life to have a normal and natural and instinctive death. It is those people who die within a split second doing their work and being active. That requires a life of some principles, that depends upon our behaviour, habits of our food, drink, sleep, work and sex, and our attitude towards others. So, one life training is necessary for the nature of death of that life.

*Question : How we have to train to die like Mahatma Gandhi?*

*Ans :* Not only Gandhi, there are many such examples. Yes, after certain stage of evolution, Masters begin to live in the higher principles whereas there is no karma to the lower three principles. And in such cases, it is the karma of the nation or the race or the country that reflects upon them and it results in an incident. Just as the karma of the whole human kingdom of this earth planet resulted in the crucifixion of the Lord Christ. So it is not their karma, but it is the karma of humanity. Very good question.

*Thank You.*

\* \* \*



Master E.K

# Know Thyself

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 maerialistic 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.



978-93-82199-36-8