

Master E.K.

The Science of Man



KULAPATHI BOOK TRUST



MASTER E.K.

(1926 - 1984)

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

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

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

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

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

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PREFACE

"The Science of Man" is yet another stream of Wisdom flowing through the consciousness of Master E.K.

The need for practice of Spiritual Science by man is immanent, in the context of the upsurge of Material Science. Man should find the technique to be fit to experience that which is revealed by Nature through Science. The technique is contained in the World Scriptures. The Science of Man is an effort to furnish this technique, practice of which enables man to unfold from within. It is the application of technique upon oneself that reveals the Self to oneself.

The World Teacher Trust, the Socio-Spiritual Organisation, needs to be congratulated for bringing out yet another wish of the Master for the benefit of the Mankind.

- K. PARVATHI KUMAR

Founder Chairman

Kulapathi Book Trust

18-11-1992

Visakhapatnam.

PRELUDE

The development of any Science is based upon two aspects: (1) observation and (2) systematisation of what the scientists observed. All observations in turn are based upon two aspects : (1) the instruments and (2) the observer. The Scientist of the day is privileged to have the most advanced instruments which are tuned with uncanny precision. With these instruments, the Scientist of the day has advanced far enough into Space and Time which contain the secret forces of Nature. With all that, he is not free from unrest and dissatisfaction. This is because he knows that mankind remained as primitive in their moral values and the art of living in happiness as ever, inspite of the foremost achievements of the scientists. Now, it is time for the Scientist to fill up the gap by probing into that dimension of Science which keeps man happy by making the best use of what he had achieved through the other Sciences. If the modern Scientist cares to do this the credit goes to him.

A new dimension of science will be opened by the commencement of the investigation of man and his body which is an inimitable machine with which he is provided. It remains for him to go into the working of the machine of the man and to rectify the zero-error of this machine before he makes use of his constitution to apply to all the other scientific horizons that dawn before his perception.

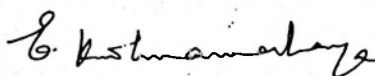
Now, I wish to speak a few words about this wonderful machine which is having all its parts imported from an unknown mystic land; in case of any damage no spares are available to purchase and replace. I need not too much emphasize the importance of keeping this machine of human

constitution in perfect order in which it is found and protect it throughout the span with proper servicing and a proper knowledge of using it. Being deficient in this branch of technology, we find that many a young individual is rendered unfit due to the mental, moral, sexual and physical breakdowns enough to make him lead an awfully unhappy life throughout the rest of his span of life.

Hence let us try to understand the wonderful machine of human constitution with all its workings. Of course, the science is neither new nor difficult, but it is unfamiliar to the average modern human being. Many nations in the past have learned the *Science of Man* perfectly and enjoyed the benefits through centuries. India was the cradle of the Science of Man, and it was from the chosen few of the Indians that the other nations could learn it. The name of the Science is *Yoga*, though the term is used without much precision during the present decades. Owing to the ravages of time the grains of the truth of this Science are often buried within the husks of ignorance, superstition and scepticism. Now let us take the grain polished and have the real food of happiness.

Remember that the human constitution is not the Man himself who is living in it. How can a house or a vehicle be the man residing inside? The man in us is the pure Consciousness who can live filtered off all the conditioning of his constitution. When he is filtered, he leads a life of pure happiness and is known as the one, liberated. Before he can get at the ease of liberation, he should have a mastery over his own constitution. His constitution is having mainly three sections : Matter, Force and Consciousness. I will make you familiar with these three sections before you begin to use them.

4th August 1993
Visakhapatnam



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*CHAPTER - 1***THE SCOPE OF THE SCIENCE**

It is understood by the ancients that each human being is more an individual unit of many layers of intelligence than an individual himself. All the layers of intelligence are fitted in by the Nature to form a composite whole with a constitution of its own. Along with these things his objective consciousness is also included. Since every layer of his consciousness is creative by Nature, it is evident that the objective consciousness is also creative. Before the whole constitution is understood by the creative consciousness of objectivity, there is always a risk of making a complex of the composite whole. This leads him into many involvements. This possibility is to be averted if he is to transcend damages by misuse. Any instrument is apt to be misused when the mechanism is not properly understood.

The objective consciousness includes what we call the mind, and the senses which continuously react to the environment. This reaction is the cause of a particular refraction in the experience. The objective consciousness which undergoes the refraction finds itself involved in sorrow, fear, jealousy and other factors that cause discard. One who is exposed to this discard is said to be in "Samsara" (involvement).

The whole bundle of Consciousness-layers in man can be divided as the higher and the lower. The lower consciousness includes the mind, senses and their reactive activity. The higher consciousness includes the pure consciousness which is called

Buddhi or the Will in its scientific sense. The Will works as the pure colourless ray of consciousness which leads man to the state of pure experience (ananda). When the Higher Consciousness is working in the lower, then the lower consciousness is completely filled in with the higher; then the human being lives in the same world with perfect ease and bliss. But when the lower consciousness is active in itself without having a communion with the higher, then he gets into the reactive involvements. *'The Science of Man'* teaches us the way to establish a proper communion between the lower and higher consciousness, then to a perfect union and finally to a realisation that all the levels are made up of the same Eternal Level which is filled with the Cosmic Consciousness. Then he finds his environment also being filled with the same thing with which he is filled. He calls this Cosmic Consciousness as the real meaning of 'I AM,' the "I AM" in him and in all. The Seers call this *'The Absolute Parabrahman'* while the perception of the whole world by the individual who is out of focus is called *'Jagat'*. Jagat is how *'The Parabrahman'* appears to the individual in its temporary phase.

A special training is required to tune the individual with his Higher Consciousness. This runs through steps that are thoroughly scientific and they require an artistic way of dealing and following. The whole process is called Yoga by the ancients. Yoga is neither religion nor philosophy nor speculation, but it is filled with only the scientific process and the artistic application of oneself and not any objective apparatus. The handling of anything in this world except one's ownself is easy. How to transcend the difficulties of applying oneself to himself is an interesting process described in the eight-fold system of Yoga. The system is age-old and we can find the same procedure from the time of the Vedas till today, inspite of the various

schools of thought that are the result of the human error in understanding.

As we begin to scan the import of the *Vedas*, *Upanishads* and *Puranas* in quest of this scientific procedure with the light of the Bhagavadgita and the aphorisms of Patanjali, we can easily filter the variations and get at the Original Science. Then only it is safe to follow them and the results are predictable and beyond risk. Since the human mechanism is too delicate and since the parts cannot be replaced when damaged by a foolish procedure, it is the duty of a Yogic Student to know the right procedure first of all and then to follow it, especially under the directions of an expert who does not confuse the procedure with philosophical speculations or religious emotions.

There is quite a good deal of literature about the subject. 'Hatha Yoga Pradeepika', 'Shatchakra Nirupana', 'Kundalini Yoga', 'Yogavasishta', 'Patanjali's Yoga Sutras' are among the famous books on the subject. Besides, the Upanishads and the Puranas furnish the illuminative information. Last but not the least stands Bhagavadgita, which is accepted as the YOGA SCIENCE by all with heads bowed down in veneration. Many branches of the practical aspect of the Science are developed subsequently and each path suits for a man of certain stage of evolution. 'Hatha Yoga' (the physical process), 'Rajayoga' (the original royal path), 'Mantra Yoga' (the approach through sound and utterance) etc., are well described in the Sanskrit lore. The Royal path, as the very name represents, is the best of all, due to the fact that it uniformly imparts the unfolding into all other branches and at the same time uses the other branches as means to one end without giving undue importance to anyone. Also the Royal Path does not admit the generally specialised practices to powers "easily". Fitness before handling is the keynote of the Royal path. In this path, Man unfolds into

virtue and right behaviour first and then only he is rewarded with the corresponding expansion of consciousness. This path, which is systematically described in the book of Patanjali, really includes an advanced study of Man's physical, mental, psychological, psychic and spiritual layers of unfolding. It consists of eight steps and presupposes some preliminary knowledge in the fundamentals which we can find in the Puranas and Upanishads. The Tantric literature also gives a consistent approach of the Yoga practice as a branch of its own wisdom. Sarada Tilaka, one of the grand books of the Tantric literature gives a separate chapter about the summing up of the whole Yoga practice, without a knowledge of which the Yogic studies are not complete. We propose to give a systematic explanation of the Science with reference to the above said books in Sanskrit, in our ensuing lectures.

SYSTEM OF DISCIPLINE

Do you know what is Music in its real sense? It is the consciousness-that is yourself. You call it "I AM" just as I call it. When it comes across the various aspects of Creation, it finds these aspects existing in space. It is coming across them as Time. When it can properly distribute them in relation with itself, it experiences an ease which can be called the distribution of time into intervals. Incidents distribute the ray of consciousness into intervals that are called time-units. When the incidents are properly distributed, Time becomes Music. People recognize music in terms of sound. But, it is basically with you as your consciousness properly distributed by an arrangement of the incidents in your daily life. A disciplined way of living makes you live in the music of your consciousness. When discipline is not forced upon the mind and when it is allowed to operate from within through the mind, it will fix up a time for everything in your daily life. Such a type of discipline is prescribed for the student of Yoga by the ancient Seers. It is necessary to have

a time to get up from sleep in the morning, to clean, lubricate and set up your physical vehicle in order. Then it is necessary to bring the various faculties of the mind and the senses into a focus by practising Meditation. To make Meditation possible, it is necessary to harmonise the body with the mind. For this, there should be physical fitness. This can be achieved by a practice of the Yogic Asanas. Regularity brings proficiency in Asanas. Following such a procedure forms the content of the Yogic discipline.

The next step is to make a survey of the requirements and the demands of the mind. The demands of the mind are called desires. They are the results of our long standing habits. Habits form part of our past Karma and they condition the mind. Habits, good or bad, have so great influence upon us that they cannot be influenced by any amount of knowledge or reasoning. When one can understand the power of habit, this power can be used for constructive purposes by engrafting good habits into our nature. Work that is proposed by mind engrafts itself to form a good habit in our nature. When once formed, the engrafted habit can alter the thoughts of the mind. After all our thoughts and reasoning float upon the surface of our nature which is our habit. Discipline applied in this line arranges things to form a routine, which can be really understood as the Music of our Consciousness. The Yogic Seers have understood these secrets and hence they prescribe routine to the Yogic student without enforcing. Enforced routine works upon the mind, while proposed routine begins to work upon our very nature.

The anatomy of human nature, apart from the study of the human mind and thought, is most interesting. It is a science by itself and that is thoroughly dealt with by the Yogic Seers. One of the leading points of the anatomy of the nature of the human creation is the threefold manifestation of Nature's work

in the human being. Ponder on this carefully and many new horizons will open up to your mind. Three qualities conduct the workings of Nature and they are (1) Activity (Dynamism), (2) Inertia (Materialism) and (3) Poise. They are called *Rajas*, *Tamas* and *Satva* respectively. Activity creates force. Inertia precipitates matter. Poise makes existence possible by balancing both. In our mind activity produces responses which shape into thoughts. Inertia arranges thoughts into habits. Poise gives experience. The human nature externalises these three aspects, while the blend of these three aspects causes difference of individualisation. Again individuals react with others according to their own individual blends. The art of tackling these three aspects to alter the blend lies within the Yogic discipline. We are expected to work out the items of our daily routine according to our programme using our discrimination. This process alters our particular blend in course of time. This alters the nature of our thinking and we find ourselves belonging to a better blend. The rules of Yogic discipline include instruction and no restrictions. Regulation and rectification without negation cause the elimination of the items that are not required.

Regulating the food is one of the main items of the Yogic discipline. Foods that are desirable should be selected and enjoyed and the taste for the remaining items will gradually disappear. Juicy foods, fruits, nuts, milk and its products as well as honey form the selective items. There is no restriction for animal food, but the fetish to kill and eat should be eliminated. Hence milk and its products are included. Taking plenty of water with food and frequent bathing will help you for Yogic fitness. These things will rectify the tissue-producing capacity of our metabolism.

Work becomes no longer a burden or a responsibility or duty to be performed. Work becomes part of his nature, just as play becomes part of the nature of the child. To such a one

life is a play, with every bit of it as the how of it. It has no place for the why of it. What creation is to the God - his work is to the Yogi. He learns to do this work without getting involved. His work is only a sequence without a consequence. The physical needs, their fulfilments, the social activity and the domestic duties as well as the vocational activity become parts of his play. There is no fatigue for him since there is no psychological involvement. When there is no fatigue there will be no wastage of energy. To achieve such an end, we require the Yogic discipline which arranges the items of work in their proper timings during the day. For this, there is a set procedure which includes the first two steps of the eight-fold Yogic path.

NATURAL OBSTACLES

Begin to question people what is Yoga. You get as many answers and explanations as there are people for you to consult. This is because in the modern age, the term Yoga is made popular much ahead of what it means. Many people are not conscious that there is a self-sufficient unit of Science, the 'Science of Man', the name of which is '*Yoga*', discovered long long ago. The many schools, teaching about Yoga prove that all of them except one, are not the paths. Yoga means synthesis and it admits only One Path. Bits of it like meditation, asanas, diet and contemplation are taken out and specialised. They do not give you the practical clues of the Science in its totality. Still, there are books which give you the right concept of what Yoga means in its totality. They are the 'Bhagavad Gita', 'Patanjali's Yoga Sutras' and the last chapter of 'Sarada Tilaka Tantra'.

Yoga is among the oldest of the practical keys for man to enter into himself and experience himself as existing in every one around him. Unfolding into 'the himself' in every one is the only key to unlock the secret of happiness. The drop-off

of man's false knowledge, which is different from the rest of the world, makes him exist as *The One*. It is the only way to gain mastery. This is the main aim of Yoga practice. Some think that Yoga is for meditation. Some others think that it is to get oneself absorbed to the exclusion of one's worries and troubles, so to say, a pious opium-effect! Some deceive themselves by believing that Yoga is to induce powers in the mechanism of the psychological key-board. Everyone gets what is due, but not what he wants by practising such methods.

Yoga, rightly understood and followed, is the safest and the most reliable key to the realisation of real happiness. First of all one should be evolved to believe that happiness is more valuable than greatness. By slow degrees real Yoga practice of the eight-fold path relieves the consciousness from the perception of a second thing other than oneself. There is no need to leave off anything in this world while practising Yoga. Everything around him is only to be transmitted into the 'I AM' of him. The universe is to a Yogi as the iron rod is to a magnet. Iron rod is neither removed nor replaced but is induced into the same state of the magnet. The eightfold path or the Royal Path is the best of all, due to the fact that it uniformly induces the unfolding into all the other ones. It uses the other branches of wisdom as means to the One End, without giving undue importance to any branch in the name of specialisation or to acquire powers easily. Fitness before acquisition is the key-note of this path. Man unfolds into virtue first and then only is rewarded with a corresponding power to handle and not to use.

'*Sarada Tilaka Tantra*' describes Yoga in the following lines : "Yoga causes the realisation of perfection. Realising the identity of a living being with his self-consciousness is termed Yoga by some. Some say that Yoga gives the fitness to drop off the difference between one's oneself and 'THE ONE SELF.' It is also described as the wisdom of the two-fold personality,

the Eternal Oneness (Divine Essence) and its nature which is periodical in its emergings and mergings from and into the former. Some other described it as the knowing and experiencing of the eternal personality."

As we clearly see, all these definitions are like the photographs of the same person through various angles. As the thing comes into man-made language, it takes as many forms of expression as it expresses itself into the forms of creation. The same experience is clothed in many ways of expression, for the benefit of the readers of various natures, so that they may not go wrong in the path of the razor's edge.

ENEMIES TO ONESELF

Six are said to be the enemies of one's own happiness. They are: 1. *Kama* (attraction) 2. *Krodha* (repulsion) 3. *Lobha* (covetedness) 4. *Moha* (mistaking) 5. *Mada* (indifference) 6. *Matsarya* (jealousy). They are classed as enemies because they form the seat of sorrow. "He as Kama and He as Krodha is formed of Rajas (wrongly working.)", says Lord Krishna in 'Bhagavadgita'. An enemy is one who intends harm. In the spiritual science, an enemy is one who drives to harm oneself! They are not in the objective world. Enemies are in the minds as seeds, while persons and things are outside. True enemies condition the mind and the senses. As the individual perceives the objective world through this conditioning, the whole thing is coloured by enemies and he begins to see enemies in others. Then the mind is afflicted and there is the loss of balance. One has to know the art of transcending these enemies to taste what is happiness.

'Kama' is the desire to get attached to one thing. If one gets habituated to something that is not required, then the mind gets attached to it. It limits the scope of the mind to that one thing only. It makes one devoid of Will, since it makes the

consciousness exist in the mind and senses. It gradually vanquishes the one who possesses it. Even in the case of an effort for a better thing, this comes in and colours the effort from the real to the conditional. Reading a book is good because it makes your scope expand and adds to your knowledge. Reading the same book, with a preconceived motive of either approving or disapproving makes one devoid of the benefit. Similarly an ardent desire to get success in any effort makes him think of the success to the detriment of his effort towards the success. A warrior in war does not consider if he kills or dies, then only he can hit the target many times more efficiently. In the same way, leaving the result to itself if one does one's own deeds, one can do one's duty with more efficiency and precision. One who lowered oneself before the idea of the result will not be having mastery to discharge that which is required. Thus we see that 'Kama' is the first enemy to man. This is the secret of the great success of the '*Karma Yogi*' who is detached.

To Will something is different from wishing something and desiring something. Willing is moulding a thing into a required direction. It includes less of mind and more of procedure. Thought is bestowed only as much as is required. More than that the play of mind is not allowed by Will. Wishing and desiring make thoughts escape more than required. One whose will is not established is the one, who is lazy in mind and body. As one wills a thing, one gets into the thoughts of the thing to be done along with the results in the form of ideals and Vain hopes. They make him avoid the procedure and indulge in the corpse of happiness which is his own thinking of the results. Wish and desire are really the putrefied forms of the will. They keep action postponed in the name of a good ideal. Thus 'Kama' is the first enemy to man. It is caused by

undue association of the personal consciousness with the objects of the five senses and sense organs.

Repulsion is the second enemy. It is the opposite pole of attraction. In fact both are desires, the one is to have something and other is not to have something. Polarity of consciousness due to the capacity to distribute it in equal and harmonious terms is the cause of 'Kama' and 'Krodha'. Desire causes anger upon those who come in the way. Thus the first enemy nurtures the second one. Through anger one gets confused in one's mental set-up. A loss of discrimination as to what is desirable and what is not desirable for him is the result. He will have a temporary blurring of his previous knowledge of good things. Loss of recollection is the result of anger and it causes the blurring. Instantaneously his discriminative faculty is destroyed. It is a total destruction since his procedure will be like the tiding of a ship in a stormy ocean.

'Lobha' is the temptation to possess that what is not ours. This works from the plane of the visible articles to that of thoughts and knowledge. In the name of knowledge one tries to gather the thoughts and keep them to oneself. Since he cannot bear them after a certain limit, he suffers from mental tension. He is like a donkey carrying on its back heavy bags of sugar, the sweetness of which it can never taste. One who is a true reader of books uses them as a set of keyboard to stimulate one's inner spring of knowledge and broaden the scope of one's mind. To him knowledge gives pleasure and no tension. Lobha or covetousness keeps one in constant tension, struggle and misery.

'Moha' is mistaking one thing to another. What happens if one drinks from a bottle of poison in darkness mistaking it to be a bottle of water? The same thing happens to the one who is taken by Moha. It causes suffering and mishaps through

his undoing. One can see many people torturing themselves in the name of celibacy, fasting and other religious practices of a merciless nature. It is neither happiness nor martyrdom and further it serves no purpose except inflicting pain upon the one who practises it. Mistaking religion as God caused much bloodshed in the history of mankind. Mistaking one's own idea of God as the real God has driven many an innocent creature into the process of shutting themselves in their 'Own God' to the exclusion of "the other gods, others' gods and hell". In the name of fashions in dress, food and habits, and convention so many people suffer from their own-created-hell.

'Mada' is indifference which is often expressed as pride. It is indifference which is intrinsically dangerous, since it leads to an over-estimation of one's own abilities and an under-estimation of those around him. An attitude of vanity leads one to overdo or to underdo things without doing anything precisely. This is a sure way of undoing oneself. Awareness and alertness with ease are the two things recommended by the Seers to neutralise this energy. "Loophole in awareness is death" says Sanatsujata.

'Matsarya' or Malice is the last and the meanest of all the six. It leads to cynicism to witness anything really good. One who is possessed by this, feels unhappy to see any one happy. What is the fate of the one who purchases unhappiness? This enemy called malice directly keeps the subject under constant sorrow without any cause.

As we can very easily see, all these enemies evolve only from the first one, Kama. As the first one is vanquished the rest will easily disappear. What is their origin? They are the necessary evils of the creation. Any engine has its by-products. As the child develops in the mother's womb, it is protected by the layers of placenta until the time of its birth. The same

layers will cause death, if not removed in proper time. What the egg-shell is to the chick before it is solidified and shaped, these enemies are so to the consciousness during the process of its evolution as an ego. The art of getting them removed constantly in time is one of the requisites of a true Yoga student. The first enemy Kama is vanquished not by fighting against it, but by practising something which makes us transcend it. Practice non-attachment by doing good to others as mere duty, and practising unconditionally the virtues such as charity, mercy, tolerance and truth-speaking.

This preliminary conquest of six enemies is demanded from one who wants to follow the eight-fold Royal Path. The best and the most artistic method of vanquishing the enemies is to practise the awareness of God Consciousness and God-Presence not only in every one but also in everything around him.

CHAPTER - 2

ROYAL PATH OF YOGA

“The Yogis attain Yogic state by vanquishing the enemies by the eight steps of Yoga : Yama, Niyama, Asana, Pranayama are the first four steps. And then Pratyahara, Dharana, Dhyana, along with Samadhi form the second set of four. These eight steps include the practice and achievement of Yoga.”

- *Sarada Tilaka* - 25-5-6.

These eight steps form the eight-fold Royal Path of Yoga. This is the only path that is prescribed from the times of the composition of the Vedic Hymns (and even before) to date. This path was well described in the Puranas also. Many a devotee are said to have attained liberation by following this path. Patanjali propounds only these steps in his Yoga Sutras. The second chapter of Patanjali's work is called the Practice Section (*'Saadhana Pada'*) which contains the explanation of these eight steps. “By following these steps in Yoga, there is the decay of impurity and brilliance of wisdom occurs thereof,” says Patanjali. Now, let us examine these steps one by one as they are dealt within the text of Sarada Tilaka.

YAMA - THE FIRST STEP

Yama includes the following Ten items :

(a) non-violence (b) truthfulness (c) non-covetousness (d) living in the consciousness of Brahma (e) compassion (f) straight-

forwardness (g) patience (h) courage (i) regulation of food and (j) cleanliness.

According to Patanjali, Yama includes the following five steps : (a) non- violence (b) truthfulness (c) Non-covetousness (d) living in the consciousness of Brahma and (e) not accepting anything gratis.

Patanjali prescribes five virtues and the Sarada Tilaka prescribes ten. The term *Yama* actually means regulation and the items prescribed should be collectively contributing to the success of the practitioner. The first four virtues that are common in both the texts should inevitably be practised in order to cross the obstacles and conquer the enemies. In fact all the eight steps are achieved by a perfect practice of the first four steps. Non-violence requires a great amount of patience and self-control. There is no use of knowing these steps with elaborate details and commentary. There is not much to know but there is everything to practise. Yoga is no system of philosophy but a set of scientific rules to practise.

AHIMSA

Ahimsa or non-violence means “causing no harm to any living being any time in any manner,” as per Vyasa Bhasya.

Then, how is it possible to practise it? We have to eat something and we are obliged to kill a plant, a grain or an animal. Here comes the distinction between eating food to maintain the body and harming someone. Consciousness is a common feature in plants, animals and human beings. Human beings are not fit to be eaten by humans. The nearer species is of the animals. The animal also contains flesh, blood, nervous system, mind and the five senses like the human being. Hence they are less fit to be killed and eaten. The plants do not have these things and they are comparatively more fit and they are

intended by the nature to be eaten by animals and human beings.

Even then killing a plant and eating is forbidden to a student of Yoga. He can take the fruit or seed or leaf or a branch of a tree without killing it. Similarly, he can also eat from the animals without killing them. The use of milk, curds, butter-milk and ghee is most conducive to the practice of Yoga. Hence it is not a question of the convention of vegetarianism, but it is based on the arrangement of things by Nature. The intention is more important than the detail for the student to get at the Yogic attitude. The fetish to kill and eat should be eliminated. This brings tranquility to the mind. By attaining perfection in this virtue, one should establish it in the world. The purification of mind can be got only through this virtue.

SATYAM

Satyam or truthfulness is "the oneness of word, thought and behaviour with the thing known, that means, keeping the word and mind in tune with what is seen or inferred." This is absolutely necessary for a practitioner to become a Yogi, because his main object is to live in truth and enjoy it. If he tries to speak what he knows as truth, then truth gradually begins to choose his mind and tongue to express itself. Then, he is lodged into the unfathomable depths of truth. If one speaks untruth to his knowledge, it means he is not focussing his thought and word towards what he knows. Hence his own personality rebels against the perception of the higher truth. Then it is not possible for any truth to come into the focus of his mind. Thought, word and deed are like the three pin-holes on the three screens that are between the practitioner and his illumination. If only he keeps the three apertures in one line, his mind's eye can receive the ray of his own illumination. If there is the least disparity, the illumination becomes invisible.

ASTHEYAM

Astheyam or non-covetousness is the absence of the wrong trait called 'Steyam'. It is defined as "trying to possess or accept things that do not belong to him lawfully." The instinct to possess things unlawfully is in no way different from its practice on the physical plane which we call the thieving instinct. This causes fear of being caught, suspicion, sorrow and the subsequent disturbing waves in the mind at each stroke. Where there is disturbance there is no synthesis. Also possessive nature is interest localised. It is a serious impediment to the experience of the Omnipresence of the God principle. "All that is around you is inhabited by the presence of the Lord - all that is moving and the movement in the moving. Enjoy by giving and not by an attitude of covetousness to the wealth of anyone", says *Isavasya Upanishad*. Wherever there is the interest localised, there is a stuck up of the permeation and there is the absence of the Omnipresence. Hence covetousness keeps one devoid of the universal consciousness and then there is no use of practising all the other virtues in the world.

BRAHMACHARYA

The fourth aspect of 'Yama' is Brahmacharya. This is what we call 'celibacy'. It is defined as the control over the sex. In fact it is the elevation of the emotional consciousness to the plane of Cosmic Consciousness. This gives a neutralisation of the polarity of sex. Though sex is considered to be a physical activity by many, it is in fact a mental trait or a disposition which is bestowed by nature in all the living species for the dispersal of seed. Sex for indulgence is difference from sex for progeny. All the animals and plants are made to commit sex by nature, only for progeny and they are rewarded by nature in terms of their enjoyment. The human creature is alive

to the sex activity more than required. Hence the link between the necessity to reproduce and the enjoyment of sex is cut off. Man, being privileged to enjoy sex out of season, has become a 'fallen-angel'. This causes the necessity to elevate his mind from the influence of sex during the practice of Yama. Starving against the instinct and mental piety with sex are not at all healthy and they are not the methods prescribed in the Yoga practice. Creating a new centre of activity to the mind by the aid of company of people with divine magnetism and enjoying their teachings will give an effective and nonviolent cut off from sex. This process is called Brahmacharya. The good effects of Brahmacharya are a total vitalization and galvanisation of all the activities of the student. It causes a balance of intellect and emotion with inspiration. A distillation of the psychological faculties occurs and changes them from personal and environmental levels to an impersonal mode of expression. He does everything better and enjoys better health and clarity of self-expression. Its presence is felt by the power to mould the existing conditions and rearrange the values of his life. This is what is rightly understood as '*Will Power*'. Many people wrongly understand obstinate conventionality as will power and this belief leads to a series of difficulties in life. Individuality, disagreeability, nervousness and tension will increase. The environment is translated into a veritable hell by mistaking obstinacy as willpower. Will is sweet, soft and steady in its action and undeviating in its course of action. This is attained by a proper practice of Brahmacharya.

When there is a lack of cheerfulness in the student, it should be understood that Brahmacharya is being wrongly practised. An able Master will engage the mind of his disciples in the sweetness of willpower whereby Brahmacharya is attained in its fullness.

APARIGRAHA

Aparigraha is the next trait to be practised. It is the great quality of not accepting any gift or expecting anything gratis, including flattery and gratitude. Things that cannot be accepted should not be desired mentally. Some people doubt that it is impossible not to accept anything when one is living in the social and vocational activity. The true spirit of non-acceptance of any gift lies in the fact that one should give in his turn twice of what he accepts. Thereby the spirit of charitable disposition is enjoyed. Also the student stands free of obligation with anyone in the world without a spirit of aristocracy. This develops humility and makes true independence possible in life.

Non-acceptance of things from others causes freedom from bondage of the association of mind with things. The defects which distracts the effort of a Yogi are mainly three in number. 1. The effort to acquire things; 2. Keeping the acquired things safe and in order; 3. Sorrow for their loss. These three are called the defects of association. A practitioner should try to have only the minimum of wants to live and should not waste his time in accepting or keeping things over and above the requirement. Even the required wants to be fulfilled are to be well remunerated. He should do his duty to the society and should be pleased with what he gets thereby. Satisfaction for what is available is the trait to be practised here.

COMPASSION

In addition to the above, Yama includes patience, courage, food-regulation and cleanliness; compassion and straight-forwardness are also included in it. Without compassion there is no Yoga practice. Superhuman levels of consciousness are unlocked only by compassion. The Creator has bestowed man with powers natural to Himself, but he has locked them in the deep of man only to be unlocked with compassion, sacrifice

and oneness with other beings. Compassion is unconditional mercy. If one is ready to forgive a person and try to help the same person to come out of the rut of physical want, then he is making good strides in Yoga practice. If the human feeling crosses the barriers of religion, colour and species and is able to feel the same existence in man, animal and plant, then he is said to have compassion.

AARJAVAM

Straight-forwardness is the self-luminous gem that is buried under the complex of the psychological planes. The psychological plane is full of its own desires, wishes, anger, worry, fear, sorrow and helplessness. The eyes and ears of an aspirant should pierce through these barriers and see the inner light of himself. He should listen to what the world wants and not to what the world says. He should listen to its heart and not its tongues. Then only he can guide himself and others with the help of the lamp of wisdom, with its flame or straight-forwardness shining through the dome of his existence which is not smoked with attachment. Straight thinking, speaking and doing eliminate the weight of his own complexes. He travels light and makes his life-journey a pleasure trip. Any moment he should be able to express the thought in his mind. The need for privacy of thought should go and then only he gets his esteemed value of enlightenment. Everyone of his actions will be beyond motive and the result stops binding him.

PATIENCE

Patience is not forbearance, but the feeling of ease with a defaulted person. To a spiritual aspirant it is a pleasant and funny game to excuse the faults of others, while it is a sacrifice with unbearable burden to the ordinary man. Remember that you too have faults and that you are not greater than the rest of the beings even after a long lease of Yoga practice. The

aspirant should not be displeased by the so-called imperfections, sin and ignorance found in his fellow-beings. Imperfections in anyone belongs to himself and not a thing to be tampered by others. Pointing out is a cheap taste for a student of Yoga. Everyone should look to his own imperfections and tackle them for himself without tampering with those of others. This practice leads one to step for the first time, into the Divine Presence.

FORBEARANCE

Forbearance is also included in Yama, the first step of Yoga practice. The term '*Dhriti*' in Sanskrit denotes forbearance and composure. It is the quality of not-yielding to adverse circumstances. Neutralising the psychological weakness of dependence leads to the above virtues. The innermost consciousness exists in the form of a self-luminous spark. Its light is thrown out every moment into objectivity and the rays of this light manifest themselves as the many psychological faculties. They are refracted and distorted by yielding to the disturbances of the incidents around. Then their experience is understood as worry, dejection and disappointment. A continuous recollection of the inner spark will rearrange the rays of objective consciousness in an ordered way. The same thing bestows upon the practitioner the quality of forbearance. One should gradually realise that the external objects can never be the real source of courage. Relatives, friends, children, wealth, lands and houses are not the dependable sources of courage and forbearance. He should learn to place his confidence in his subjective source. Such a source of courage forms part of Yama.

REGULATION OF FOOD

The next item is the regulation of food. Once again need must be understood as different from desire. Eating for need according to the constitution and the appetite should be practised. Attachment to taste should be gradually neutralised.

Taste can be enjoyed but eating merely for taste should be avoided. Taste should be used to make eating a pleasure. Remember that food is needed to sustain the body and not to cater to the taste. Taste is to cater to the need of food. Nutritious and balancing type of items should be selected, as against spicy and fascinating type of dishes. Wheat, pulses, cereals, fresh vegetables, fresh milk, butter, ghee, butter-milk and honey are the most suitable foods for a spiritualist. Rich dinners should be avoided as far as possible. Keeping on liquid diet when not inclined to eat is one of the keynotes of quick progress. Lifeless foods like fries, scorched foods and things boiled (water being removed) are among the foods to be avoided. Narcotics and liquors of any type should be totally avoided. It is rightly said that the purity of mind depends upon the purity of food. Another important thing to observe is to keep strict timings for eating, drinking and sleeping. If one feels it easy to talk, walk, laugh, shout or cough after eating, then it can be understood that he has enjoyed the right type of a selective meal. At the same time, the quantity of food should be sufficient to satiate hunger and thirst. Crazy way of dieting, self-starvation and starvation should never be favoured. Neither more nor less than the needed food helps the real practice of Yoga. Another important thing is that the food which is gained gratis of any payment either in the form of money or service hinders the progress of Yoga.

CLEANLINESS

Last but not the least, cleanliness is one of the main items of Yama. Cleanliness in its true sense is of two kinds - internal and external. External cleanliness is achieved by daily washing the body, cleaning the parts of the body properly and regularly and wearing clothes daily cleaned. The bed clothes should also be changed at shorter intervals. External cleanliness of a finer

nature is achieved by the performance of the rituals of daily routine. Internal cleanliness means purity of thoughts and intentions. Be sure that no thought of yours aims at harming anyone from any corner.

When the above steps are carefully followed with ease, the Yoga student is said to have reached the attainment of Yama, the first step. Now, he is ready to take up the practice of the second step, Niyama.

NIYAMA - THE SECOND STEP

The term 'Niyama' means - regulation or observance of certain steps that are of progressing nature. The difference between Yama and Niyama is that the former is for the elimination of any undesirable element and the latter for the observance of certain duties. There are again 10 steps under Niyama. (1) Tapas or fiery aspiration (2) Santosha or contentment (3) Astikya or Divine optimism (4) Dana or charity (5) Puja or worship (6) Siddhanta Sravana or listening to the doctrines of the scriptures (7) Hree or modesty (8) Mati or discrimination (9) Japa or meditating upon mystic sounds and words along with their meaning, and (10) Hutha or fire offering.

1. TAPAS

Tapas or fiery aspiration is required to gain hold of a true composure of personality. Lord Krishna prescribed three branches of Tapas. (a) Physical Tapas which includes gathering things for the worship of God and initiated elders, father, mother and preceptor. It also includes cleanliness, straight-forwardness, celibacy and harmlessness (b) Tapas of speech which does not affect the welfare of others or himself, speaking in a benevolent and palatable way and reading the scriptures and (c) Mental Tapas includes keeping the mind favourable in attitude to others and himself, gentleness in behaviour, mental silence towards

unnecessary things, self-control and purity of thought. This three-fold Tapas leads directly to the God. All the things of wisdom are learnt and conveyed through this sacred medium. Whoever keeps himself pure by the practice of the three-fold tapas makes himself fit to the next step of Yoga at the earliest. The splendour of the voice as meditator between men and Gods is fully described in the various scientific texts.

Toiling the physical body with the many tedious methods of fasting and self-torture is no Tapas at all. It is condemned in the Bhagavadgita. "Those who take to the tedious and unscientific tortures are imbued with egoism and hypocrisy. They conduct the practices by the drive of their desires and attachments. They oppress the five states of matter in their body and also *Me* in their bodies. Hence they are foolish."

2. SANTOSHA OR CONTENTMENT

It is the trait of not attempting to achieve anything material or mental which is not needed. Needs are only physical while desires are mental. The mind should be tuned with the needs of oneself and others. Then it leaves no space for the desire. Food, drink and unostentatious attire should be cared for precisely. Anything over and above this, naturally demands more time and energy which distracts the student of Yoga from the main practice. Moreover possessing things beyond the need causes an additional concern to maintain them. Also it nurtures a mentality which is not conducive to the learning of truthful aspects of life and also direct thinking. A taste to live more than or less than the normal way of living is considered to be a mental symptom according to the Yogic Science. There is no better way of neutralising complexes than to live a precisely normal way of living. The student of Yoga is ordained to live on alms for some months in the Gurukula eventhough he was born with a silver spoon. Begging for food for sometime makes

the student to clear off his complexes and learn the trait of obedience. It may look strange now-a-days, but unfortunately we live in an inescapable world of complexes. Contentment is mental and never environmental. To know this and realise it as a truth one should be reduced to a state of beggary; there is no compromise about it! At the end of the practice, the disciple learns to be great in his achievements and not at all in his estimate about himself.

3. AASTIKYA

It is generally understood as theistic belief. In its true sense it includes gaining confidence in virtue, goodness, social law, moral behaviour, reverence and obedience to elders, preceptors and learned people. Above all, it is the way of developing confidence in the existence of something which frames the existence of all beings. This in fact is the right belief in the existence of God. Faith is different from belief and it is not enough for a Yoga Student to believe in something simply because he has to believe it. Real belief is a growing awareness into a new dimension. Right belief in the existence of the God makes God-nature focussed through man, while non-belief makes the mind suffer from want of focussing, since the God is the background existence of all. The God exists only to those who begin to believe Him. Those who do not believe will successfully experience the absence of God, because of the want of awareness to an unknown dimension. The God is no other entity than the believer himself in essence. If one wants to be a doctor he will study medicine first and then only he will become a doctor. The doctor-dimension is potential in him before he begins to study medicine. It works as a spur and that too, only when the student makes the heavy investment of belief and perseverance. So also God is potential in man and works as the urge to know. When the individual makes the

heavy investment of believing and persisting, he can develop the Yogic consciousness which enables him to experience the God. Right belief in the God makes one cultivate virtue for its own sake and not for any advantage or recognition.

4. DANA

The fourth item to be practised is 'Dana' or 'Charity'. It is the trait of sharing a part of our earning with those who are fit to receive it. Fitness does not mean acquired qualification like scholarship or fame, but it is the real need of others. Good people suffering from want, ailing ones and poor people are fit to receive charity. A person with a spiritual bent of mind and universal value is more fit to receive charity. Practising the virtue of sharing with others cultivates real Love. Our sympathy for those who are in no way related to us is a real test of charity. This leads to a belief in the Omnipresence of life and the oneness of existence. For him who does not practise charity, all the rules of the Yoga practice bear no significance. His practice yields no results at all, and some times leads to the conclusion that the very path of Yoga is false.

5. POOJA (Worship)

Worship of the Lord is the fifth item to be practised. In fact, it is one of the main items of his practice. Worship leads the disciple to Godhood. He lives as God in meditation as long as he conducts worship in a significant way. He feels the existence of his own essence in himself through this process. Worship exists in many levels from idol worship to the highest devotion. None of these levels is false and each level has its own impact upon the disciple. Some scholars assume an air of aristocracy in ridiculing the common man who breaks coconuts before an idol. But the scholar is too miser in his intellect, to break even the one coconut which is worshipped as his belief.

He cannot tolerate the fact that half of his coconut is to be shared by others in the temple. The common man who breaks the coconut in the temple distributes it to all those around him and extends his own awareness of his presence into others unknowingly. He is nearer to the Omnipresence of the God than the aristocratic scholar, who is busy after gaining prominence in the eyes of others. All the levels of worship lead to a process of purifying the body and hence they are all true.

Worship is to remove the assumed levels of the worshipper and hence there is nothing high or low among the methods of worship. Worshipping the Almighty through service, duty, civility of behaviour etc., is to be practised by the Yogic student. The Lord may be worshipped in any name and in any form of idol until the worshipper realises that the physical body of every living being is an idol of the God he worships.

CHAPTER - 3

THE FEAR AS COMPLEX

I propose to give out something upon a very peculiar subject. It is something which everyone fears of. Some people fear about the future, some are eager about their health, some are eager about their job, some about their money, some about their property, their loved ones, friends and enemies. All those fears are due to one single trait and that is '*Fear*'.

It makes you fear about your friends as well as enemies, about your money gained as well as lost. Now you understand that it is your immediate duty to have a proper idea and analysis of fear so that you may know if you can be away from it, above it, or below it. You should understand, how not to fear about the fear. Try to understand what fear is, but this requires fearlessness! Fear is a trait which we inherit from the animal kingdom. The animal mind has to protect its own abode, body and its own mate along with the young ones. Nature provides the animal with fear which gives the attitude to protect. We passed all these stages when we were undergoing that stage of evolution in our remote past. Physical evolution brought us human bodies replacing the animal bodies. The mind still preserves the instinct of fear. The stimulation of the intellect in the human kingdom magnifies all the intellectual faculties and also the primitive instincts along with them. Fear is one among these primitive instincts. It will be magnified along with the intelligence in us. Then it is our duty to filter the intellect from

all the primitive traits. Man is made a creator of his future by nature and it becomes his duty to make the necessary filtration. Positive thinking in terms of our attitude and behaviour towards others helps us.

The common possibility of negative thought in an average citizen of the modern world is fear. It is the fear of others and the lack of confidence in one's own approach towards what he calls society. That stimulates the negative side in him. He goes on translating the lack of confidence into fear. He will be careful and negatively watchful about the attitude of others towards himself. This is due to the tendency to overlook the fact that others are what he himself is. The needs are common, the psychological mechanism is common and the attitude is common. Instead of remembering what we want we begin to observe what others want. The point of view in everyone is a phantom he creates upon his own fears that are baseless. Everyone is as non-dangerous as oneself. But everyone suspects there may be something dangerous in other's view and procedure. Familiarity dispels the fear when the mind is open. The same familiarity breeds contempt when one begins to detect the darker side of others. It is the reaction of others towards one's own negative attitude that creates something undesirable in others' attitude. When once the other man knows that you are in no way dangerous, then he begins to come nearer to you in his true colour. Such an approach stimulates the capacity to observe others in their true colours, and to stimulate the awareness of others in terms of natural behaviour which we call virtue.

What we call virtue, is nothing but the natural, unimpeded attitude in people. Lack of confidence in others makes us call this natural attitude by the name virtue and consider it a rare thing. Rectifying the attitude towards others in terms of the work we do for others solves the whole problem. Work is

called duty by some people who want to be careful about recognition and return. Recognition and return are the two things that are not really required even though they will be present as long as we do the work without any expectation. The knowledge of fact that the needs of others are the same as those of ours stimulates right attitude towards the work we do. Then the fact that the human nature is essentially good will be proved repeatedly as and when we meet others in terms of our lot to them. Experience gained by working for others in right direction proves this fact again and again. As a result of this we will be liberated from the fear of the unknown.

Know that fear is more powerful than intelligence. You see how the intelligent people also fear. Sometimes, the intelligent people fear more than the fools. Fools rush into the regions where Gods fear to enter. This is because that fear is an instinct and it never admits itself into the fold of intelligence. The psychologists of ancient nations know rightly, that the realm of instincts is far more powerful than that of the intelligence. Intelligence is bound with our logical consciousness, whereas instinct has its pious duty to protect us from the background, away from unknown dangers. This, the intelligence cannot do. For this reason nature placed fear in the realm of instincts and not in the realm of our intelligence.

Animals whose mind is not yet developed are gifted with fear as an instinct since they want protection. Animals inherited fear long before man inherited it. You know that the animal kingdom precedes the human kingdom on this earth, so to say that the animals are our ancestors in all respects relating to the mind and senses. Of course, there is something more than the mind and senses in man. Until that 'something' is awakened and until man grows aware of that 'something', he lives as one among the many animals. Consequently he too is gifted with fear along with the animals. As the intelligence of man unfolds

through rebirths, it unfolds on the background of fear. Every tender fold of man's intelligence is tinged with fear, conditioned by fear, so to say his logic is arranged in terms of the intensity of his fear. Still, man is not strong enough to accept that he has fear. This is because he is not ready to accept that fear is a gift. About many of his inner dimensions and the mansions thereof, man lives in confusion. He uses some dimensions in darkness and dies without using many of them. Nature has a wise purpose in imparting fear and that is protection. Fear of the unknown is the first protection, which is inherited. Without the instinct of fear, we cannot have protection. If you step into a dark room without seeing anything, you may go into water, or a ditch or you may step upon a razor's edge or the head of a snake or a scorpion. If you close your eyes and walk in the street, when you are not aided by fear, your body may go to pieces by some accident.

Fear exists with you as long as you are ignorant of something outside. Unless there is light in the room people fear to enter. What light is to the eye, knowledge is to the mind and knowledge expels fear. As long as one is ignorant of the forces of nature around him, he lives in constant fear. Fear is more powerful in the human beings than in the animals. Many times the animal may not know that it is being killed by the butcher, until it receives the first cut. This finishes the mind of the animal and that is the end of fear. Even five minutes before the goat or sheep is killed, it tries to stretch its neck for the fine blades of grass it sees in the meadow. It enjoys life through senses and mind until it dies. Its mind is an instinctive mind. Different is the case with the human being. When one among the human beings is informed that he is going to be punished with death by hanging or the electric chair within one week, his mode of behaviour becomes different. He dies his moral death even seven days before he dies physically. If you offer

tasteful food he cannot relish it. If you offer him bundles of dollars and money, he cannot mentally accept that wealth. Such is the degree of magnification of fear in the human being when compared with that of the animals. In man fear increases with the increase of the intelligence. The more he knows, the more he fears. Is it a qualification or a disqualification?

According to the Masters, it is a disqualification. It is natural as a passing phase and unnatural when it lingers long. Fear is to protect you, not to stupify you and not to make you stunned. Fear is to serve your purpose and not to threaten you. It is the understanding of the Masters of Wisdom, especially Master Djwalkul, who gives his findings through Alice A. Bailey. If there is the emanation of sorrow out of fear, such a fear is not required. One is expected to know the art of getting out of such a fear. It is the duty of human being to make a right analysis and allot the right place for fear. Right understanding is a privilege of the human beings, which the animals do not have. Right understanding is characterised by the fearlessness it imparts. If one begins to fear more as one understands more, there must be something wrong with one's understanding. A little mistake in the process of understanding makes one classify one's fear under various headings, giving various values, for example - the invention of life insurance, provident fund, money, currency etc. Those who manage somehow to get out of the fear for money and material wealth also will sometimes shift their fear to their ideas and ideals. The fear that their thoughts may not be admired by others is more dominant among the rationalistic human beings. It leads them to create religions and political parties. This is fear translated into lack of self-confidence. A person has some valuable ideas and thoughts over the things invented by himself. Immediately, he tries to own them or possess them. Then he fears that they may not be accepted. Some times, he fears that his ideas may be owned

by others. This leads to copyright of books as the birth right of man. Unconsciously he tries to force others not to accept his thoughts as their own. The whole purpose is lost. Fear of ideology causes greater misery than the fear of money and persons.

The Masters say that fear is the result of ignorance. You have no idea of yourself before your birth and after your death. Then your life is cut out as a life beginning with birth and ending with death. With such an understanding the life span is over-tinged with fear. Such a one cannot accept '*The Existence*' which is different from his own existence. What is the difference? The Existence is that of Air, Water, Earth, Sun, Moon and the elements around us. One's own existence is of the same materials but moulded into a body, which one tries to own. It is the same minerals of the earth that his body contains. It is the same water of the rivers and clouds and the oceans of which his blood is made. It is the same air outside which he breathes in, though he has to breathe it out, since he cannot possess it. It is the same 'Law of Pulsation' working outside that makes our heart and lungs work.

Further when we come to understand that there is a mind in space, and a bit of it exists in our brain as our mind for the time being, it alters the values of life and it rearranges our terms with fear. Many people may not accept that there is a mind in space, though it is true. If space has not mind, how are the Solar systems and the planets are produced in space? How can the seeds produce the same species of trees? How can the 'Law of Dynamics' work constantly and how is it that the periodicities and the programmes of the day and night can be understood before we can chalk out our own programme through days and nights and weeks. Unless we are sure of a tomorrow with its sun-rise and sun-set having an approximate number of hours and minutes as the duration between the two,

how can we say or predict that we are to take a trip to Geneva, Paris or London, tomorrow, the next day or the next week? At every step we are forced by Nature, to accept the predictability of the unpredictable change in the trend of events. We are forcibly trained to put up with this unpredictability in terms of our predictability and learn to live until we know the art of living with Nature and with the totality of consciousness, which produces the dynamics of the universe.

Man wishes to disbelieve in the art of prediction, but at the same time he wants to believe that there is a tomorrow. This is because he knows it and it is good to know it. Knowing is living, since our tomorrow is the possibility of our life. Our present is the truth of our life, while our future is the possibility of our living. If space has no mind, how can all this be true? If man has mind in his head and if there is no mind in space, then the story of man on this earth would have been a constant struggle between two spools and swinging between more than one cradle running in opposite directions. Living is a possibility which is common among many and never unique with anyone. Hence living is a background before it becomes individual. This throws on our face, the lamp of truth that space has a mind, called Space-mind which includes our minds as parts of itself. The relationship between a magnet and magnetism, a seed and its tree, a planet and its behaviour, a Solar system and its career, demands a broader comprehension from us to accept the existence of mind in space. The mind in every atom works with the same atomic properties, periodicities etc. We are living in space and we are free to use our mind lavishly since it belongs to space.

TWO TYPES OF FEAR

Fear is of two types : (a) Instinctive fear (b) Intellectual fear. The first type of fear belongs to the animal kingdom and the human beings of primitive nature. Such a fear is beyond

analysis, its sole purpose being protection. Animals are protected by fear. Owing to this fear they want to fight out or escape from the unfamiliar elements of the environment. They protect their young ones due to the instinct of fear and thereby they grow ferocious. It is strange to see that fear causes cruelty and animal courage which defies analysis and reasoning. This fear exists latent and manifests as long as there is a cause of insecurity. Cats, dogs and pigs threaten human beings when they become mothers. At other times they fear human beings and run away. If you corner a domestic Indian cat in a closed room, it jumps directly on your face, injures your eyes and even kills you. This is an example of protective fear culminating in courage. All these aspects of fear contribute to the one useful end i.e., protection.

Intellectual fear is characteristic with human beings. It is analytical in its nature and admits motives into its field. Man has invented money, insurance, provident fund, savings bank etc., due to his intellectual fear. Many aspects of law are meant to satiate intellectual fear in the name of restoring justice. What we call rights are only the various projections of fear. Fighting for rights and trying to establish one's own rights are all sure signs of intellectual fear. Trying to own a thing proves existence of fear, the possibility of not owning it. Registering the contents of a book for copy right proves the presence of fear. The author fears losing the ownership of his own thoughts. "What if any one owns our thoughts?" is a question which is foreign to human nature. We find people very eager to know up-to-date news about the war that is going on in their country. This is due to the fear that something would happen to them and their loved ones. Speaking in terms of truth, how can the civilian prevent such dangers? They know that they cannot do anything, but at the same time they are eager to know the war news. They find a false sense of protection by knowing. The

more dangerous a patient's condition is, the more his people want to know his condition often. These are examples of intellectual fear.

One knows that one cannot own one's friend, but one feels annoyed to know that one's friend is having nice time with another friend. This is because he fears that the friend may be owned by the other friend. Envy and jealousy are but different forms of fear. Miserliness is but a form of the fear of one's own future. The miser saves money, lest he should be penniless sometime after. All these forms of intellectual fear are manmade and they do not belong to the natural form of fear that is found in the animals. Intellectual fear is the curse on man, since it has no purpose. Animal fear has a purpose in protection, while intellectual fear has no element of protection in it. If we fear of losing a friend or of the faithlessness of a wife, we know we cannot help it. Yet, we don't stop from fearing and hence we suffer.

Intellectual fear causes misery and suffering while animal fear causes protection. Consequently it is the duty of the human being to get out of the intellectual fear if at all he wants to taste happiness. It is, therefore, his duty to liberate his intellect from the bondage of intellectual fear. As the intellectual faculties of the human being unfold through evolution, they magnify the picture of fear that exists in them. As a result the evolution of intellect causes bondage of fear and creates the necessity to elevate it. Unless one feels this necessity one is bound to live in constant fear of oneself in the name of one's own thoughts.

How to eliminate the intellectual fear? Knowledge is not the means. There are many people who know the rarest things and still fear of everything. Even after understanding the necessity of eliminating fear, the human being is at a loss to know how to

do it. First of all he should be convinced that his self-fabricated fear contributes in no way to this own happiness or protection. A careful analysis of one's own fear enables one to tackle it in a masterly way. To eliminate this, one should be convinced that one can create one's presence in the environment. Generally people think that environment shapes man. Very few people can understand that they can form a centre of their own environment and influence the environment thereby. It is the creative faculty of our consciousness that convinces us of our independent and dependable existence. When the mind is applied to a work which is useful, then the intellect begins to get purified from the fear. Work regulates the intellect while the intellect rearranges the work. Intellect cannot purify itself by any amount of pious intentions or good motives. Work and intellect mutually elevate one another. Engage yourself in some work which is of a really useful type. The mind and the intellect begin to get rearranged. During this process, fear is eliminated along with all the other useless trivials. The practice of 'Yoga' in terms of our daily routine will elevate the mind to live above fear. Such a thing is possible only among the human beings and not among the other living- beings.

SOLUTIONS THROUGH ETERNITY

Evolution promotes animals into human beings in groups through centuries. Every group of the human brings to the force the cream of its own attempts and findings in the direction of positive thinking and living. As a result of this, each nation brings its own scripture of the times into shape. As we read the world scriptures and try to react to them in the positive way, we inherit the best of what the previous nations achieved. Consequently the import of the scriptures forms the substratum and the common ground of all groups of human beings through time. It forms the undercurrent of all the waves of the awareness.

The waves are active on the psychological and intellectual levels, while the substratum exists as the Soul of the humanity through eternity. Always there is a ceaseless change of tiding, but the river of wisdom flows continuously. Those who live in the psychological and the intellectual planes go on reacting to the waves and tides of the environment. They call these waves and tides by the name of problems and situations. Then solutions are bound to be of a local value producing their own consequences as the problems of the future. Thus the intellectualist finds only an untiring change by which he gets tired in the constant effort to face the situations and problems. Experience leads him through satisfaction and dissatisfaction in terms of what he calls success and failure. This is the course of the tidal existence which is but a routine. A time waits for everyone to feel the real existence of the undercurrent. When one begins to feel its presence one begins to feel the presence of all as the one undercurrent. This means he has touched the continuous consciousness which is omnipresent and which we call the soul.

Before one feels the existence of the Soul, one lives in doubt about the essential good nature of others. He lives away that period of vast sweeps of time in fear and a sense of insecurity. This is the seat of all crime, negative thinking and wrong reaction. As long as he reacts wrongly he is not healthy in mind and body. But luckily enough, nature has arranged things in such a positive manner that the negative phase of existence is only temporary, while the life after the awakening of soul consciousness is free from the measure of time. As long as he lives among his fears, he is unhappy and nature makes him seek for an escape from it to find his own happiness. Since this urge leads him on to the soul consciousness, we are sure that the negative phase is time bound while the soul life is beyond time.

AWARENESS

Worry kills the soul of man. Though soul cannot be killed, worry makes a man dead towards the awareness of the soul. Life without this awareness is only a shell of activity which includes intelligence, mind and reaction to the environment which is purely mechanical. In such a condition there is no difference between the activity of a machine and the activity of a human being. Activity without awareness is but a living corpse. The corpse is also active in its course of decomposition. Similar is the activity of intelligence on the mind without awareness of life. Awareness of life arranges the activity around a centre whereas that centre is missing in the case of a life without awareness.

Man is not his body, sense, mind or intelligence. Man is himself, above and beyond all these aspects. He is pure Consciousness which is but awareness towards himself. This is what we call the centre of consciousness. When the various aspects of activity are centralised, they live as one integral whole, or totality. Every attempt is to be made to make a centre emerge in him. This is possible in the first step by only supposing a centre in him. Supposing means - believing with all his intelligence that he has a centre. Then the birth of centre takes place. Then, in the second stage, it is easy to locate that centre. Man becomes aware that he has a centre and he calls it '*Will*'. Gradually, he is more and more convinced of the fact that he has a Will which is different from his intelligence and other faculties. Since then his activity undergoes radical changes about his beliefs, comprehension and routine. The values of things and persons will be rearranged in terms of acceptance rather than preference. He begins to accept realities of life instead of making a choice of what is real to him. The value of what he called value changes. Order of priority and

preference will be replaced by propriety and fitness. Things which were hitherto useless, and meaningless, begin to explain their meaningfulness to him. Hitherto his meaning of the word '*Will*' was his decision. The power to decide was being understood as Will. But, unfortunately, it was a decision according to his likes and dislikes. After transformation has taken place, his meaning of the word '*Will*' is different. What he means by Will is now his undisturbed state of Consciousness, which causes a poise of consciousness due to his capacity to locate his understanding.

A life with this understanding is no more chronological of its incidents. It is a simultaneity of existence in various levels of understanding, arranged like the petals of a flower around the centre which is himself. No petal has an individual existence or priority in a flower. Still, it contributes to the perfection of the pattern. Importance is equally distributed. Comprehension includes inclusion. Among the rules he has framed hitherto, he discovers the truth that every rule has its exception. This is the only rule existing and it applies to itself also. 'All the seeming opposites find their reconciliation in himself. The understanding of the opposites is replaced by his 'Theory of Supplementaries and Complementaries'. Opinions are understood as the items of the child's play of his mind. He follows what is natural and hence he follows only what is right. The perception of something wrong will vanish from his comprehension. This is the real positivism of life, which gives positive thinking. Health is natural to his constitution, while hope is natural to this intelligence. This skeleton of his intelligence is filled with the flesh and blood of his existence. Beauty lies in flesh and blood and not in skeleton. That means beauty lies in the relationship of the parts with the whole and not at all in the accuracy in noticing things. Accuracy is only a presupposition of that which exists naturally.

Supposition always meets with opposition, while comprehension includes the seemingly opposites.

When such a state is attained by becoming aware of the existence of such a state, belief makes its first appearance in its true sense. Hitherto belief was only an attempt to believe things unknown. For example, morality is believed as a principle to be followed. Virtue is only a word, the unknown meaning of which was necessitated. God was being believed as an unknown quantity like the algebraical 'x'. Similar was the fate of terms like 'Liberation' and 'Bliss'. These terms begin to narrate their real story only after the transformation takes place. Now he calls the centre by the name '*Will*'. In such a state he is called a '*Soul*'.

CHAPTER - 4

THE RIDDLE OF HUMAN NATURE AND ITS SOLUTION

I will explain to you how the ancients solved the riddles of human nature. This is a subject related to human psychology. Ancient psychology is different from the modern psychology in many respects. The modern psychology is only a science of problems without solutions. It deals with the human mind, intellect and senses and it demands us to believe that these aspects put together form the man inside the body. The psychology of the ancient nations warns us that the mind, intellect and senses put together form the instrument of man, the Indweller. Man is different from his mind and should never be identified with any one of the parts and faculties of his constitution. This is the concept of the Scientists of ancient India, Egypt and Chaldea. The wisdom religion of these nations gives us a proper analysis with solutions.

ORIGIN OF SIN

Now-a-days many orthodox people in the West believe that man is a sinner. The Open pages of the Old Testament describe how man sinned against God through his disobedience. Woman tempted the man and the serpent tempted the woman. Man ate the fruit of the Tree of Knowledge and became the sinner. The story is true but we have to understand it in a proper way before we can believe it. Did God give us sin? If so, how can He be our God? How can He be different from Satan? Where can we locate sin in us? Every atom of our body is bestowed by nature and it

follows the path of evolution, the result of which is the present state of our body filled with these atoms. We should be thankful to the millions of atoms that serve us in our body. No atom contains sin. Then wherefrom sin comes into the mind? "My Lord! If thou be the Omnipresent and if every atom is pervaded by you, the Lord, then wherefrom the advent of sin? If it occurs against the Will of God, how can the poor God be the God Almighty?" the disciple once asked his Guru. Here is the answer.

Suppose, a candle is lit to dispel the darkness in a room. The candle is full of wax and a wick. These are useful to shed light in the room. So too a match box and match stick. None of these contains anything unrequired or undesirable. But as the candle burns, you notice smoke and black soot. If you make the room air-tight and burn many candles inside, you may die due to lack of oxygen. The candle has produced carbon poison. Wherefrom the poison is produced? Where from the black soot around the wick emerged? It is the by product of combustion. Undesirable by products are produced when desirable products are utilised for some good purpose. Such is the origin of sin and it is unavoidable like the smoke and the soot. As long as you require the light of a candle you cannot avoid smoke. As long as you require the body, mind and senses to work with, they produce the noxious effects of what we call sin. Then it is your duty to clean the chimney every day. So also it is your duty to purify your vehicle daily through prayer, devotion and submission in order to keep yourself free from sin.

ACTIVITY OF SIN

You see how the shell of an egg protects the contents in their fluid state. After the chick is hatched the egg-shell is an obstruction. So it awaits to be broken if the chick were to survive and enjoy freedom. In the fluid state you call the egg-shell a protection, whereas in the hatched state you can call it a sin!

Likewise, each of the steps of your mental evolution is necessary upto a certain stage after which it acts as sin to be dropped off. This temporary stage of obstruction is called 'sin' by the ancient psychologists. Sin has an existence in the making of the universe though it has no absolute existence. The mind produces desires to do the right thing and the wrong thing. The desires are produced continuously and this is the origin of sin. Desire has two poles, attraction and repulsion. The human engine is but a generator of power which manifests as force at one pole and intelligence at the other pole. The circuit of the current in between them is called mind. Attraction and repulsion work simultaneously while the mind is at work. These two poles produce different types of activities. A wrong arrangement of connections produces something unrequired and undesirable which we call sin. You know how wrong connections of electricity produce short circuit, explosion and burning. Such is the starting of sin in man. He begins to think, speak and act in terms of sin. Since his mind is conditioned, it continues as a series of chain actions, the course of which is called 'bad karma'.

Another example will explain more. A child is covered by the layers of placenta in the mother's womb. Without placenta there is no development. But the placenta is to break open in order to give birth to the child. If it is delayed the child dies. You can call the placenta at this stage a sin. As long as there is some activity for a creative purpose there is production of something which is toxic and that is something which we call sin. The toxic nature of mind manifests in the form of attraction and repulsion. These two qualities are called '*Raga and Dwesha*' in Sanskrit - likes and dislikes - which manifest through the human mind. See how you like some people and hate some others as long as you are not in the habit of purifying your mind daily through prayer. The different modes of behaviour cause what others call bad execution which results in bad experiences.

We should find a way to live free from this aspect, an understanding that does not change the behaviour. We understand many things as good and bad. But, we are not able to change our habits from bad to good behaviour. We cannot act according to our understanding of the good unless we begin to make it a habit once again.

We know many good things and many valuable things. There is much knowledge in everyone; but it is worshipped as a set of valuable books in the Library where the reader is sleeping. The books that are available are no doubt most valuable but the person in the library is sleeping upon the books. Books are very near to him and sometimes he sleeps with his head on the books using them as a pillow. Similarly, our knowledge of good things is in our head. But we are sleeping over it. Many times we read good books. We go on adding to our knowledge from the writings of great philosophers, thinkers and poets and explain to ourselves many things. All these things are beautifully arranged in the library racks of our mind. The classification is also good. Yet, they are waiting for a good day, a day on which we are to open them into action. What is it that we are missing? To know this, we have to know something more.

THE RIDDLES

Understand that there are three functional centres in your mind :

(1) Knowledge (2) Activity (3) Behaviour. Behaviour is conditioned by activity. Knowledge has no hold over activity. Hence it has no hold on behaviour. This is one of the major riddles of human nature. Very little of this riddle has been solved by mankind from the dawn of man till today. There are people who have solved this riddle completely, but they could solve it only for themselves and they could not make others solve. When these Masters of Psychology try to explain how they have solved,

the others are ready to listen to it, understand it properly and arrange it once again, beautifully bound in the racks of their library of mind. Once again the same problem with them. For thousands and thousands of years, these valuable books are handed down from generation to generation to those who die sleeping in the library. Throughout the span man sleeps in the library of his valuable knowledge and dies there without opening it into action. The best he does is to hand over the library to the next generation, if possible.

There is an exception to every rule and so there are exceptions among us who open these books into action. To them the miracle happens. They find themselves being changed. The transformation enables them to take up life (instead of any other subjects) as valuable. It makes them give up their 'Own way of life' and make a renunciation of what is bad in them. Renunciation starts in mind and intellect and its results are found with them on the physical plane. One cannot smuggle renunciation from the physical plane to the mental. Those who undergo transformation find themselves detached with their associations in the mind. They start a new life and create themselves. They are the creators of themselves and that which creates them is not at all the mind which they have. It is the will that is manifest newly, like the flame of the candle which burns away the wick and the oil. The birth of the will is essentially creative and it destroys the previous mind. With the mind one can receive impressions of the environment and react to it. Reaction depends upon the existence of the environment which is 'Not Myself'. Without the 'Not Myself' there is no activity of the mind. When it owes its existence to something else how can it be original? Hence, mind is essentially non-original and non-creative. Will is original since it shines with its brilliance. You see how the guard of a train gives the signal outside from the platform for the train to start and how he gets into the train when it has started. The mind gives sign of manifestation above and

instantaneously the mind disappears when the Will starts. Such people whose mind renounces the attachment with the world find themselves being born in the Will as creators of themselves: "How can I do this?" the disciple asks the Divine Teacher in the third chapter of Bhagavadgita.

The Lord said: "My boy, try to understand your own nature. It is not enough if you possess knowledge. Knowledge is to possess and nature is to understand. Possession of something keeps you different from 'that', while understanding makes you melt and transforms you into 'that'. Knowledge and actions can be understood, but one's own nature is also to be understood. To understand your own nature, try to understand nature around you.

ACTIVITY

What is the activity of nature? Atoms are forced out of space; they play their role in the evolution of a universe and again merge back into space. This shows that there are three forces in nature:

- (1) The atom-creating nature
- (2) The atom-dissolving nature, and
- (3) The equilibrium between these two natures.

These three are called (1) Activity (2) Inertia and (3) Equilibrium. They are called '*Rajas*', '*Tamas*' and '*Satva*' by the Ancients. The first is like a horse, the second is like a cart drawn by it and the third is the journey which is the balance and purpose between the horse and the cart. *Rajas* is activity. *Tamas* is inertia and *Satva* is equilibrium. These three form a triangle of forces upon which the existence of the whole universe is externalized. The Tantras declare that the Holy Mother '*Prakriti*' is described as being born out of the Triangle. This triangle of forces produces the creative, destructive and maintaining forces. This triangle works through each and every atom. The creation of every atom is caused by this intricate three-fold nature.

Since you are also a part of that nature, you are also having these three qualities. You are having them on physical and the mental planes. On the mental plane, these three qualities create (1) sharpness of intellect (2) habit of behaviour and (3) systematisation. The first force, Rajas gives you the intellect to pierce through. The second force Tamas gives you the methods to follow the same course again and again. Without the first you cannot understand things. Without the second you cannot follow any path. The third force Satva, keeps them in equilibrium. Three types of activities are produced by you with any one of these three dominating. When the first one dominates you will be over-active, more inquisitive than required and you are prone to do unnecessary things, only to get involved in them. It is like the horse drawing the cart at a terrible speed. You will be inquisitive to know what others are doing and what they are thinking about you. When two friends are laughing at something you may mistake that they are laughing at you. Similarly there are times when Tamas will be dominant. Then you may grow lazy, neglect your duties and 'pass remarks' about everything and everyone. Every individual has a blend of these three forces, which is different from another. The mind is conditioned and the understanding is conditioned according to the blend you have. This produces actions and results that are again conditioned and conditioning.

Thus, you see that the whole life is conditioned by behaviour. It is the routine process of self-conditioning. Such a state is found in every human being before one can know how to surpass this. This state is called 'bondage', while the surpassing is called 'liberation'. Liberation is the one goal that is to be aimed at. After liberation the personality does not exist. It is not the individual that works, because the 'being' in the mechanism is neither conditioned by behaviour nor influenced by environment. That 'being' stands cosmic in terms of consciousness. This cosmic consciousness is called God, whether it exists inside the human mechanism or out of it in space. Scriptures are uttered forth from this Cosmic

Consciousness, though they are exposed through the chosen mechanism. For this reason, scriptures are not man written. They are God's spells and hence called '*Gospels*'.

An equilibrium of the above said three forces produces the centre of the mind which was not there hitherto. This centre feels its existence and makes the mind feel it. This existence presents itself from subjectivity. This is the dawn of the 'Will' (Buddhi) in its real sense. It is like the geometrical centre of an equilateral triangle. The process to practise this is called '*Trayee Vidya*' by the Vedic Seers and '*Trino Sophia*' by the Masters. Both the terms mean three-fold wisdom. The experience of the centre is the Buddhic plane which the Western student speaks of as an easy thing. I have heard many brothers and sisters in the West speaking of the Buddhic plane, so cheap and common to them like a domestic cat. The word 'WILL' is also wrongly used many times. For example, obstinacy is many times understood as Will-power. Remember that the dawn of the Buddhic plane is the death of individual and personal Consciousness.

It is the 'Second birth' of the being into the Promised Kingdom, the 'Kingdom of the Father in Heaven'. Thoughts emerge out of this centre and travel to the circumference of objectivity to achieve something good. These are the thoughts which come down to the mind as different from the thoughts that are produced by the mind. Thoughts without this centre come out of the mind as a result of its disturbance by the environment through the agency of the senses. They are the thoughts of bondage, whereas the thoughts from this Buddic Centre are independent and hence creative. Actions are also independent when thoughts come from this centre. As long as thoughts are responses to the environment no one can boast of free-will. When the mind is not liberated by likes and dislikes, how can free-will exist? Logic cannot free the mind from likes and dislikes. There is no logic which can change the logic of likes and dislikes. One may be convinced by a great

man through argument that one is wrong, but after going home one follows one's own-way. He does not like to remember that he was convinced. The mind plays mischief with the person and also with itself. The lower 'I AM' behaves mischievously with the higher 'I AM'. This is the greatest riddle of human life. Shall we again and again teach good things? They go to the library. Shall we punish anyone? He punishes us again. Instead of a good change there is something worse. We know the world wars. They are only the results of trying to change others into our convenience. So violence is a wrong approach. Convincing is not an effective approach though it is not wrong. Then what shall we do? Shall we bribe him to do good things? Pay him hundred rupees and ask him to say 'God, God, God'. He says and stops. The purpose is lost.

In India, there is a big merchant who has earned lakhs. Now he is old. Daily he gathers people going in the streets. He gives them books and pens and pays them at the rate of Rs. 10/- a day and asks them to write 'Sri Rama, Sri Rama'. Then in the evening, there is a clerk, who counts all these 'Sri Ramas'. For the last 20 years he has been doing like that. Of course, he has given his business to his sons and is enjoying leisure. He wants to do some good things. I asked him, "Could you change any one of these fellows?" 'No' he said. Or at least, are they continuing to do anything good? No! When they get a job, they disappear, or when they could rob something, when they can pick-pocket a thousand rupees or so, what do you expect? That day he does not turn up. After 10 days he again comes to write 'Sri Rama'. This method is also useless. You cannot bribe anybody and make him speak truth and make him love others.

Here - Lord Krishna says : "I know you human beings; I know how to tackle the disease". He has prescribed a peculiar method to follow. Of course, you can ask Him, "What if I don't follow it?" the Lord says, "It is for you, because you have asked

for a solution.” It is most important that an intention to rectify himself should be there.

If it is upon somebody when it is not required, really that is not useful. The process required is what is called impersonal work. We all do personal work. We should begin to do impersonal work. This is the difference. I can travel by the train or by the bus to purchase something from the market. But I have to purchase a ticket. Similarly, every act of us has something for us to offer. We have to pay something to get something. I should do some work to earn my bread, to earn my livelihood. This is personal work. We are doing personal work continuously until we die. There is no change in our nature, however sacred the work may be. For example, the priest in the temple. He is worshipping the God throughout his life, because he is paid; that sort of worship does not help him. If he prays with his heart, then that will purify him.

We see many priests in the temples doing the temple service. If anybody goes to the temple with devotion, he will be saved by similar service, but the priest cannot be saved. See, you serve sugar with the spoon to many people but this spoon never tastes anything. It is the same way with the priest in the temple. But if he does this with more devotion, then his nature begins to undergo transformation. For the required transformation of the behaviour, we should have work of selective nature. It need not be only the work of the temple or the church. It should be the work which is useful to others. Temples or churches are like classrooms to a student for transformation. They are meant for training our minds for impersonal work. They train your mind to see the whole world as a temple, and to worship the God in other people by doing your own duty towards them. That is the difference between the personal work and impersonal work.

Another example : At the ticket-selling counter in the Railway Station, suppose there is a big rush, and there is a queue. Men

in one queue and women in another queue are standing just like in India. If the young man issuing tickets at the counter comes across the young damsel whom he loved, and whom he wanted to marry, what happens? Suppose he begins to talk to her and enters into a long conversation exchanging beautiful thoughts; then what happens? He will be kicked out of the counter, because he is placed there to do something for others and then to come out. That seat is to do something for others. If he understands the counter as the seat to do some duty to others, then that ticket counter will be his altar in the Church. It is his temple, where he sees God. Such is the difference between personal work and impersonal work. Select the impersonal work.

IMPERSONAL WORK

Then the disciple may ask, "In this modern world, how can we select impersonal work?" It is a big excuse to use always 'modern world'. There is no modern world or ancient world. There is only one world. Modern and ancient are diseases of our mind. These concepts are only due to hysteria of human mind, as there is only one world. If you understand that your daily duty in your office as means of your livelihood, that is called personal work. But if you understand the same thing as something to do for others, automatically the remuneration comes to you without your expectation. Here is a secret solution. This is the gate-way to enter into the solution. The gateway is so very subtle that many many hundreds of people miss it and run away from it. It is gross insincerity to complain that we are living in a modern world. It is a fine escape.

Now let us stand at this gate and see if we can do impersonal work. If the person at the ticket counter remembers that there are passengers to travel, and he has to provide facility to travel by issuing them the tickets, then he is doing his duty for them. Then his mind is purified even without his own knowledge. This requires no psychology and no great sciences. This requires no great

solutions. Simple common sense is enough. We should understand that by doing our duty daily, we are doing work to others and that brings us great sense of veneration to work, and the same work will glow with some new light. That light is called the Divine Light. In your office, your colleague will glow in that light. Your officer, your subordinates, everybody on the street will appear to your eyes in that new glow, because your eyes are glowing now. This is called the 'Divine Light'.

And now compare this with the other man, who is doing it in another way. Let him think. "I am selling these tickets at the counter because I want to get my salary and become happy day by day." Then suppose his money is pickpocketed. All his plans will crumble and there will be disappointment. He has purchased sorrow out of his own money. Suppose the same thing happens to the other man. The other man's money is also pick pocketed. It can happen, because, the pickpocket has no distinction! He does not make a psycho-analysis of people and pickpocket only bad people. Then what does the other man think?

Money is not real wealth and he will have a temporary difficulty in adjusting things. What does this mean? This means that he should be more careful and less absent minded. He has a teaching and a message instead of sorrow out of an incident. The problem is over. Within one minute, his ideas about the money are wiped off from the mind, whereas the first man remembers sorrowfully all the day that he has lost the money.

This is the difference between the mind of the man of personal work and that of the man of impersonal work. So, the basic nature of the man, who is doing personal work is same with all his likes and dislikes, with all his reactions, with all his attractions and repulsions, towards others. Whereas to the man of impersonal work, gradually these differences will be neutralised. The polarity will be neutralised with wonderful speed. This change happens to him. When once it has started, it takes no time. It happens in an

unbelievably short period. The only thing we have to do is to apply the body to selective impersonal work, and keeping time with that work. Fix your place to that work and believe in doing that work for others. Question yourself, "Why is the Sun shining? Why are the clouds showering rains? Why is the Earth yielding the creation? Why is oxygen there to make me live? Is there anything in return they expect from me?" The answer is that the essential elements of nature are doing impersonal work. Be thankful to them by behaving like that, by meditating such thoughts daily, not in the mind, but in your work. Meditate in your work. Do not run away from work but meditate in your work. Mind is a wonderful phenomenon. If you do not engage it in any work, the mind does not obey you. It is very subtle.

ART OF ENGAGING THE MIND

Once a person wanted a Mantram to get a great 'Siddhi' that is power. He went to a Sanyasi in the mountains and got that Mantram. The Sanyasi assured that within three days, a great giant would be there before him, who would do everything he wanted and that there was nothing in this world that the giant could not do. So the Sanyasi gave him a Mantram. But there was one condition and that was to keep the giant always engaged in work. If there was a failure in engaging the giant, he would kill the disciple. Then the disciple thought that it was very very easy to give work. He meditated that Mantram. On the third day, there was the giant standing before him. "Work - work - work, what should I do?" the giant asked. The disciple said, "bring me one lakh of rupees" because he was thinking of all this. He thought that the fellow would go and bring. The giant said, "Here is the money" and there was the money ready. Again he asked him to bring a heap of gold. Then the giant produced it from space and said, "Here is your gold. Now give me work." Within ten minutes this poor disciple had gone mad. He was going on giving some work and he became exhausted.

Then he ran to that Swami again. He said, "Swami, this is a great danger. Now save me from this." Then the Sanyasi said, "I know only how to give this Mantram. My Guru has not taught me how to take this away. He is there in the forests. You run there and be saved." So the disciple started running, while at the same time, prescribing some work to the giant to save himself. The giant chased him. The giant was shouting "Work, work, work." He was running and he lost his presence of mind and ran for life. Finally he fell upon the feet of the great Swamiji. Swamiji laughed, "See my boy, don't you know the solution? It is very, very simple. Why are you so much afraid of this giant?" He whispered the solution to the disciple. The disciple said, "Oh! Very good!" And the giant was saying, "Work - work - work." The disciple asked the giant 'bring a big pole' and at once it was ready. "You make this stand on this ground," said the disciple. It was done so. "Climb the pillar up and down" said the disciple. The giant obeyed. "Be doing this until I call you," said the disciple. This was the solution. The giant kept himself busy climbing up and down the pillar until today!

That giant is nothing but 'mind'. This is the story about the mind. It wants work, otherwise it eats you. It begins to imagine things about others. So the Lord says in the 5th Chapter of the Bhagavadgita - that to engage the mind upon specified impersonal work is the only way to make the mind free from its behaviour. This process includes work and your meditation. So, the formula is to mind work and to work out the mind. By accepting to do work, which is not personal, we purify the mind from the smoke of the candle from the wick. The disciple asked, "How long am I to do? Can I come to a stage when I can stop?" Some believe that they have attained a certain level and so they can stop meditation. This is always wrong. It is false to think that any one has attained the level. Attaining a level is like driving a motor car. If a person thinks, "Enough, Five hours I have done good driving of the car. Now I can sleep over the steering of the running car

for five minutes". Then what will be his fate? So this practice of engaging the mind upon specified impersonal work, well-regulated, should be done as long as this body is there. As long as you want the candle and light of the candle, the smoke is inevitable, and the soot of the wick is inevitable, and it is also inevitable for you to clean it daily.

Just as you clean your body, eyes and mouth daily, you feel your nature everyday. You deal with your threefold nature of 'Satva', 'Rajas' and 'Tamas' with a beautiful brush called impersonal work. Now the Guru has said that the process of purifying is the only perfection. The process of attaining itself is the only way of perfection. Perfection is not a state because it is not Static. It is the poise of keeping yourself alert in equilibrium. Just as the poise of a running bicycle is different from that of a standing bicycle, the alertness to keep perfect is different from what you think of perfection as a state. Wash your three-fold nature daily with the meditative type of 'Karma' which washes off your individual Karma. The chain action going on in the leftside along with impersonal action on the right side, is the individual karma, on the background of Universal and Creative Karma, which is called desire (Kama). The individual Karma can be neutralised only by devotion and impersonal action.

Everyone in this world is doing other's work. Nobody can live without doing the work of others. Even the human constitution is arranged in such a beautiful way that it does the work of others only. For example, the right hand cannot scratch itself when it itches. It can scratch only the left hand or any part of the body other than itself. You cannot help your right hand with your right hand. The tongue can taste any food, but it can never know the taste of itself. Eye can see any other thing except itself. Every part of your body is wonderfully arranged by the noble Nature that it can work only for some other thing and not for itself. Some false philosophers think that these senses are very deficient, because

they do not know themselves. That is utterly wrong. It is true that selflessness is aimed at by Nature in all these limbs. Even the mind normally thinks of other things and forgets of itself. So this principle should be followed to wash off our individual karma.

Then the Cosmic Karma will be there and you cannot wash it off. You can tackle with your own electric light in your room, but you are not expected to tamper with the electricity in the electric sub-station. So the Karma of these Planets and Solar systems is working out by the Grace of God and there is no sin in it. That which is guiding you, that which is conditioning you and your mind, is only individual karma and that should be neutralised. It should not be postponed. It should not be cruelly purged out. The Individual Karma should be neutralised carefully, skilfully, without any disturbance and that skill is called Yoga by Lord Krishna. Now your Nature will be transformed into '*The Nature*'. Nature works for you. Then you have no enemy or no friend. Everybody acts friendly with you, because everybody finds a friend in you. All of us find health from the Sun God coming down through the Solar Rays. Just as everyone finds life imparting lessons in the Sun, Stars, Air and Earth, in you also, everyone finds a friend in you. Like this, you solve the riddle of rectifying your own nature and then your behaviour will be changed. There will be no expectations. Resultantly every day is a festival to you. There will be no duty for you to do. Therefore, you will be going on doing the duty. There is no obligation for you to do anything. You do not owe any obligation to anybody. Therefore, you go on doing for others. There is a higher logic, which appears illogical at first. To a commercial type of mind, this logic appears illogical. But we have to spend some time with that logic. Then we will find the greater logic of it.

Since there is no obligation for me to work for anybody, I go on doing your work. Since there is no thinking that I am doing 'my' duty, since there is nothing like duty remaining for me,

everything is play to me. I go on playing with work, just like a child is playing. You observe a child playing. He runs, sits, stands, comes and goes but does not get fixed. You try to imitate him. Do whatever he does for just five minutes. Why you are fatigued? Why is he not fatigued? Because you are doing the same activity for yourself, for some work, for utility. But the child is doing for joy. See the difference!

So there comes a stage to you, when your three-fold nature is purified, when it becomes Divine and when all the three forces will stand in an equilateral triangle, with yourself as the geometrical centre. Then your behaviour becomes impersonal behaviour i.e., Universal behaviour.

You stop reacting to anybody. Then if anyone tries to insult you, you will not be insulted. When anybody tries to preach against your liking or irritate you, you do not get irritated. That means, you have no reaction to your environment. Modern psychology believes that environment plays a greater part in making a man. It is wrong. Environment can help or hinder the inner nature, but the environment can never change the inner nature. Suppose, sons of the same father are trained in the same way in a same school, by the same teachers - but when they go out, they become two different personalities. Environment can mould the outer man, it can have that much effect. Here, definitely ancient psychology is correct. Do not give too much stress to environment and do not wakefully become a slave of your environment. That is what ancient Indian psychology preaches. Grow above environment. Do not react to the environment, but act according to your Will. When you begin to act, you see only your presence in others and then the God's presence in others.

This, in short, is the solution to the riddle of human nature. I cannot claim that I have done full justice to the subject. But what I wish to say is, pay your attention to third Chapter of the Bhagavadgita and understand how the riddle of human nature is

tackled with wonderful mastery and the solution given in a beautiful way. This forms only a part of Yoga Science. There are 16 parts of Yoga Science given in the Bhagavadgita in 16 Chapters, beginning from the second chapter to the 17th chapter. Of course, the 1st chapter is only Arjuna's Chapter with no Teaching in it. The 18th Chapter is summing up of all and the remaining 16 chapters form the 16 branches of the Yoga Science. What I have just explained is only a branch among the 16 branches. This comes under the heading '*Spiritual Psychology* of Man.*'

Please try to read the Bhagavadgita in this light and teach for yourself. You will get the wonderful way of tackling of problems for yourself and you will have satisfaction.

CHAPTER - 5

SECRETS REVEALED NEVER BEFORE

The fear of the human being, unlike that of the animals, is projected into the future and the past. This is because the human mind is more powerful and more advanced in its mechanism. What you have to do is to eliminate fear and free the more advanced mechanism. Then the faithful instrument which we call personality exists without fear and can be put to better use. The range of fear varies according to the strange ways of our living. The vibrations of fear in terms of health, money, popularity, success and failure, are ever at work with intelligent mind. They are transmitted from man to man and received back in terms of reaction. As a result, many people live with their fear in a society of big mirrors facing each other. Stand between two mirrors facing each other and see how the number of your images multiplies according to the efficiency of illumination in the room and the power of eyesight. So much so, the fear in you multiplies in a crazy society living over under social tension in an atmosphere of pollutions caused by the industries of opinions and suppositions. The greatest fear of the civilized mind is the fear of failure. Many modern people do not understand the simple truth that failure or success is the product of a succession of events. How can the product be an incident?

What we do is really significant and what has resulted is not at all significant. Many people spend little time upon what

* Also Refer to the Book '*Spiritual Psychology*'
by the same author - *Master E.K.*

they do and much time upon what they expect. What they expect is only an image of what they do and this image should not be distorted or made ugly by what they do. The negligence towards what they do keeps them always under the thumb-check of their own fear. Fear of failure and fear of future haunt many people and ever chase them up to death like a hound. They may image to escape the hound but they cannot escape the void of their own life created by themselves by running away from the hound.

Fear of public opinion is one more devil that chases the modern man. Two persons travelling in an aeroplane are informed that they are being taken away to an unknown land and that they are not permitted to reach their own country. One of them gets his hopes, aspirations and affections shattered as if by a single shot of a bullet. The duration of his journey henceforth is what is described as hell in the scriptures. Suppose, the other man does not take cognizance of the information given. He remains what he was, and enjoys the scenes of the journey from the window as before. Both of them find themselves safely landed at Bombay, say - after being subjected to a practical joke by the airhostess! The journey of the one who believes that he is being taken away to a foreign land gives us an idea of the poor human mind who leads his life according to the opinions of others. The one, who is jovial in disposition, is jovial as before when he reaches the destination. The serious minded one is affected by his own seriousness in the name of fear. Through the journey of life many people do not know where they are being led. But the truth is that they are taken to the destination, safely and happily. Always the journey is only towards the required end. But some are kept under constant fear by themselves. One suffers through journey while the other enjoys the journey. They are of living lies in making the journey enjoyable and not otherwise.

FEAR OF DEATH Vs. ART OF DYING

Once there was an emperor, invited into the kingdom of God to help the gods in a war. He responded to the invitation, went to Heaven and played his role most efficiently. Then the gods wanted to confer upon him the greatest favour. They said to him "Whatever boon you ask for, will be granted". "Wealth, Kingdom, happiness, wine, wife or any thing - ask whatever you want, it will be given." they said. The emperor smiled and said. "These things are to be enjoyed and of course they are really enjoyable. But these enjoyments owe their existence to the existence of our body and mind. Without body and mind, there are no enjoyments. They are realities relating to life before death. If you are really kind and wise, please tell me how long the span of my life is. Is it not foolish to accept any of the favours conferred by you without knowing how long the body is going to live? You must be either cunning or you intend testing my attitude towards the reality of existence."

The emperor was right in asking so. What happens when we die? What is death? Is it an explosion of the physical frame? For those who have transcended the idea of death there is no fear of death. There is nothing to die in us since the existence of the individual is only Consciousness, objectified into an unit. What 'I AM' in every one is only a spark of Consciousness. We exist even after leaving the physical body, but in many cases the fear of death makes the mind die, before the physical body is left. That is why, they die with the mind before they leave the physical body. Hence they have death. Those who transcend the fear of death will not die. Those who try to protect their life will die. Those who know the art of giving their life will not die. Life will be given to them as a reward. This is what Jesus also taught. This is not an idea, nor a fancy, but it is the truth upon which we should have confidence in its real sense. The more confidence one has

upon this, the more he will live in the reality of existence. The degree of happiness depends upon such an existence. The consciousness of existence between birth and death is called mundane existence. The consciousness that passes through the gateways of birth and death is reality of existence. One who gets at this consciousness will be re-born into the Kingdom of God.

Physical body is to be understood as the premises of a school into which one is admitted in a course of birthlife. Life is a period of training in the school which we call the physical world. Many a student sit in the class room from morning to evening and do not live to the lessons they receive. They come out of the school again and again without completing the course and getting through the examinations. Again and again they return to the same class to test their luck in the ensuing examinations. They are those who fail. Sometimes the human being continues to be in the same stage of evolution through re-births. In the mineral, plant and animal kingdoms evolution takes place without any effort since nature takes care of them. It is automatic. Better and better bodies are formed through the physical evolutions.

When it reaches the human kingdom, there is a jerk in the trend of events. The individual is left to himself to guide himself into the future steps of evolution. If he waits without making any efforts he should wait for thousands of births until he learns to take charge of himself. This is because the Nature made man a creator and placed him in the position of her eldest child. The eldest child of a family is expected to join his job, to choose his own wife and lead his own life. The mother nurses the child until he is an adult. Nature nurses her children until they are human beings. He should take the responsibility in understanding his mind, senses and his relationship with other beings. He should get the training to use the emotion, intellect

and instinct. Who knows the 'how' of it is a Master. He tries to train the other souls and hand over the duties to them.

Now, I tell you what you should know. It is exactly what the emperor in the story had known. After coming to know that he was going to leave his physical body within twenty minutes he returned to earth. He called his son and said "Here is the Kingdom, handed over to you." He left the idea of 'My Kingdom'. It is only an idea which is not true while the kingdom itself is true. He distributed all his wealth to the people around and said, "Here is the wealth". He did not say - 'My wealth'. Understand that the idea of money is only an idea and not the money. He called his wife and said "This body is not going to survive." Then she asked "what shall I do". He said "I am your husband and you believe in me. You follow the same path I follow. Believe the 'I AM' in yourself. I believe in the same I AM in myself. Both of us exist in the same I AM, though we exist as separate individuals. Keep your mind in the I AM of every one when you are talking to anyone. Finally, keep your mind in the I AM of all when death occurs. There is no break in the thread of consciousness before the physical body is dropped off. If the mind is confused, the mind is dead and it is death. If the mind is not confused, the body will be dropped off and it is no death. Dying is mental, while leaving the body is physical. Practice this throughout life and transcend death at the time of the physical death. You will cross the gate of death just as the siring passes through many beads of the necklace. Within a few minutes I leave everything that belongs to me." Said the Emperor.

He sat down, smiled and said - "I belong to myself." You also meditate "I belong to myself." The limited 'I' is called God. The name of God is the same as the name of the Saturn who is the ego. Saturn is the counterfeit of God. Ego lives

with mind from birth to death. But he says "I am here" in this body. Leave him and go beyond to that background. "I AM THAT I AM" - that is what Moses heard from the Mount Sinai. Use 'I AM' through your consciousness, you will come to me. You can come to the level of Divine Presence in the Eternal Existence, by meditating upon the word, 'I AM' in you. "I AM is the Mantram". The Lord said "I come down to Earth to redeem you." That means, that 'I AM' of the Lord exists in you in the form of your ego because he wants to meet you in that plane.

Then the emperor continued : "I belong to myself, When I have given everything to all other people, if I have something with me, I deceive myself. When I possess something with me, I cannot be purely myself." Possessing something is only an idea but not something. Can I understand the book better than anyone, if I hold the book tight in my hands? Possessing something makes you different from it. Your idea of possessing comes in the way between yourself and the so-called something. Understanding your son or wife is not to possess anyone of them. In fact, every husband possesses his idea of wife and not at all his wife. Those who possess money will hold their idea of money close-fisted while money glides away! The thoughts of wealth, wife, friends and enemies live with people, while the real things do not exist at all. Real sacrifice should be the sacrifice of the possession of these ideas. The story of Abraham in the Old Testament explains the idea of real sacrifice. God asked Abraham to kill his son, and offer him as sacrifice. When Abraham was ready to kill his son, God stopped him from killing and said that He received the offer of his sacrifice. This is because that Abraham totally sacrificed his idea of possessing his son, when only he was ready to kill the boy. Such an offering of the ties of the mind is the real offering which causes fearlessness in its true sense.

Fear of death is based upon the wrong understanding of what we call death. Death is a word which we framed and it is not there with us. What we call death is the disintegration of the physical matter in accordance with the Law of utility. No one can stop it and no doctor can avert it. The doctor at best, can serve the body as long as the indweller proposes to live in it. The moment the proposal is dropped the physical vehicle begins to disintegrate. Medicine is only an eye-wash to the mind. According to Master Djwalkhul, there is a period through which life expands into the body and it is followed by another period through which it begins to withdraw from the body. During the phase of withdrawal, the indweller refuses to live in that body. This is what we call 'death'.

In some cases it occurs instantaneously, while in some other cases it takes a long time due to resistance of lingering spark of consciousness, which takes a deeper root in the mental mechanism due to force of habits. Some times, it takes a prolonged period of 20 or 30 years. During this period the indweller carries the body like a bedding or a chair. What happens to a part of the body when it is paralysed? The patient possesses the idea of that part though that part is not his. This is because of the withdrawal of the Indweller from that part. He is not willing to expand into that part. The Indweller is, by nature, sensitive, beautiful and artistic. He never prefers to put up with filth. The mind may crave to live in the body because the mind never includes the faculty of knowing in its real sense. Knowing is translated into habit with the mind, whereas it is pure knowledge of the Indweller. Due to the habit the mind is sometimes enslaved by the body. Suppose, I was allowed to stay in a luxurious room for 10 years and then was asked to vacate, my mind finds it very difficult to Vacate. I feel sentimental since I have lived here for a long time. Thus the mind is the slave of habit and sentiment.

If the sentiment gains such a strength with a room, you can imagine the resistance of the mind in its relationship with the parts and whole of the body, when it is asked to vacate. We are associated with this body during our good days and bad days. The body is more than a faithful wife to the mind. It is there when you married, it is there when you had pain and it is there while you had good dinner. It is there even while you suffered from indigestion and stomachache. To part such a good companion, the pain is incomparable. That is why, the mind wants to continue to be in the same body, though the Indweller wants to withdraw. The Indweller knows that it is his privilege to have a better body. The struggle between the mind and the Indweller is like a servant and his master. A big officer has given his old car to his servant, while purchasing a new car for himself at the cost of the company. After sometime the car has grown old. In the meanwhile the servant's car has grown rotten. The master asked the servant to relinquish the rotten car and to receive his car, for which the servant answered, "Why Sir? This car proved to be auspicious. I got married and I got my promotions after receiving this car from you. I feel unfortunate to leave this car". Such is the difference between the logic of the Indweller and that of the mind. Always the mind weeps to leave the rotten body, while the Indweller is happy to leave it. The mind is to be trained in the art of withdrawal. Everyone of us have an appointed time to have this body until we serve the said purpose. When the purpose is served, we are expected to begin to withdraw. Whether we train our minds to withdraw or not, our vital force begins to withdraw and begins to respond less and less to medicines and rich foods. When the mind is properly trained, then withdrawal becomes a pleasure.

If you go into the scriptures of ancient India, you will find many hundreds of instances, where people trained themselves

in the art of dying through the process of the right type of withdrawal. It is taught that if you have the capacity to live like a god in the Kingdom of God, there is no necessity to fear for tomorrow. To weep for yesterday and fear for tomorrow will be eliminated from your mind. True life always exists as the present while withdrawal becomes a natural process. When the fear of death is transcended there is nothing that can be achieved. The candlepower of your intuition increases enough to enlighten you of everything in the light of the present. There is nothing new and there is no fear of anything. Fear is the result of ignorance and you are freed from the meshes of self-proposed ignorance. You will stop living as the body, while the body begins to live in you. Your body and mind become lighter. Every hour becomes true and there is no disappointment since there is no expectation. You will live in plenty because you will not possess anything.

Possessing makes life a journey with luggage. Find the difference between two passengers, one of whom carries money with him throughout the journey and the other passenger deposits his amount in the Bank to be withdrawn from the other branch of the same Bank. Just as you have confidence in your Bank you are expected to develop confidence in Nature. An error in the Bank transactions is sometimes possible, but no error exists with Nature. Believe in the genuineness of Nature. You need not expect anything you need. It comes to you since Nature provides everything. Food comes to you when you are hungry. Money comes to you when it is needed. You will be married when it is time. The only thing you have to do is not to anticipate or try to possess. If you try to possess your wife and children, you will experience the tragedy. Remember that the persons whom you want to possess are persons and not things. They too have their own minds, likes and dislikes. What happens if they try to possess you? The

transaction brings sorrow and unhappiness. If life is for sorrow, it is a bad bargain.

Things are accomplished according to need and not according to desire. This is the secret discovered by those who lived without fear. All the pleasant things around you do not contribute to your happiness, unless you are free from fear. What is the use of living in the presence of valuable things with a mind ever haunted by fear? What is the use of rich and tasteful dinner to a person who knows that he will be hanged within a few days? Some philosophers fear that their thoughts may not be accepted. Think for a moment what if they are not accepted. If you cannot accept my thought I should be ready to accept your ignorance and behave charitably. It is not the question of accepting the ideas of 'X' by Mr. 'Y'. It is the spirit of acceptance, that is called truth. If I am wrong, there is no use of fearing that I may not be accepted. By allowing myself exposed to you, I may discover that I am wrong and you are right. What if others know that you are wrong? If you want to be happy there should be no fear of public opinion. What others think about you is a big phantom that stands in the way of your happiness. This is the most powerful and relentless enemy of the Occidental mind. It is what others think about you. The Occidental mind is not yet prepared to accept the oriental mind unless it is prepared to make a Sanyasa of fear, seized of social and psychological tensions. The instinctive simplicity of the poor oriental mind should be practised by the aristocratic Occidental mind, if at all happiness is to be embraced.

CHAPTER - 6

HEALTH

Let us consider about Health, Healing, Hope and Positive-thinking. If we know the value of health, then we understand that it is the greatest wealth of man. Happiness is the real wealth and money of man. Without health there is no happiness to anyone. There may be money, friends, property and everything, but if a person is suffering from malady, these are nothing to him. So health is the first valuable thing to anyone. A healthy man enjoys all other things in proper order. Now-a-days in the modern world, health is understood as the health of the physical body. That is correct only to some extent. But real health of man is also the health of the mind. Without a healthy mind, there will be no healthy body. It is like a man with many bad habits having much money with him. He will spoil his own money within a short time due to his bad habits. So, he should be good in the mind to put the money to good use. A healthy mind only keeps the body in good health. In the modern medical science only the physical health of the body is much cared for.

If we understand man in terms of Yoga, man is not his body, man lives in the body. Just as we are having our clothes, man gets body in the womb of his mother. Man prepares his body while developing in the foetus of the mother. Body is only a house for the man to live in. If a good house is given to a man who does not know how to arrange furniture and other things, he does not know how to keep it well. So, it will

become a very dirty house. He cannot arrange his foods, habits and his rest in a proper manner. Then he becomes unhealthy.

The first principle to keep up good health is that the man should not identify himself with the body. But many people identify themselves with their physical bodies. Then whenever the physical body is unhealthy, he goes mad mentally, just like a person, who has purchased new shoes is very much careful about his shoes. A person who does not properly understand what health is identifies himself with the physical body. So one should understand that one is in the body. One should not understand that man is the body. This is the first step to live healthy. The real man in the body has three layers, one is the 'Mind', second is the 'Will', called 'Buddhi' (in Sanskrit) and the third is the 'Spirit' of Man, i.e., what we call 'I AM' in all. The Mind, the Will and the Spirit are the three layers of the inner man. The Mind is in touch with the physical body and there are five senses (sense of touch, sense of smell, sense of taste, sense of hearing and sense of sight) attached to the mind. These senses are like the windows to the house. Through these windows, the inner man looks out, and knows the world as something different from himself. The mind works through these five senses.

On the lower side of the mind, there are the five senses. Below the five senses, there is the physical matter. Above the mind, there is the Will and above the Will there is the Spirit. So the mind is in the middle. It is like the pointer in a balance. When the body and senses attract the mind the mind gets attached to the body and the senses. Then it is called 'lower mind'. It acts according to the desires of the senses and so the desires take the mind away from man. For example, if my eye wants to see that light, my mind will take the eye to that light. That is, the mind is running there. How can I continue to speak to you about some subject? Suppose there is some

good music here. It leads the ear, and the mind becomes drawn through the ear to the music. Like that the five senses are driving the mind in five different directions. Then do you know what happens? Suppose you are a good host receiving five guests. You will put the five guests in five different rooms and there you begin to serve lunch to them. You are one and they are five in five different rooms. This man wants bread, another coffee, third man wants something else all at a time. So, you cannot serve any one properly. This is the fate of a person attracted by the senses. He lives in a state of agitation. So if the mind is attracted by the senses, we cannot expect good health to anyone.

Now we will see what happens when the mind is attracted by the higher principles and by will. Will works through the mind. Mind is absorbed into the will. The five senses are taken into the mind and body will be protected and guided by the five senses. This is called the state of 'Yoga'. This is a state in which a man of Yoga lives. What is the difference? This does not mean that a Yogi does not see. This does not mean that a Yogi does not listen to music. The difference is that the outward objects attract the man with the lesser mind, but the man of higher mind will have a mastery over his mind, his senses and his environment. Suppose while talking to you, my eye is open. The light is in front of my eye. But my eye cannot see the light, because I am talking to you something. That means the power of the eye is absorbed into the mind and the mind is absorbed into the will. This is not a great thing. This is experienced by everyone daily. If you make a good use of this, then it is called Yoga. That is the only cause of good health. I will give you a simple example. Suppose my friend is driving and I am by his side in his motor car. He is talking to me about an important thing. We are discussing and at the same time he is driving the car in a very busy street.

Now, is he discussing with me or is he driving the car? Both are done at the same time. There is taste in food and man wants to eat tasteful food. Is it proper that a Yogi does not want taste? The Yogi also wants taste as well as an ordinary man. The difference is that the ordinary man eats for taste, in the healthy man taste is for eating. That makes all the difference. Suppose something is very tasteful and I am inclined to eat more, more than what is required; then the result is that I should go to a doctor. That means that I have eaten for taste. So it is the same case with all the senses. A healthy man enjoys mastery and his tastes are under his control.

Some people think that it is bad to enjoy good taste. In the name of discipline and in the name of Yoga practice, some people leave off all tasteful things. Some people may torture themselves by fasting, by not eating, and keeping empty stomach and holding the breath in the name of wrong 'Pranayama'. They take in long breath and keep for a long time and wrongly call it Pranayama. That is not Pranayama. Disease of taste is not Yoga. Abandoning tasteful things is also not Yoga. There are many misunderstandings about Yoga. But a real healthy man is a real Yogi. He takes all good things but he has mastery over them. He wants music. He knows when to have music, how to have it and when to stop it. Enjoying very good music, some spend all the night without sleep. A healthy man hates such a thing. So mental health is moderation. Moderation is Yoga. In Bhagavadgita, it is said "*Samatvam Yoga Utchyathe.*" Moderation in everything is Yoga. Eating more is not Yoga, eating less is not Yoga, eating for taste is not Yoga, eating without taste is not Yoga. Enjoying for the sense is ill-health and that is not Yoga. Senses enjoying the objects, with the permission of the will, is true Yoga. Now, a few words about diseases and medicines.

DISEASES AND MEDICINES

Using medicines for diseases is not health. It is called emergency. Emergency can never be health. When it is very important, use medicine; but you should not make yourself a slave to medicine. I find many people addicted to that. Many people have their own chest of medicines, every two hours or three hours, taking some medicines and developing great tension of the nerves. Many people suffer from insomnia because of the medicines they use. The body never requires many medicines. There is the greatest doctor in our body. Suppose there is good appetite in the stomach. That means your doctor is indicating you to eat. Then only you should eat. When there is no good appetite your doctor indicates that you should not eat food. That is the real doctor in man. Suppose, there is a cut on the body; without using medicines, within a few days, you will find that it heals. That it is the condition of a healthy body. That means the healing power is inside the man. It is not there outside in the dispensary or with the medical practitioner.

So you should give respect to the real doctor inside yourself. Just experiment this for one year by stopping all medicines. I feel that in the Occident, people fear to experiment for an year without a doctor. But in India 50% of the people live without going to doctor. You know a man is having a malady in the stomach. Then he stops eating and waits until he has good appetite. That is the real way of following the indications of the doctor in you.

First of all understand that healing power is in you. Protect that power by permitting it to work properly. If we pour medicines more and more, that power is disturbed, and gradually resistance will be lost. The more the medicines we use, the less will be the resistance. Then the necessity also will grow

more. There are many miracles about that power. I will tell you one or two of those miracles.

Suppose two people smile to one another, two people meet with good heart. Then the healing power flows from one person to another person. You may not believe this readily; but imagine what happens when you are happy with a happy friend. When you are in the company of a friend who is agreeable to you and you are agreeable to him you say you are happy. What is that happiness? Where is that happiness? Can you locate that happiness? You cannot take an X-ray photograph of that happiness nor any scientist can show us that here is happiness in you. Because it is miraculously in you, flowing from you, permeating out from you to others in the form of your smile, good word, agreeable attitude, good wishes, good thoughts and blessings and wishing good to others. This is the secret of happiness. Such an attitude will form a good conductor of your body for the electric current which is the healing magnetism in you. Can any scientist take photograph of the magnetic power in a magnet? A scientist can show you a magnet but he cannot show you magnetism.

So also the scientist can show you the body, show you the anatomy of the body, he can explain all parts in the body, but he cannot locate the magnetism in you with any type of microscope. Now if you ask the scientist to show the magnetic power in the magnet, he should bring some iron filings and place them near the magnet. Only by their attraction you can understand that it is a magnet. Similarly only by our behaviour, you can understand the very valuable current that is going on in you which we call healing magnetism. A man of good habits, a man doing Yogic Asanas taking proper tasteful food in regular timings, speaking truth to others, speaking good to others without losing the power to love, he develops this health power in him. He never requires medicines to the body. He should use some

physical exercise in the form of Asanas. He should have some breathing exercise also. Even that is not enough. He should have some mental exercise. There is much misunderstanding about Yoga. Some people teach wrongly that a student of Yoga and a student of good health should 'Concentrate'. That is extremely bad. Concentration is disease, relaxation is health. Concentration brings fatigue, relaxation gives health.

But unfortunately many people relax in sleep. That is not relaxation. There are many people who relax into happiness of mind. From the stage of busy mind, you should relax into a stage of happy mind. This is the greatest secret of health.

Know the difference between busy mind and happy mind! Suppose, I see hundred people here and my mind becomes very busy with you. That is called busy mind. My nerves will be in tension and the mind will be restless. That busy mind creates ill-health. The more I concentrate upon you, the more tension will be there in my mind. That means, it is a diseased mind. But, if I think all of you as my friends or brothers; when any one misbehaves, I have to remember that I also misbehave at times. So sympathise and do not react to your behaviour. Then my mind is calm. It means that the environment has no effect upon my mind. That is called 'tranquility' of mind.

So the busy mind should relax into the higher mind called the tranquil mind. That should be the practice of Yoga. If we practice concentrating the mind upon a picture or imagine something, then we are putting the mind in our desired direction. We are directing the mind. But that creates a lot of tension. In you, there is a background mind, a bigger mind which gives you tranquility. When you are a good driver, you drive in tranquility and you drive well. You are a comfortable driver and dependable too. A new driver drives with a lot of concentration and hence he commits more mistakes. He drives

in jerks and hence not a comfortable driver. He is also not dependable. So also the mind with concentration will not be smooth. The tranquil mind is the Yogic mind. So practise relaxation. The human mind should be relaxed into the Divine Mind. The Consciousness in you should be submitted and surrendered to the 'higher mind' in you.

Concentration is not Yoga practice. That is why we see many students of Yoga developing headaches and eye-troubles. If a student of Yoga says that he has eye-trouble or headache or tension of the nerves, it indicates that it is not a good Yoga practice. In Yoga, every part of the body should be under your control. In the name of science you make yourself more and more comfortable preparing cushion chairs with electronic work. If you place the address card upon the chair and press the button your chair will take you to the address. Another button brings your food to you directly from the shop in the street. If you are more advanced, you may press a button, another electronic machine eats without your tongue and swallows without your throat. Food is digested without the worry of your elementary canal. Finally the vitamins, proteins etc., are injected into your body. You may lead a life which does not know the taste of food or the happiness of swallowing your own drink or fruit juice because the machine drinks for you. Very decent bleached-washed life!

Is it a life? No, never! Like this, we can speed up routine into a tremendous speed of the bull going round the rotation which we call routine. Going to the office at 10^o clock, working in the office, coming back to home from the office, having a wash, going out, either to the theatre or taking holiday, going here and there, eating somewhere instead of in the house in the name of holiday and again coming home, very much tired - after enjoying a holiday. Is it enjoyment? Or is it our foolish idea of making other people to know that we are enjoying?

The bull is turning with great and greater speed. The velocity of the bull is accelerated. The bull has the speed to walk and yet no distance is gained because it is going round the same axis. It has not covered even one kilometer of distance on this earth. The motor car of the human intelligence is going at the rate of 160 K.Ms. an hour and we try to know how near we are to destination. At the window of the motor car the gentleman is laughing. He is waving his hand warning you that you could not listen to all the while, because you closed all the doors of our own understanding of the world, without allowing others to understand us. He was shouting and shouting since half an hour. Your car is in the service station with the wheels lifted above the ground, and you are driving the car.

This is the fate of the man of intelligence where he leaves evolution to itself at the point of critical station where nature has left him to himself. He is there standing but much oil and petrol are being wasted. The great Sankaracharya says - "Birth and death, birth and death - again and again, sleep and awakening, awakening and sleep - fool, this is your wheel, however much speedily you drive this wheel, no progress." You take up your evolution into your-self and you progress yourself. Understand the workings of Nature, the benevolence of the Mother Nature. Understand that the workings of Nature are far more intelligent than your own intelligence. But the Nature is not working by the management of its intelligence but it is working by the management of its love and benevolence. If Nature has worked with its intelligence only, for each of the evolution, it would have extracted the maximum number of rupees from you. Never it has extracted anything from you; it is all giving and no taking. What return do the clouds expect from us for the rain they give? What return the earth expects from us for giving the yield of our food? What return the Sun's rays expect from the helpless creature, the human being? He

is not even a speck in the creation before the Sun's rays. Even if measured with all his achievements and intelligence put together, he is no where compared with the Sun's rays falling upon this earth. Then where would he have been if Nature had been meeting us in business terms?

So this is the lesson the human animal should learn from Nature. Love is all-giving and no expectation. "Is there safety in such a life?" It is the question of the most intelligent and most modern human animal. You may say had I not kept my son safe and secure and provided him everything for his education, dress, food etc, what would have happened to him?" Then the answer of Nature is "what has happened to those children whose father died untimely or died in the hands of a doctor? The sons never die due to the lack of father's or mother's protection." This is the answer of Nature.

The human being should not think that the world has to do much to him. The first point he should remember is that he has to do something to the world. The second point is not to maintain strict terms of account with others. That is if you pay a visit to my house, I pay a visit to your house and thus accounts are squared up, therefore, relationship is good! This is purely business-like relationship. It should not be like mathematics. From this type of relationship, man should grow into what he wants from you. I help you but I do not feel sentimental for you. That is true life. If I feel for you, I become weak in my feeling and become sick and be a patient of tears and I cannot help you. I should help you and it is a sentiment of pity. From the sentiment of pity you should grow to love.

Love is something which enables you to give to others. The two greatest enemies who stand against human evolution are : first - is business relationship with others and second - is to be a victim of emotions. Do business and keep business

relations with others only in business and not in daily relationship with others, the second is - do not be a victim of your emotions and your sentiments which make you sick and unhappy. Be a dynamism of Love, and live as light not as fuel. Fuel is combustible in fire and it is never fire. Meditate that the Sun globe you see is fire without fuel. Don't think that your relationships with others are called love. Your capacity to do something for others without hesitation even for a second is called real love. You should not remember what he has done to you, or the harm done by him to you or any such thing. His only qualification to receive your help should be his helplessness before your eyes. That should be the only qualification. That is the real path which leads you further in the evolution.

Next thing that you should be careful is to be decent in dress, food and habits. Do not think even for a single moment as to what others are thinking about you. See only what others need from you. The moment you care to think or know what others are thinking about you, you are already a slave of others' thoughts and you cease to be a master of others' wants. So, from the position of a master of others' wants, do not fall to the level of a slave of others' thoughts, opinions, and impressions. Then the clouds of your false thoughts will go away, the truth of sunshine showers from the blue sky upon the earth globe of your physical life into the many golden rays that travel from the Sun to you in the form of many intelligences working through you : this is the only one truth. Remember, you can never achieve more than this one truth. Any day, in the millions of past years, the human being could not discover truth which is more than this truth. The most modern man also could not and cannot bring out anything more than this truth. Less than this truth, means your own unhappiness. More than this truth is impossible.

So between the fine lines of unhappiness and impossibility, there lies your golden land of happiness and truth. Trial was the promised land which you are to achieve and enjoy. So it is called the promised land of the fore-fathers, promised land which the ancients enjoyed and that is the promised by the Lord God to our forefathers who were the patriarchs and prophets like Abraham, Jacob and Issac. Now also their descendants, the human race are conducting the exodus of the human journey started by Moses and handed down till today upto ourselves. Now this is that promised land and if you go out of it you can not be happy. If you want to discover more than that, it is not possible and this is a challenge to the human intelligence through centuries and ages and that truth is "Be happy by doing good to others and yourself, and thinking good to others and yourself, speaking good to others and yourself. Be happy with this."

CHAPTER - 7

THE UNDERCURRENT OF HUMAN CIVILISATION

Two distinctly different beliefs exist about the history of human civilisation. (1) that man is the product of the biological evolution from the stage of the more advanced species of the animal kingdom. The well developed and well equipped human frame was formed via the monkey and the anthropoid ape. The natural philosophers of the recent centuries believed that the early stages of the human race included the savages, undeveloped primitive races which struggled in ignorance and animalism before they could gain experience and grow wise. The primitive man lived in the caves and jungles naked and preyed upon his brother animals in the forest for his subsistence like animals. No doubt it is true to some extent but there is something more to understand before we can fill up the missing links.

The ancient science teaches us that the evolution of forms is governed by the evolution of consciousness that shines forth through the atoms in the various degrees of its awakening.

UNFOLDMENT OF NATURE'S FORCES

Nature's forces shine forth as intelligences working out the evolution of matter through the Nature's grand Scientists who plan the construction of the various atoms and their nuclear structure. These intelligences come down to earth through the Sun's rays, some directly from the Sun and some by reflection on the surface of the Moon. These two groups of intelligences

are called Devas and Pitrus respectively. As they come down to earth to serve two different functions of the biological and nuclear evolution of the earth, they are termed as the Solar and Lunar races of rulers respectively.

Under their supervision, the evolution of the minerals, plants, animals and the humans takes place. Since the dawn of man on this earth marked a crisis in the evolution of consciousness, there was a biological jerk in the expression of consciousness. When the first group of humans were framed on this earth by the Deva intelligences, these intelligences entered the human frame and disappeared into the so-called primitive man as the various wisdom centres which were more active than the subsequent races of mankind.

Then these intelligences worked as the Instructors or the first Gurus of mankind. They caused the history of evolution printed upon the minds of these primitive races which was received by them as nature's recollections. From the human evolution of the previous rounds, it was recapitulated in the minds of the primitive men of the present race. This fact caused the various unfoldments of human consciousness into the archetypal wisdom of the ages. This, in its turn, created an undercurrent of common consciousness to all the human races that were distributed among the various corners of the earth-globe. Those who could feel the undercurrent, recollected the wisdom of creation in the form of the various symbols, allegories and anecdotes that were narrated from generation to generation until they were sung as songs and poems. These passages were incorporated in the various manuscripts of these races and resulted in the origin of the scriptures. These scriptures were pruned from time to time from their rugged pristine primitive form to a more and more civilised form of the epic. Many a time the original scripture was translated into many languages until we see the various facets of the relic in the Vedic Sanskrit, Hebrew and the ancient Egyptian languages.

This is the reason why we see a striking similarity and commonness among the legends and anecdotes of the various scriptures. The war between the Gods and the Demons, the fight between serpents and eagles, the story of the flood and the story of creation are striking examples of similar stories among the scriptures of all the ancient nations. If you compare the more ancient passages of the '*Rig Veda*' with those of the '*Zend Avesta*', you will understand that they are the translations of the same original text. The story of the number gods as creators is common as the story of Prajapatis in the Indian Scriptures and the Patriarchs in the Old Testament of the Holy Bible. This is because the various books of the Old Testament have been gathered from various world scriptures of the ancients. The division of the whole creation into the various '*Lokas*' (Planes) is also common. The incidents of the darker forces of the nether worlds and the brighter forces of the stellar bodies in the firmament also have striking similarities. The names of the various emperors of ancient India bear striking similarities with those of Egypt and Babilonia. The description of the various types of gaints in Ramayana, Mahabharata, the Vedas and the Puranas has much in common with those of other ancient mythologies.

A comparative study of these similar incidents will open new vistas in the traditions of human history. We propose to take up some aspects of this wisdom in the next pages.

THE WORLD SCRIPTURES

If we conduct a comparative study of the world scriptures, we will be able to understand the following points :

1. Originally these scriptures were received and composed by those who had transcended the influence of time and environment.
2. They serve as the records of the true evolution of human civilisation.

3. They were not books belonging to any particular religion, since there seems no concept of religion existing in those days. Religious ideologies were framed by the intelligentsia of the subsequent centuries and these scriptures were later owned by the religious-minds.
4. The stories in the various scriptures bear a striking similarity among themselves and hence they all come from one source.
5. This source, which we can call the Ageless Wisdom, had become a tradition of the mankind belonging to the various parts of the Globe and this wisdom was the result of the cultural transactions among those races. In course of centuries there were people who could filter off the variable element and retain that which was common as their experience which was the product of their impersonal perception and reception.

One of the common aspects of all these scriptures, for example - is the concept of gods and the demons constantly at war with each other. The concept of the struggle between the Devas and the Asuras in the Vedic scriptures is the oldest one available. From this, it seems, all the other scriptures imbibed the concept due to its eternal validity. The creation on this earth, being the product of various elements in Nature conducted by the intelligences in the background, gave rise to the independent existence of the various living beings on this earth. The behaviour of these beings with each other gave rise to the constructive and destructive attitudes which were cumulatively shaped as forces. These forces gave rise to the allegory of gods and demons. The background forces in Nature, being always constructive, progressive and of an evolutionary nature, are termed as gods, the benefactors of creation. The psychological and psychic forces which resulted from the creation of the beings on this earth are divided into two sections, the constructive and the destructive. The constructive forces

are called demi-gods of the various planes and the destructive forces are called demons. The stories of the various wars between gods and demons speak of the struggle between these two forces and the journey of mankind through intellectual and spiritual evolution amidst these two forces.

CREATION - ITS COMPONENTS

The components of the creation are invariably divided into five groups in all the scriptures; the elements of space, air, fire, water and earth. This division, once again seems to be universal and hence we can understand that it is derived from one original source, the Nature. Taking the whole Nature as One Grand Book is also common.

It is called the Veda in the Vedic Text. Time and Space are properly understood and their properties are enumerated with uncanny precision in all their details throughout the spell of one unit of creation. The various divisions of time that preside over the formation of the solar systems, planets and the atoms of each planetary consciousness forming and evolving into the various beings of that unit are to be found in these scriptures with wonderful lucidity, clarity and definiteness. Nature as Mother and the All - Consciousness as Father are shaped and symbolised in all these scriptures as the First Parents. The concept of Aditi and Kasyapa in the Indian scriptures marks this particular aspect.

Another interesting feature is the concept of the brighter and the darker forces ever at work in Nature. They are understood as the forces that work out the whole creation in pairs. The same formula of creation, reproduction and procreation through pairs is realised in the various strata of creation up to the sex division among the physical beings of this earth. Then there is the three-fold formula of the three modes through which the energy of the Cosmic will come

down into the three-fold creative activity, that is (1) Rajas or Dynamism (2) Tamas or Inertia and (3) Sattva or Poise. In the planetary plane these three forces come down as (1) the solar principle, (2) the earth principle or the gross principle and (3) the lunar principle. These three principles further come down to the plane of tangibility as the Sun, the Earth and the Moon. The Solar and Lunar principles come down to earth as Consciousness and intelligence respectively and are imbedded in matter on this earth as the many living beings.

Further, the Solar and the Lunar principles are symbolised as the rulers of the solar and the lunar dynasties on this earth. Ramayana and Mahabharata allegories these two aspects respectively. The solar dynasty of rulers work through the Sun beams on this earth while the lunar rulers come down as the Moon light. The former intelligences were called '*Devas*' and the later were called '*Pitrus*' in the Vedic Text. Among these two, the Devas preside over the creative activity of the universe in one unit of solar system. The pitrus preside over the regulating and germinating activities. Since these concepts have been imbedded in the two main dynasties of ancient rulers on this earth, the symbolism has become much involved in the epics. Even then a careful student may trace the undercurrent right through the Vedas, the Upanishads and the Puranas. The concepts of the various Patriarchs in the Old Testament of the Holy Bible coming down to earth bear a striking similarity with the concept of the Pitrus. They can be easily understood as the makers of the Solar systems, the Zodiacal signs and the Planetary bodies. They operate right through the whole creation until some of them undertake the germination and the building up of the various frames of the bodies that govern the flora and fauna of this earth. Even the construction of the atoms, the cells and the embryos is presided over by these Pitrus or Patriarchs. The staff that is handed down through posterity

among these Patriarchs in the Holy Bible gives us a poetic representation of the construction of the vertebral column and its evolution upto the stage of well-developed and well-meant human being.

The Law of Nature and the Law of Creation are well printed on this 'Staff while man understood these laws by virtue of the various brain centres along and above the vertebral column. Thus man was tutored by these creative intelligences as the student of Law and is made a Law maker. Thus, the Devas and the Pitrus made man the king of the whole evolution of this Earth and gave him power over all the other beings of this earth.

DELUGE AND CREATION

The stories of the beginning and ending of one unit universe can be seen in all the world scriptures with a greater or lesser detail. The story of the deluge or the flood marks one of such phases. In Old Testament we find the story of Novah to whom the Lord informed about the dissolution of the whole earth into water. The Lord ordered Novah to build a vessel of an enormous size and invite all the living beings into it in pairs. He thus preserved with him all the species of the living beings on this earth as long as the flood existed. All the species survived floating on the surface of the waters, until there was again the reappearance of the earth. Then Novah released all the pairs out again and the earth was peopled by them. This indicates the periodical dissolution of all the biological and mineral kingdoms into the liquid state and their formation once again.

This has a two-fold significance. The story represents the disappearance and reappearance of the Planet Earth many times away from and towards the material plane. Secondly it represents the death of the individual which includes his shedding of the

various vehicles by the inner consciousness, the coming down of these sparks of the consciousness once again into the father to form their own germ and sperm, to build their own seeds as the ships of their voyage and to travel into the womb of the mother where they can land into their own bodies wherefrom they are released to live on the earth. Indeed this is a story of profound significance and it has an eternal value to find its place among the pages of *'Nature's Scripture'*.

The story of the Manu talking to the fish in the Purana forms the base of the story of the Old Testament. One morning, *'Vaivaswata Manu'* found a small fish swimming into his pot from the river and seeking refuge. The Manu placed the fish in a well. The fish had grown to the size of the well. The Manu had to remove it to a pond, then to a pool, then to a tank, then to a river and then into the great ocean. The fish had grown enormously into an unimaginable size and prophesied the incoming flood to the Manu. It ordered him to build a big vessel and save himself along with the nine Prajapatis (Patriarchs, who are the Number-Gods) floating on the surface of the ocean of dissolution until the next beginning of the creation. The Manu obeyed the orders of the Lord and the fish led the ship safe along with it with the help of a big rope tied to one end of the ship and the other end to a big spine on the top of the fish. As the flood went down and permitted reappearance of land, then the Manu came down to earth along with the Prajapatis and made a beginning of the new creation. This Manu is the original prototype of Novah who represents seed of the souls on this Earth.

Along with this there is another part of the story which was not included in the Old Testament and some other scriptures. The Puranas say that during the period of flood there was one soul who survived without entering the ship. He was *'Markandeya'*, the Eternal Soul, the great seer, who is

the Over-soul. He was continuously travelling on the surface of the ocean and could not find a beginning or an end to the flood. Then he could find the One Existence of the Lord, floating on the surface of the waters as a little child lying smiling on a banyan leaf. The Lord said to Markandeya, "Are you tired? Then you take shelter in me and have a repose. Enter into me through my nostrils." Then Markandeya entered into the heart of the child through his nostrils, took a repose in the awareness of the Lord and came out expelled by the Lord through his outbreathing after some time. Then the Lord asked him "Oh, Great Seer! What have you seen inside me"? The Sage answered, "In you, I have seen everything that I could see around me before the flood." The child said "In ME, not in YOU!" In ME, you can see everything when everything is dissolved." Then there was the end of the flood and Markandeya survived through the flood. This incident conceals the truth that all the creation eternally exists as a concept in Consciousness in the subjective plane and it finds its expression on the objective plane periodically. Thus the whole creation is an eternally periodical play of the Lord. Also the observer consciousness exists as a great seer, separate from the Lord Himself.

These are only a few examples of the application of the story of the deluge. There are many keys to it still remaining unexplained. For example, the departed souls on this earth return to the Lunar consciousness and escape in the form of electricity through the water vapour to join the clouds once again. Then the clouds are charged with thunder and lightning to come down to earth along with the showers of rain. These souls germinate the seeds of the earth to sprout again into the flora and fauna of the earth. The same thing happens with the souls who enter the spermatozoa of the animals and the human beings. All this is conducted with the help of the Cosmic

Intelligences called Pitrus working through the Lunar Principle of the Cosmos and the Moon beams of our Satellite Moon on the Planetary plane. The Moon goes round the earth once in every twenty eight days and stimulates the periods of menstruation and evolution among the female principles in the bodies of the biological kingdom.

For this reason the New Moon and the Full Moon are symbolised as the floods. The twenty eight equal divisions of the Zodiac are discovered by the ancient Astrologers of the Vedas as the twenty eight '*Nakshatras*' who preside over the various rebirths of the souls in the form of the mineral, plant, animal and human forms on this earth. It is all a play of the reproductive intelligences called the Pitrus. From this comes down the ancient Indian tradition, that the Pitrus come down to earth during the rainy season to incorporate the various souls in their respective bodies for rebirth.

Astrology has its real basis in the ancient scriptures, though the modern branch of astrology cut itself off from the Scriptures and got dwindled in its significance. In the Puranas there is a story that the Prajapathi, Daksha gave birth to twenty eight daughters (28 *Nakshatras*) and gave all of them to the Moon-God in marriage. The Moon was devoted to only one of them, '*Rohini*' by name and overlooked all the other wives. Then the Prajapathi cursed the Moon to get waned and suffer from consumption. The Moon, therefore, began to emaciate. Then the Lord Siva protected the Moon by modifying the curse. He ordered that the Moon wanes for fifteen days until new moon and waxes for fifteen days until full moon. This story gives us the full significance of the impact of the new moon on the period of menstruation and the full moon upon the period of Ovulation. The whole process is for the act of fertilisation to provide bodies to the disembodied souls.

CHAPTER - 8

MACROCOSMOS AND MICRO COSMOS

The story of creation is given two-fold in the Scriptures. It includes *Cosmogenesis* and *Embryogenesis*. In the eyes of the ancient Seers, both means the same, the second being the part of the first. The components of the solar system are considered on par with the components of an atom. In between there is the formation of the biological phenomena, which we call the living cell. The syllabus also includes the formation of an embryo which is the prototype of the cosmic unit. For this reason, the cosmic unit is called cosmic Egg for the simple reason of its capability of hatching the various stages of the universe. The study of the embryo comprises the evolution of the various living terms on this earth. Consciousness, life, form and matter are said to manifest in the same order as the outpourings of the one into the other. Each outpouring comprises an awakening in its own scale.

Everything manifests from the Background Consciousness which is alternately active and passive in its stages. The passive phase is called dissolution or '*Pralaya*', while the alternating active phase is called '*Creation*.' The passive phase is pictured as the night of the Creator, while the active phase, the day of the Creator. Each day includes various sub-divisions called '*Maha Yugas*', seventy one in number, i.e., Each Maha -Yuga has sub-divisions called the '*Yugas*', four in number. The four Yugas include ten units of time arranged in the ratio 1:2: 3:4. The period of four units is called '*Krita Yuga*'. The period of

three units is called '*Treta Yuga*'. The period of two units is called '*Dwapara Yuga*'. The period of one unit is called '*Kali Yuga*'. This ends with one cycle of Maha Yuga, when again a new Maha Yuga begins. The unit of Kali Yuga includes 4,32,000 solar years. The other Yugas bear the proportional number of mortal years on this earth.

The whole period of a Brahma's day is once again sub-divided into one thousand equal parts which correspond with the ten months of the human embryo. The development of the Cosmic Egg can be studied in the detail by observing the development of the human embryo during the ten months. Further, the biological evolution on this earth in one round can be traced of its forms from the amoeba to the human being and also by studying various developments of the human embryo.

STORY OF LIFE

The story of the birth of life on this earth is an interesting study in the Scriptures. Life descends on this earth from the Sun's rays. It is said to descend in the form of a horse. Horse is taken as the symbol of life-force since horse is the only animal whose parts of the body are filled with life-force up to the maximum possible extent. It is interesting to know that a horse is having certain characteristics which prove the above fact.

1. It is the only animal with swiftest motion.
2. It is the only animal, whose sleep is not known.
3. No one can see a horse in a lying recumbent posture, except when it stretches with full activities, tossing its limbs to and fro.
4. It can move any part of its body with equal ease.
5. Its ears are always standing and alert and do not relax.
6. Some part or other will be always moving.

For such reasons life is said to come down to earth from the Sun in the form of the horse. The Puranas describe that the Sun-God and His wife came down to earth in the form of a horse and a mare to enjoy and mate on earth. In the Vedas these Two Beings (The Solar consciousness and Solar Energy,) are described as Twin Horses, the '*Aswins*'. They are described as rubbing each other, nose to nose which means the birth of breath as the symbol of life. For this reason, they are described as '*Nasatyas*', the Beings who rub the noses. This word bears a pun (Na-asatyas). It signifies that they are parts of the whole truth, while they themselves, play as the expression of "Not-Untruth" Na-Asatya. The term also means that they are "not- non-existing" since they exist objectively to the one truth of total existence. They are described as a pair or twins since the pulsation of life which we call breath, consists of an inhalation and an exhalation. The total phenomena is called pulsation, '*Prana*'.

This is one of the grand and profound symbols of the Ancient Scriptures. The awakening of life in a living being is measured by the awareness of its living which the ancients called '*Dharma*'. Thus the vital force in man is described as the Vehicle of the Lord in us, who rides upon the horse when He comes down to earth as the Law-giver. '*Kalki Avatar*', the Incarnation of the Lord among the present mankind, comes down riding on a horseback, to lay the Law. This is a symbolic statement though the orthodox section takes it literally. The symbol means that the Lord comes down to earth to walk with man in the form of the highest realisation of manhood, the goal of man, which is the ultimate liberation in the form of leading his life along the lines of Dharma manifested through man himself. This speaks of the spiritual evolution of man which follows the present intellectual evolution.

On the ethereal level the life of our earth globe, which surrounds the earth in the form of the various spheres which manifest the meteorological phenomena, it is described as the horse of Indra. It is called '*Uchhaisrava*', which means the horse ever-alert through its ears. This speaks of the sound principle in space around the earth, one of the forms of which is the present concept of electricity, (of course, the present mankind is still in an infant stage about what it knows as electricity when compared with what the seers of ancient scriptures know.) The Life-force in a living being is nothing but the same electricity in the space taken as a sample in the specimen vessel of a living organism.

The same force working in the clouds to change the direction of the clouds towards the earth is called '*Airavata*', the great elephant of Indra. The term Airavata is derived from *Irravat*, meaning, possessing the power of water. Both the elephant and horse are described as the vehicles of Indra, the Lord of the various layers of space around the earth. The horse as the life-force and the elephant as the electricity in space, are described as inter-convertibles in the Vedas. This means that life is nothing but what we know as electricity, but in all its functions known and unknown to the modern scientist. Aswins, the Twin Horses, are also described as the two grand healers, who inaugurated the Art of Healing and the Science of Medicine on this Earth. This means that the seers of scriptures knew how to heal the ailments of human beings on the vital plane with the help of electricity, steered either mechanically or at will.

VARIOUS KINGDOMS OF CREATIONS

The species of beings which we know through the present day Biology are only a few, which include the plant kingdom, animal kingdom and human kingdom. The ancients speak of the other species like the mineral, deva and pitru kingdoms,

the Gandharvas, Yakshas, Kinneras, Kimpurushas and a few other minor kingdoms. According to them all these belong to the biological kingdoms on the various planes of existence. According to the field of their work all these kingdoms are again grouped as etherial and terrestrial, embryonic and non-embryonic. The same group of beings work to frame the constitution of the atom, the cell and the composite living being. They work out the heart centre in all these kingdoms. In some we call it the nucleus and in some we call it the heart. To the atom and the cell we call it the nucleus. To the plant there is no composite centre except in the seed. To a full grown tree there is no composite functional centre which we can call either nucleus or a heart. In the animal, after sufficient degree of advancement in evolution, we can locate the heart centre and also the functional, muscular heart.

The Devas, Pitrus etc., work out this Centre along with others to form a constitution which we call body. The same Devas work out the constitution of the Earth which we call our Planet. The same Devas work out the Constitutions of other planets. Above all the same Devas, along with some others, work out the Solar Globe into objectivity and frame the constitution of the Solar System. Before the formation of the Solar System, there are the functional beings who work out the various activities of space. They are called Gandharvas, Prajapatis and Manus. Prior to that state, we have the precise description of the lords of the three qualities, the four Kumaras, Narada and the first creator Brahma, the four-faced. Before him we find the eternal pattern of the lotus with its potentialities of unfolding. Before this we are directed to understand the existence of '*Mahat*', the Universal Mind. Before that the scriptures direct us to understand the existence of Moola Prakriti or Primordial Matter whose only quality is MAYA, the plan of the Lord of all Lords. Beyond that we can feel through the

finest and the purest of our perceptions the existence of the all-Lord, the Eternal who is not a principle.

Such is the ladder of the Hierarchy of species described in the Vedas, discussed in the Upanishads and systematised in the Puranas. The systematisation necessarily worked as a limitation to the splendour of the whole background, but it is inevitable. Any systematisation is bound to limit the background. Tantras tried to systematise it further, but it is a poor performance when compared with that of the Puranas. Sastras and Darsanas tried to make a specialised study of the same subject but the specialisation led to a thorough analysis of the various aspects which make us lose the outline and the plan of the totality. The Sastras, like the various branches of the modern sciences, discussed everything to dust and left the student amidst the hills of saw-dust without any idea of the chip or the timber of the Tree of Wisdom. Puranas and Itihasas are worthy of attention for two reasons :

1. They contain the systematisation of Cosmic Wisdom without any loss to our impression of the totality of existence.
2. In their presenting the systematisation they found the proper place for the ethical standards of human behaviour without losing their significance in the Background.

The only trouble with the Puranas is that the keys to study them became obscure due to the onslaught of time and a break in the tradition of learning. The Science of Knowledge presented by the ancients to understand these books is lost to many and we are left with the text and its keys absorbed in those books. A person who knows the use of these keys is required and then only we can make a justified approach to these books. Now let us try to understand the method of using these keys.

We can know things by counting, grouping, examining and perceiving their properties. Since the various groups of

beings in the creation interact with each other in such multifarious combinations to produce secondary and tertiary regions of creation. It requires a great skill to pursue thoroughly without losing our head in any one labyrinth of interaction.

Yes! It requires a great skill to pursue them; it requires a greater skill to teach them and to make a lucid treatise about them. We find such a treatise in the Puranas and the Itihasas, but nowhere else. The basic structure and the texture of the Puranas is moulded to suit the purpose. We find a system and a sequence in them. First they describe eternity and the first differentiation on that background, then the differentiation of function and form, then the formation of their background which we call time, then the agent which functions these differentiations which they termed as Prakriti. Then they describe the existence of Mahat, the Universal Mind then the Three Gunas, the Five Points of Contact which produce objectivity (Tanmatras which are sound, touch, shape, taste and smell); then the evolution of the five states of becoming (the five Bhootas). Then they describe the Five Senses and their relation with the Bhootas and Tanmatras. Then they trace the Intelligences who function with the above said differentiation. These Intelligences are called Adhi-Devas. They are the same as those who work in all the subsequent differentiation. Then they describe the birth of the sense organs, the functions and functional organs. Then they describe the Law of Pulsation (PRANA) according to which all the above said entities come into existence only to play their role and go away into nonexistence. Then they describe the classifications of pulsation which are five in number (the five Pranas). With all these things there is the objectification of an unit space which is numerically a Zero, geometrically a Globe and biologically an Egg.

Then they describe the hatching of the egg by the mother-force into the glow of heat and light when the egg is called the

Golden Egg (*Hiranyagarbha*). Then they trace the background of all as the Eternal One. He descends as the Father while Prakriti functions as Mother. The Father descends into the Egg as the child. This is the Holy Trinity of the Pre-Christian Scriptures of India.

TRINITY IN CREATION

The background of all the previously described sequence descends into the realm of qualities when it works as a Triangle of forces : Dynamism, Intertia and Poise. The Lord assumes the duties of these three qualities when he becomes three, the Holy Trimurthy. He becomes Brahma, the Creator who presides over dynamism. He becomes Vishnu, the Lord of equilibrium or existence and Siva, the Lord of reabsorption, who presides over inertia. These Lords are not conditioned by the qualities they work with. They exist above these qualities and steer the functions. Among them the descent of the three is simultaneous and not chronological. Otherwise there is no possibility of the triangle of forces to form. All the three strings should be pulled simultaneously to form into a triangle. The descent of Vishnu into the Globe (*Hiranyagarbha*) makes it an integral whole termed as the Person (*Purusha*). Now all the various phases of descent form parts of His body and work under the constitutional law which is called Dharma. All the Intelligences at work lose their identity and forgot their own existence. They begin to work out the plan which is called self-offering (*Yagna*) The whole plan is placed before them and around them as the body of the *Purusha*.

This plan is also called *Yagna* since *purusha* Himself makes an offering of Himself into the evolution of the various beings. Automatically there is the formation of the centre of the Globe which emerges into a point of awareness called Brahma, the Creator. To Him, the Globe is a potentiality of expansion and

hence the pattern of the multi-dimensional expansion is called the Lotus in Puranas. Brahma is born in the Lotus. He finds his existence in the midst of the various potentialities. These potentialities form the surface and the volume of creation which is called the waters. The awareness of Brahma produces the passage of potentialities into manifestation. This passage takes the expression of heat and light. It is called the Tapas of Brahma. By virtue of His Tapas, He creates movement or pulsation in space. This is the birth of His breath. He equalises His breath and gathers it into his heart centre, the seat of His perception! Then He begins to create.

Then there is the birth of His mind and its differentiation into four states of His mind. They are called Narada and the four Kumaras respectively. They fail to produce the grosser layers of existence and hence they are said to have refused creating. Then numbers emerge from the mind of Brahma and they are called Prajapatis. They fail to produce further forms since they stand as the foundations of creation. In the next step, various aspirations and feelings emerge out of Brahma. They are fiery in nature and eleven in number. They are called the '*Rudras*' the Lords of Combustion and Vibration. They begin to create the subsequent layers. Now Brahma finds the necessity of some other agent to create. He finds that His creative power is active as a flow (Saraswati) but He finds no agent to multiply the forms for what He has created. Numbers require power for addition, subtraction, multiplication and division (the four faces of Brahma). Then He finds His whole constitution undergoing two groups of transformation. The Creative Forces are rearranged as the Creative Group and the Generative Group. There is the birth of the first couple who can multiply. The couple of divisions is called '*Manu*' and '*Satarupa*'. Manu means, man as prototype. Satarupa means the potentiality of multiplying hundreds of forms. They produce powers, nine in number. They marry the Prajapatis, when numbers

stand with their powers of notation and numeration. Now they can get themselves multiplied by powers of ten at each step.

Then begins the birth of the secondary creation. It is full not only of entities but also of reactions and interactions as behaviours to produce further. Now, the explanation should follow a different method called grouping and sequence in the arrangement of facts, or else the explanation may lead to confusion. To save the student from confusion, the authors of the scriptures followed these different methods. Away from the method of definition, description and explanation, they followed the method of allegorisation and story-making. Symbols and emblems are not sufficient to serve the purpose. They serve only the purpose of the alphabet of Wisdom. We do not derive any meaning by reading the alphabet. We should begin to group the alphabets into words and go into the etymological and morphological nature of these words. After learning the vocabulary, we have to pass on to the next stage of finding their place in sentences, simple, compound and complex. After gaining sufficient mastery over the use of sentences, we should pass on to the state of constructing paragraphs, chapters and text books of Wisdom with the same alphabet and vocabulary.

This is the method followed by the author of the Purana when they taught us the Cosmic Wisdom which is the undercurrent of human civilisation. They began to describe incidents instead of items. Incidents are allegorised as marriages and begetting children. This is how generations multiply on the background of the creation of Brahma. Manu is the gateway between Brahma's creation and the generations of beings into groups, races and nations. Ruling forces are required to arrange these groups of races and of nations into constitutions, kingdoms and governments. Manu is the first ruler who gave birth to a lineage of ruling forces into the generations. There is the generation and deputation of the Lunar and Solar forces and Intelligences whose functions are allegorised in the lives of the rulers of the Solar and the

Lunar dynasties. They are traced unto the human beings on this earth and further into the various kingdoms formed by man, and ruled on this earth. Now it is our lot to go into the significance of the interesting incidents in the lives of these rulers which forms the pith and marrow of the Puranic import.

CHAPTER - 9

NEW DIMENSIONS IN ASTROLOGY

The fact that earth rotates around its own axis proves the existence of a force that makes it rotate. The same force makes its effect felt as the day and the night. These two phenomena are based on the constant change of position due to rotation. This made one succession possible and this created events following the succession. The change that is imperceptible is called '*Time*' and the changes that are perceived are called '*events*'. The day and the night prove that events have a succession and they are cyclic by nature. Recurrence, repetition and re-occurrence are the inevitable results that follow. They impart their nature on everything that exists as manifestation. Birth and death are based upon this assumption of Nature. Man, the product of Nature, has a tendency to assume things. As long as his assumptions follow Nature, they stand verifiable and they form part of truth. Assumptions made independently due to force of habit come under imaginations, which have no verifiable basis. They form part of untruth, yet they take place. Hence, the assumptions of man are bound to be an admixture of verifiable and unverifiable reactions, so to say, truths and untruths.

Truths followed and systematised form scientific knowledge, and true Astrology is the one that follows Scientific knowledge. As long as conclusions are made based upon the observations of the cyclic phenomena, they are bound to be truly astrological and they yield results. If Astrology is used for prediction, conclusions are forced to be an admixture of truth and untruth. If the purpose of

Astrology is to understand the place of the parts in the whole, the purpose of the souls in this life and the work that is to be accepted during one's own span then Astrology runs on correct lines. As long as the purpose is curative, rectifying and gaining mastery over the trend of events, then it becomes meaningful. It should be remembered that incidents are the products of our behaviour. In such a case, incidents can be shaped and the power that can shape can be transacted with the human comprehension. On the other hand, if the incidents, are understood as the results of some unknown force and if one tries to follow the sequence of the incidents, then one travels towards confusion and wilderness which one wrongly calls "*fate*". Then life will be a play of possibilities that are beyond comprehension. The purpose of the true astrologer is to trace the path between the power that is working to make the earth rotate and the succession of events that occur.

Light and darkness are the two manifestations that distribute themselves around the earth when the earth rotates. The reaction to light and darkness shapes the objective and the subjective consciousness of the living beings on the earth. Day light brings the beings into the objective awakening through degrees. Night brings the withdrawal of the consciousness into the subjective existence. These two phases alternate and we notice them in many degrees : awakening and sleep, birth and death, dispersal and gathering, expansion and consolidation and so on.

From this we can draw the following conclusions :

1. Those who are born by the day are travelling from subjectivity to objectivity.
2. Those who are born in the night are travelling from objectivity to subjectivity.
3. The power of objectivity increases during their life time if they are born between sunrise and noon. It is on the decrease through the life time for those who are born between noon and sunset.

4. The power of subjectivity is on the increase for those who are born between sunset and mid-night. It will be on the decrease for those who are born between midnight and sunrise.

Thus, we find four classes of beings that live on earth. If we apply this to the human beings, we get four classes of consciousness.

1. Those who have their awakening on the increase.
2. Those who have their awakening in the decrease.
3. Those who have their awareness on the increase.
4. Those who have their awareness in the decrease.

Classes 1 and 2 come under the children of awakening, while 3 and 4 come under the children of awareness. The keynotes of the first two classes are expansion, learning, reproducing, teaching, preaching, imparting, social transaction, public life and communication. The keynotes of the last two types are understanding, interpreting, organising, arranging, and knowing the secrets of the Self. The first two classes are bound to have more number of friends, co-workers, colleagues, relatives and family people than those of the last two classes.

FOUR DIVISIONS OF SUCCESSION

Doing something inaugurates a new succession of events. If there are many things that we do in the day each of them gives a new succession and the result is an ever increasing complex. Hence the nature and manner of doing something should be properly understood before one can have enjoyment and happiness. Enjoyment is nothing but meeting the results of our actions in a desirable way. Happiness is but the reaction to establish the harmony of occurrences. Hence the key lies with our mastery in arranging our work and doing it.

The fact that what you do or what you decide in a second, inaugurates an order of succession of events that occur through

a bigger span of duration and opens up new and interesting vistas of comprehension. Every deed is like the sowing of a seed and it will have the unfoldment of its own tree which bears fruit and gives you again the seed of the next cycle. The incidents during twenty four hours may unfold into a succession of 24 days, 24 months, 24 years or 24 centuries when properly arranged. When this is applied to Astrology, it gives the logic of progression. Again this gives four classes of people.

If a boy is born at Sunrise, his abilities will be on the increase for 6 units of time. Then they will be in the decrease for another 6 units. Then again there will be a corresponding increase for 6 units. Then follows the corresponding decrease for 6 remaining units. If we divide the time into 24 hours, the Sun will be on the ascent for 6 hours after Sunrise, then after the noon, He will be on the descent for 6 hours, after the sunset the night is on the ascent for 6 hours, after mid-night it will be on the descent for 6 hours. If we take the 24 hours to represent the whole span of the boy, you can divide the span into 4 equal parts and decide the periods of ascent and descent. Things will follow the same trend of ascent and descent. If a boy is born one hour after sunrise, he will have an equivalent of 5 hours for ascent, 6 hours for descent, 6 hours for ascent, 6 hours for descent and 1 hour for ascent. In this way, you can adjust the periods of ascent and descent according to the time of birth.

The periods that mark the 4 cardinal points (Sunrise, Noon, Sunset and Midnight) will mark periods of major deflections in the trend of life. For example, if a boy is born 2 hours after sunrise, the period of the 4th hour after the birth marks his noon period, 10 hours after his birth marks his period of sunset, 16 hours after the birth marks the period of midnight, 22 hours after his birth marks the period of his sunrise and 2 hours later it makes a critical period. In this way, you

can tabulate the four cardinal points of his span and equate them with the corresponding years of his age which will be explained a little later.

This gives us a clue as to how to manage with the environment of a new born baby during the first 24 hours. For example, if there is soft music in the house that is being heard by the boy six hours after he is born, then the corresponding age of his span gives him harmony of environment and an expression of good conduct which put together give him what the sensible man calls happiness. Instead, if there is a big noise in the house six hours after birth, the child receives a jerk on his nerves and shock in his mind. This creates a disease due to nervous breakdown, irritability, craze and restlessness during the corresponding age. It may cause an untimely breakdown of health due to the manifestation of a disease like hypertension, apoplexy or paralysis. A man of fertile imagination and positive thought can construct his own desirable branch of science, which he can direct his clients to follow, so that they may manage to keep up harmony in the environment of the child, for 24 hours after his birth. The next 24 hours will also have their impact, but less violently, upon the future of the child, since he is less tender than on the first day.

So is the case with the third day, fourth day and so on. The effects on the first day will form what the fool calls fate. The child cannot escape the tidings of events in the corresponding years. The effects of the second day will decide the nature of his reactions upon his home life. The effects of the third day will effect his social life, of the fourth day on the vocational life, of the fifth day they effect his financial responses, of the sixth day, his likes and dislikes about material things, of the seventh day his reactions about his own end, which he calls retirement, old age and death.

Observation of nature's phenomena and recording the results over a sheet of commonsense result in a dimension in science. The same is true with Astrology also. A plan and its execution put together form the two poles that are connected by the current of human life. It results in kindling the various incidents as lights, well-arranged or ill-arranged. Life is understood as a series of events by some, but this is only an expression of life. Apart from this, there is the undercurrent which is the real life, and which forms the basis for living. The planets and the twelve houses at the time of birth form the application form to be filled up by the candidate who is ushered into life as "A child of mortality seeking the light of immortality". The birth-chart gives you your plan that is to be executed by you as your life. In fact the plan comes from your past execution. The present of yours lies within the gaps between the periodicities of any two planets. The gaps are to be filled up by you as meaningfully as possible. Here is a procedure to know your plan and begin to fill up the gaps better.

1. Mark the degree of the Zodiac that is occupied by a planet. Mark the four corners of the square (Kendras) from that planet and note down the same planet in all four corners. Add + before each planet.

2. Again mark the trines and sextiles from the same planet. Note down the same degree with the sign of the same planet. Mark minus (-) before those degrees. Link up all the points of the positive and negative sets. You will get the polygon of that particular planet which expresses through you as a part of your nature. Note the arc between any two points of the polygon. Convert it into the time unit, taking the scale of $360'' = 24$ hours. Repeat the process with every arc between the two points of the polygons. You will get the intervals of incidents during each day that are governed by that particular planet.

3. Repeat the process with each planet separately and prepare a chart for each planet. You will get nine separate charts for the nine planets. Mark the time of sunrise everyday and calculate the timings of each planetary polygon on that day. You will find that incidents occur only during the hour and minute of the polygon. The rest of the Planetary study and the study of the twelve houses, can be taken from any standard text book on Astrology.

If you prepare such a chart for the birth time, it gives you the plan for your life. If you prepare the same chart for everyday you will get the timings of its execution. The intervals are left for you to fill up the gaps, i.e., to prepare plan for the future. It is not how much you gather that counts, but the manner in which you arrange the gathered resources matters much.

AN EXAMPLE WORKED OUT

In a birth-chart you find that the planet Jupiter is placed in Cancer 23°-36', The same degree in Libra, Cancer, Capricorn and Aries form the positive degrees of Jupiter. The same degrees in Virgo, Scorpio, Pisces and Taurus form the negative degrees of Jupiter. Of these, Cancer and Capricorn form the negative and positive centres. Hence they are the neutrals of the current of your life. The other points form the potent incidents, produced by Jupiter. Cancer is the exaltation of Jupiter and hence He is the major benefic in your horoscope. He works through the portfolio of the house in which he is placed. Everyday calculate the time when these degrees of your Jupiter polygon touches the four corners of the day. (Sunrise, Sunset, Noon and Midnight points). These timings of the day will give you the time of incidents when Jupiter brings his agents to you with all their offerings and requirements. Be prepared for the timings and make every transaction beneficial to 'both parties.' It is a good bargain for

fulfilment and accomplishment. Similarly prepare these charts for all the nine planets.

By studying the polygon of each planet at birth you can come to an understanding of your plan in life. By studying the timings of the day you can understand the execution of your plan. This is the simple way of applying the polygon method. Your daily routine has its own periodicities and you try to understand them according to your polygons. Once you understand it, the same thing holds good for life about your routine.

Your daily routine is but the outermost layer of your life which provides you with many alternatives for better alterations. The monthly routine decides the daily routine when carefully followed. If you are a bit careless, your monthly routine disturbs the daily routine and your daily routine impedes the monthly routine. Be careful to understand that the monthly routine is the basis of your daily routine. This gives you a planned way of doing things, and therefore, it crowns you with the minor planning of life. The monthly routine is to be understood by the movement of the Moon along the points of your nine polygons.

PLANNING FOR THE MONTH

Your monthly programme includes two items :
a) Transitory programme; b) Programming for a stable future.

Now I will explain to you about your Transitory programme.

1) Note down the dates and timings of the Moon Transits over the various points of your polygons. Do this for all the nine polygons and arrange the dates and timings in a chronological order. As the Moon goes round the Zodiac once in every month, he touches these points on the given dates, during the noted timings. "The Moon is the stimulator of what

is in store for you" says - Vyaghra Varma in his Astrological Treatise, '*Saravali*'. 'The Moon is the Mind' is an important axiom borrowed by the Astrologers from the VEDA. As he touches the various points of polygons, He induces your mind in terms of the planetary portfolios and those of the house. Each planet governs an activity of the world; a set of people will be ushered into your presence and they bring those items of programme that belong to the particular planet. Respond to them without an attitude of evasion. Your presence is the only key that solves the problems under any situation. Impersonation and proxy will complicate the problem and stimulate the negative aspect of your past Karma which exists as seeds or tendencies to react wrongly.

Tendencies exist in you and others, as gas-cylinders in which there is a certain amount of emotion ready to escape out as anger, irritability, despondency, temptation or sorrow. You are the only one who can neutralise the expression of these emotions. Neither planets nor Gurus, nor Gods nor winged-angels, can descend and work out for you. Nature uses these emotions as potent drugs to make you (not the planets) stronger. The more you try to escape, the more nature around you brings your environment to the force. The moment you begin to solve things for yourself, you will begin to know how the path is clear. Respond to all the persons and incidents you come across. If you do not want or if you do not like the presence of anyone, do away with him permanently and give a finishing touch to all the affairs between you and himself. This is the only one way to clear off. Avoiding is no solution. The one with whom you have not cleared your Karma (obligations) can never be avoided. If you propose that they are impediments, those persons will turn out to be impediments to you. This is because of your will power working behind you under the trickish naive, your attitude to avoid.

Remember that the planets are not born for you. You are only a packet of the planetary seeds and for yourself you do not exist. Nature expects that you should live as a steward and not as an owner of "your own" property. Before you are born your property belonged to Nature. Remember that even after you are born it belongs to Nature. The more faithfully, carefully you work with it, the more you are honoured by the pleasure of life bestowed by Nature. This is the only remuneration and goal of life. If anyone chalks out a goal of his life, it is his own proposed goal and hence it cannot solve the riddle of life. Be a successful business man with these terms of life. Nature's Law is infallible and you cannot bargain for better values. To prove this the Moon goes round the *Zodiac* once in a month, touching all the points of your nine polygons in terms of your twelve houses. Observe this procedure for one year and see how things rearrange in your life, away from the transitory values to those that belong to the stabler future at every step.

*CHAPTER -10***NEW ERA PSYCHOLOGY**

The development of human consciousness can be understood in three stages : individuality, personality and purified consciousness (soul). The psychology of individual consciousness is conditioned by a spirit of non co-operation due to a surface tension of his identity consciousness. Self importance is valued more than self-expression. Greatness is valued more than goodness. Value is cared more than usefulness. The result is a gradual disintegration of the social synthesis.

Since the set-up and the background is active towards centralisation we find an increase of the number of activity centres in the various individuals. This results in decentralisation against the interests of the individual. This creates a tension to the individual consciousness. The process grows painful until he experiences the misery of it. He finds himself creating miserable conditions to the society and consequently to himself.

Can such a state be attacked and overcome? No! It cannot be attacked because the source of misery is attacked by one another. Attack is no solution. The individuals in a crowd cannot bring back calm and silence by shouting "Calm and silence" in a big hall. A solution will be made possible by practising sympathy, understanding and a spirit of contribution. Trying to know the other man's point of view instead of declaring one's own principles is the method. Proceed in terms of other man's need as long as it is not against your belief of

goodness. Wherever you differ, you grow passive. Wherever you have no objection, do the needful. This leads to a successful practice of detachment. Opinions about others will be neutralised and the shell of individuality becomes dissolved on the background of the personality.

OBSTACLES & SOLUTIONS

The major obstacle on the way to practice this is fear. Fear is a trait that the human individual has successfully inherited from the animal stage of evolution. From then it gets magnified in terms of the unfoldment of human intelligence. Fear for the future, fear of security, fear of death and fear of unknown are the four major forms which give a start to what we experience as evil. A proper analysis of fear and its causes makes one liberate himself from it. Inability to meet a situation is a cause of fear, sense of insecurity is another. It has no basis. Nature is always productive and reproductive. The interactions of sunshine, air, earth and water are always maintaining the reproductive capacity of the plants and animals around us. A proper understanding of this dispels the fear of insecurity. If at all there is a cause for fear, it is the human mind. Besides, fear is no solution. It is not only useless but also harmful. Have a proper understanding of the law of nature working through the properties of physical matter. Then you will have the ability to get out of fear. Fear for death can be neutralised by a right understanding of the physical body and its nature. A fighter in the battle-field who crosses fear of death more easily than anyone is rightly qualified to receive the truth of liberation. This is the reason why Arjuna was chosen to receive the initiation, for the grand liberation.

By following the above said analysis, you will be ready to analyse the situation and have the kindness to act according to the other man's point of view. This is the proper method to have self-expansion from the personality consciousness and to permeate into the level of pure consciousness.

Want is common to all and nature is always there to supply things for fulfilment. The tendency to be hasty and to overdo things is the cause of disturbance in nature around you. This disturbance cuts off the supply of your needs from nature. If you allow a plant or an animal to live by itself with your co-operation, it provides you what you want up to its fullest capacity. If you allow a river to flow in its natural course and build villages or towns along the course of the river you will be constantly benefited. Everyone will be benefited equally according to his capacity to bring water from the river. If you try to own the water of the river by tapping it into your house directly, there will be a limitation of resources and a growing clash for the resources which may end in a global war. It is simple and safe to avoid the danger by understanding and following the way.

Human mind is neither simple nor straight as that of the animal. Practise simplicity in thinking and you can observe the animals to imitate in this respect. See how they live upon the sources of Nature directly. Remember exactly what you need and differentiate it from what you desire. What you need is natural and is common with others. What you desire is a solidified crystal of your own thought process as against that of others. It cannot be in tune with Nature or the need of others. Of course, you are privileged to have your own crystal of thoughts according to your own pattern which is called your personality. Everyone is equally privileged to have his own; and remember this. Having one's own personality been wrongly understood as independence it leads to a clash with the personality of others and hence it is no way independence. That which binds you and leads you to a clash is no independence. This is simple common sense. Be free from the glamour of personality and the concept of false independence that binds you.

TWO DIFFERENT WORLDS

You live in two different worlds: 1. The world created by Nature; and 2. The world created by yourself.

The world of Nature supplies you what you need and keeps you in a state of harmony with itself. Hence it is the real field of independence. The world created by you leads to centralisation of your own point of view and makes you a slave of your own likes and dislikes. This is self-conditioning which is 'bondage'. This is called '*Individual Karma*'. It is your privilege to attain freedom from this self-conditioning. Such a freedom is called the '*grand liberation*' in the Scriptures. Make a simple effort to get yourself free from your own creation and you are already free in the creation of nature. Then mutual relationship is a transaction of pure consciousness. The course of action that is to be followed for this is the secret science of spiritualism. It is secret not because it is concealed under the cover of your own limitations. To be a true student of spiritualism is the only way to understand the 'New Era Psychology'. A proper study of the working of nature and the law behind it is the first thing to be cared for.

PATH OF INTEGRATION

The new era psychology is characteristic of its simple and direct solutions to human problems. The popular psychology which is in vogue among the psychology professors today is unfortunately an anatomy of problems without solutions. Consequently it leads the student nowhere except into a labyrinth of puzzles and unsolved problems. It creates an intellectual void and deprives man of the hope and moral courage which leads him on to the future. The New Era Psychology is characteristic in its path of integration and synthesis. The psychological mechanism of an individual is rightly understood as the semi-subjective instrument of man who is the indweller.

It makes us to be aware of the existence of a Space mind in which the individual minds work as the many sets of vibrations. A telepathic inter-relation of all the existing minds is rightly accepted as the planetary-mind of our Earth globe. The behaviour of every individual depends upon the total behaviour of mankind. Again the individual mind can be steered into the required direction by the various combinations of thoughts produced in a prescribed succession. The habit forming nature is responsible partially for the individual behaviour. A new habit can be engrafted into the behaviour to produce a new trend of thought and transform individuality by applying a succession of thoughts produced in a steadied manner. The change in the habit of individual-thinking results in a different individual who is more desirable and who fits into the world affairs in a required manner.

It is also proposed that each thought produces a line of force along which the currents of the electromagnetic forces of space can be directed. Thoughts can be used to stimulate lines of force that cause the harmonious influx of energies from space into the various vehicles of man. The influence of planets on this earth in its turn produces modulations and modalities of thought which result in tendencies depending upon the previous habits through rebirths. The individual consciousness can be properly tuned with the planetary forces by engrafting new habits in thinking, speaking and doing. This should be done according to the previous habits which are indicated by the position of planets at birth. This neutralises our tendencies which stand in us as store-houses of the Past Karma. Such a study of psychology necessitates the supplementation of the New Era Astrology. In ancient days there was a time when man understood the use of Astrology in understanding Psychology and rectifying the individual angularities. Our solar system will be understood as one unit of personality in which the various

individuals work out patterns of thought and expression. Our solar system and the individual unit consciousness form counterparts of the laboratory of Spiritual Science. Since all the planets have come out of the Sun - Centre in the form of an exhalation through the expanse of space and the creation of the unit time which we call the span of this solar system, all the planets will form parts of the solar system.

The planets are not separate entities but work as the various parts of one body. The behaviour of the solar system will be understood as '*The Law*' of Creation. The total consciousness is understood as the Lord. Upon the surface of the consciousness of the Lord, the solar system makes its appearance, floats upon the rhythmic waves of equilibrium according to the Law. It can be easily understood that the individual consciousness is a spark of the total consciousness. The law fabricated by the individual mind is limited by the law of a broader base. Each programme of the individual consciousness is either allowed to act or cancelled by the Law of the Broader-Base according to the need of the next higher plan. This need and higher plan is worked out through the functions of various planets, the properties of the matter with which the planetary body is made up of the speeds and orbs of these planets and the spectroscopy produced under mathematical indices, and the geometrical pattern they produce during the course of their harmonic motion etc. The planets will form the language of the Sun who is the mouthpiece of the Law of the Lord. The vision of the wheel of Ezakel and the Wisdom of Soloman who talked with God standing between the two pillars at the entrance of the Temple of Creation is rightly understood in its scientific sense.

OBEDIENCE TO LAW OF UNIVERSE

The Law of the Universe is for man to obey in order to have a tuned way of living. This is conducive to the path of

liberation. According to the New Era Understanding, Law is not an end in itself. It is the means to achieve the comprehension enough to obey the higher cause. The mind is trained to expand into the Background Consciousness which leads to God-Consciousness. Obedience is necessitated to live with a spirit of co-operation and contribution. Obedience necessitates parting with a set of individual Convictions and limitations. Knowing the law and submitting one's own intentions to it proves the necessity of training for a total submission of the individual consciousness to the universal consciousness. For a man who has learnt the art of total submission, there is no necessity to know any science. Knowledge ceases to be a necessity and becomes an experience of joy. At this level man knows things only for the pleasure of knowing and not according to the necessity to know. The order of the universe will be revealed as the Script of God.

In the case of an individual who disobeys because of his ignorance, the planets operate to bring out his own limitations like hatred, suspicion, jealousy etc. At this stage the planets stimulate the inner tendencies so that the individual forces himself to come out of them because of the pain and sorrow he experiences. For him, the planets work as Divine Healers of the disease of imperfection. For the one who has mastered the art of total submission, the planets provide environment and background. Since he ceases to react to the environment, he begins to act accordingly. For him the planets are helpers and guides who initiate him into the mysteries of Nature. Thus, we see the planets discharge their duties towards the imperfect as well as perfect ones. They bear no distinction and no motive. They expose the individual to the environment required and it is the presence or absence of the reaction of the individual that makes all the difference. The One with tranquilised emotions and transcended curiosities remains neutral to the environment.

The will of God acts through him. Make a gift of a huge amount of money to a skilled businessman and to an emotional spendthrift separately. The purpose served shows us the difference of the reaction of the two individuals. The one makes a better use of money to raise himself and his followers to a better degree of living. The other one gets involved in the problems created by himself while handling the money. Same is the case with the wealth imparted by the planets to the wise man who obeys and the fool who disobeys.

The Science of Planets should supplement the Science of Psychology and this is one of the features of the New Era Psychology. The present day science is just getting familiar with the inner forces of Nature since it is still living, in terms of matter and materialism. Astrology is among the sciences that enlighten us about the finer forces that govern matter and the consciousness that regulates the forces. Psychology should enlighten us of the behaviour as a result of the finer forces of man. These forces are the product of the energies released through various energy centres which are called Chakras in the Science of Yoga. These Chakras regulate and release the energies with the help of Intelligences that are at work in Space with the body and outside the body. Space is common and the bodies are floating in space. Space is an Ocean of consciousness with many planes of existence as tidal waves. Each wave consists of innumerable droplets of Intelligence-Centres. Each centre releases a team of intelligences that work out a constitution and maintains its continuity until it is assimilated again into space. This process again goes on forever in what we see as space. In our body also these Intelligences are at work with all the levels of our existence including the nuclear, biological and individual activities of our constitution. That intelligence which governs our mind is the only one understood by us generally as intelligence, that too a part of it. The laws

of metabolism and the laws of the behaviour of the mind and the senses are all governed by the various intelligences of Nature at work in space. So what the modern man understands as psychology is only a study of that particular intelligence which governs the mind and the senses.

NEW SCIENCE

The scientific thought of the future suggests to us that matter, force and mind are but the three states of the same existence, like the states of water, ice and steam, which belong to the same content. This gives us a re-arrangement of the present scientific value. This re-arrangement gives us the set-up required to understand the values of man and the Universe in terms of Yoga, Astrology and Psychology. A proper arrangement of these three subjects necessitates a new syllabus of a new science. This syllabus enables us to assess the real position of psychology. This essentially differs from the present day psychology. One of the basic differences is that the present psychology makes us identify the man with his own intellect, at least, the core of his intellect, while the New Era Psychology enables us to understand that man is different from any one of his intellectual layers. These layers are made up of man though they do not represent man. They are like the layers of an onion. Hence we try to understand psychology as the science of the equipment of man.

Astrology, Psychology and Yoga are the three chapters of the same science and cannot exist independently. By planets, the scientific Astrologer means the planetary principles that operate through the finer forces of nature and man. The psychological layers of man are symbolised by the planetary principles and understood in terms of tendencies, behaviour and habit. The speeds of the planetary bodies in heavens work as the pointers of the periodicities of human expressions in terms of his behaviour through the incidents of his life. The

mode of his reaction to the environment is the result of his own past karma which influences him in terms of tendencies. These things can be understood only by reading the character with the help of the astrological symbolism. Direct psychological approach cannot help us here. There is no aid to understand the folds of consciousness that exist dormant in a man as the results of his past karma. It is here that astrology gives us the Psycho-analysis of these folds.

If psychology were to give us a key to neutralise the results of our habit forming nature (karma), man has to resort to the astrological symbolism. He should gradually learn to read these symbols and to read man through them. The psychology of a human being depends upon his behaviour or the result of his habit-forming nature. The behaviour depends upon the individual nature which has human nature as its background. Human nature has the nature of our Earth Planet as its background. The planetary nature depends upon the nature of the Solar System and its present stage of evolution which includes the planetary nature of the other planets in our Solar System. In order to neutralise the behaviouristic nature of the individual, we have to know the mechanism of the grand total and deal with the finer forces and intelligences of nature. We have to engraft new habits into our nature to neutralise the angularities of the individual nature. This engrafting belongs to the habit-forming nature in us which the ancients called 'Karma'. Prescribing a routine is necessary to engraft a new habit. This is what the Yoga teachers do. There is the fool-proof method prescribed by '*Patanjali*' as the Eight-fold path of Yoga. This enables us to engraft an accepted habit which neutralises the defects of our behaviour and tunes the individual nature with the background nature. The present day psychology is insufficient in its data to do so. Hence the need of the New Era Psychology which is aptly introduced for the first time to the modern mind by Master Djwalkhul through Alice. A. Bailey.

In order to understand the New Era Psychology, we have to accept the following postulates :

1. Matter is the medium of communication between units of consciousness.

2. The body of each living being is a unit of consciousness with its vehicles working as the various media of communication.

3. Space is the one pool of consciousness from which the various units of consciousness emerge as the various solar systems, planets and the individuals in each planet.

4. The individuals of each planet act as the total consciousness of the planet which works as their background.

5. Will is the pure spark of consciousness which acts as Ego when conditioned by the various layers.

6. When the will is free from the conditioning of the layers, it acts as the pure spark and tries to tune the individual-consciousness with the various levels of space-consciousness. Space works as the medium of transaction between two minds. Two people understanding one another through conversation is one common example of this.

With these postulates as our basis, we can work out the new branch of psychology in a cogent and systematic manner. The whole aspect of consciousness can be divided into three sections in order to have a clear analysis and understanding.

1. The psychological activity.

2. The psychic activity.

3. The activity of the soul.

The psychological activity includes the activity of the lower mind and senses. Receiving impressions about the environmental phenomena and transmitting the required activity to the various

parts of the body belongs to this division. This includes the routine of our living and the application of body with the help of the mind and the senses. The second division, the psychic activity includes emotions and their conditioning effecting the mind and the senses. The various moods that the individual experiences come under this section. We see that the mind and senses of every one undergo the conditioning of the moods produced by the emotional activity. Different persons reacting differently to the same environment can be explained according to this. The emotional activity conditions the thoughts to lead them away from facts to suppositions and imaginations. How the environment appears differs from what it is actually. And this distortion is due to the emotional conditioning.

Here we have to take into account the real nature of the vital body. The vital body is a jet of force caused by the influx of various frequencies of forces produced through the energy centres which the medical man calls the ductless glands and the Yogic Scientist calls the Chakras. The difference between the two is that the ductless glands exist on the physical plane, while the Chakras make them function themselves standing apart as the various polygons of force on a plane which is different from the physical. The endocrinal secretions that one throws out get themselves mixed up with the blood stream and produce the emotional conditioning. This in its turn produces the moods that condition the mind and thoughts in the average human being. The one with the yogic awakening has thoughts controlling the emotional body and regulating it in the required direction. Thus the psychic plane is double in its nature which includes the mental interaction of emotions and thoughts. There are two separate brain centres for the thoughts and emotions. The brain of thoughts exists in the head and while the brain of emotions exists in the solar plexus (*Manipuraka Chakra*). When the consciousness of the individual is awakened in one, it controls

the other while the activity of the solar plexus conditions the thoughts, the psychological activity is controlled by the psychic activity. When the thoughts are regulated according to the Science of Yoga with the help of regularised routine on the psychological plane, then the thought centre gets a complete hold over the emotional and vital activities.

Before we try to understand the third section, the activity of the soul, we should know the differentiation between the higher and the lower principles of the human constitution. The psychological and the psychic include the lower nature and the soul forms the higher nature. The lower nature includes the body, vital force, mind and the senses. The soul is the region of pure thought, will and the consciousness. The lower nature works to serve the identification aspect which serves the function of differentiation. Hence the identification of the individual through form, name and relationship is worked out here. The soul aspect serves the function of the identity and hence it stands above differentiation. The lower nature is the cause of diversity and the higher nature is the cause of the experience of oneness. As long as the consciousness is located in the lower, one knows how one is different from others. When the consciousness shifts into the higher nature, one knows one's common existence as the core. All the values of life and all the classifications of the values belong to the lower nature. One knows what is right and what is wrong. One gets either involved in the lower nature or disentangled from it through a process of regulation, rectification and classification. He either accepts or rejects according to his idea of the desirable and the undesirable. In the lower level, he selects or rejects according to convenience or inconvenience. When he gets into the discipline of regulations and rectifications, he selects or rejects according to the desirability or undesirability. After gaining some experience, he learns to accept or reject according to the need

or otherwise. All this is the activity of the lower plane which includes the psychological and the psychic planes. As he begins to enter into the division of soul consciousness, he relinquishes all modes of classifications. He enters into a comprehension of the meaningfulness of everything. He learns to know the fitness of everything in the whole. The aspect of selecting and rejecting leaves him. The capacity to discover the meaningfulness and the significance of everything and everyone begins to dawn. Knowing will be replaced by a growing awareness of the existing values. Learning and understanding find their proper place in arranging and synthesizing. Work loses the purpose of awakening the various aspects of soul-consciousness and giving the necessary practice to find ease and happiness. Problems will be lost in solutions and questions will be discovered as the outgrowths of their answers which are already existing in the core of the consciousness. Environment will be discovered as the one opportunity to grow into the ever-expanding awareness of meaningfulness. There is nothing to complain against while everything is arranged as the proper ground for the full plan of consciousness. Identity replaces identification and one finds what is common with one in others.

The proper training to grow above the lower nature and reach the higher will include the daily routine of the individual. A continuous effort to arrange work and things gives a re-arrangement of the consciousness from the stage of conflict to that of harmony. At first discipline is to be imposed upon the mind by proposing work to the physical vehicle. Work regulates thoughts while thinking re-arranges the work of the day. Food, drink, work and rest will be made to find their place and time. Taste finds a new meaning in need. The daily routine grows impersonal and personal obligations are made to dwindle. A gradual elimination of desires and wants makes needs compact. Simple living and harmonious thinking will result

in the manifestation of power through arrangement of things and thoughts. One learns how to retire from that which is not needed. He does this without any insult or injury to the interests of any one. He knows how to do this without appearing queer and attracting the attention of others. His habits and customs grow more and more common with the trend and tide while he maintains his own way of living and doing things in all their detail. He gains without making others lose. He avoids using technical, philosophical and high sounding words while explaining everything in the language of common man.

MASTER E.K. WRITINGS

1. SPIRITUAL ASTROLOGY
2. SPIRITUAL PSYCHOLOGY
3. THE MANDRA SCRIPTURE
4. MASTER C.V.V.
5. THE YOGA OF PATANJALI
6. BOOK OF RITUALS
7. YOUR BRITHDAY GIFT
8. OUR HERITAGE
9. VISHNU SAHASRANAMA
10. MYSTIC MANTRAMS AND MASTER C.V.V.
11. LESSONS ON VEDIC HYMNS
12. THE SCIENCE OF MAN
13. WISDOM OF THE HEAVENS
14. MUSIC OF THE SOUL
15. MAN SACRIFICE
16. SCIENCE OF HOMOEOPATHY
17. SCIENCE OF HEALING
18. MESSAGES
19. LESSONS ON PURUSHA SOOKTAM
20. OVERSEAS MESSAGES - I
21. OVERSEAS MESSAGES - II
22. MESSAGES TO ASPIRANTS



MASTER E.K.

(1926 - 1984)

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

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

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

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

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