

MASTER E.K.

SPIRITUAL PERSONALITY DEVELOPMENT



KULAPATHI BOOK TRUST
VISAKHAPATNAM

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Spiritual Personality Development

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**KULAPATHI BOOK TRUST
VISAKHAPATNAM**

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About the Book

This particular book is something special. The lectures given in this book are not just spiritual lectures, but also the lectures which transform daily life into spiritual life and also make a man of mundane life into a man of spiritual life.

Before understanding God, Creation, Nature, Human birth, Death, Law of Reincarnation, Universe, we have to understand first about ourselves. That is what the Master calls, “Man Know Thyself”. He has also called it Spiritual Personality Development.

In this book you find lectures on, The Power of Habit, Emotion, Reasoning and Intuition, The Enigma of Human Nature and it's Solution, Health, Hope and Positive thinking, Inertia, Poise and Dynamism, Is Destiny Final? God, Love and Sacrifice, Love, the Force of Life, The Comcept of Solitude. Each lecture is a gem by itself.

In this book any lecture or any sentence in any lecture, if we sincerely follow the teaching, it changes the entire life and also changes the attitude towards life and many times changes the fortunes also. If you follow you will understand. This book is like a spiritual guide in our life. When there is no practical application and no solution, no theory is useful, however intellectual and valuable it is.

Some quotes from the book :

"You should neutralise the habit of practising a habit. Practise another habit. Repeat and practise repetition".

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

"Whenever there is a purpose in our life, the required powers begin to work through us and they are not gifts but they are the conveniences given to us and we are expected to make the intended use of them, because Nature intends us to do something when it gives us something".

"The capacity to see good things in the world is what is called the positive attitude in us which helps health. The capacity to see the defects in others is the seed of disease in us".

"When once he touches the point of poise, he knows the difference between what he wants to do and what he has to do. The difference is very subtle".

"There is a certain amount of future which can be changed, the key of which is placed in your hand; that which can not be changed, the keys are in the hands of Nature".

"Our existence is due to our first respiration, our first respiration is due to our nature to respire and our nature to respire is due to the nature of life, the nature of life is due to the nature of God".

May the Master bless brothers K. Rama Prasad and TSN Bhargav for their help in proof reading.

22nd, November, 2023
Machilipatnam

Ch. S. N. RAJU
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May his family be blessed by the Divine Grace of Master E.K.

Kulapathi Book Trust



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

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

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The Power of Habit

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

There is no one in this world who is not habituated to many things, good and bad. The one who tries to understand the power of habit is wise, but the one who tries to make better use of the power of habit is wiser. In this sense, it is a very valuable subject to speak about and understand. To a spiritualist, everything is important. To a student of Nature who wants to be a devotee of creation, there is nothing that is less important.

Let us try to pay more attention to the subject *Habit*. We know vaguely what habit is because we have habits.

If we observe a few things, we will come to understand how habit wields its influence upon us.

I wonder how I could appreciate strong coffee before I was accustomed to coffee. Many times before, I had tried to offer coffee to a friend who was not habituated to coffee. He tasted it and said, "In what way is it better than milk?" I had no answer. He said, "I am habituated to take milk with sugar in the morning, and in what way is the coffee more tasteful?" Another friend said, "I am habituated to taking a tablespoonful of honey in the morning. Now if I attempt to take some strong coffee offered by you, I will feel like vomiting." Of course, I had no reason to contradict what he said, because even after fifty years of the habituated mind to coffee, I still feel that honey is better than coffee in its taste. I have no right to deny that sugar with milk is more tasty than coffee.

Natural and Cultured Tastes

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

Of course, the expansion and the contraction of the facial muscles are only symbolic of something more subtle,

just like the features of laughing and weeping. What we call laughter manifests itself on the face in the form of the expansion of the muscles, skin and nerves. But in fact, the physical expansion is not what takes place in the person. It's only a symbolic expression of what happens in him. Similarly with weeping also. If a person weeps, there is a peculiar contraction of the nerves and the muscles and the glands are at work. But it is not what happens in the person. Something happens in the person, which produces these changes in the nerves, the muscles and the glands. The nerves, the muscles and the glands are of the physical plane, whereas laughing or weeping is of the astral or the mental plane. Even though laughter takes place on the mental plane, it finds its expression on the physical plane.

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

We can symbolically express that expansion and contraction correspond with what we call life and death. At least we can understand that a person is happy when he is expanding and unhappy when he is contracting. It is because the person wants to be happy and not unhappy.

The natural preference of a person to be happy indicates that happiness corresponds with expansion and he prefers to have it. Unhappiness corresponds to contraction so it is but natural that one would not have a preference for it. Every one of us wants to be happy and try to avoid unhappiness. It directly indicates that happiness is natural and unhappiness unnatural.

If we observe the face of a new born child, we will notice that when its tongue is touched with coffee, there is an expression of contraction in the face, and when honey is touched there is an expression of expansion. It unfailingly proves that neither the touch of honey nor the touch of coffee is a conditioned reflex, but there is something else in it. The difference is more absolute than it appears to be. We have to accept that the child desires to have a touch of honey and disdains the taste of coffee. Yet, a person like me craves coffee. I feel very happy when I find good coffee. This happiness that is cultivated is quite different from the happiness that the child shows. So, we can very easily understand the power of habit.

Habit controls the mind in such a way through slow degrees. It forces the mind to accept that it is happiness.

The same is the case with alcoholism, narcotism, etc. No doubt, alcohol makes people happy; no one can deny it. But this happiness is a force of habit or what the habit makes us call, 'happiness'. In our regional language Telugu, there is a saying by a great poet. It goes like this, "*Repeat, repeat, your music is better*". That is, the more you repeat,

the better musician you will be. "*Eat repeatedly a bitter leaf, bitter thing grows sweet.*" That is, if you eat something bitter for the first time, it is too bitter for you. If you eat it for the second time it is less bitter, the third time even less bitter and after ten years, it tastes sweet. That is what the poet describes. I think there is much truth in what he says.

I use a substance called nut-powder and it is too bitter to eat. Even after forty years of habit, I remember that it is bitter, yet I find it sweet when I chew it. I know how bitter it was when I first made Ruth taste it. She might have thought what a fool I was to make her taste it. But I made her taste it the second time, it was less bitter. After three or four years of acquaintance with me, now she finds it sweet. Daily after lunch, she prefers to take some part of it and chew it. So, that is what is called the force of habit.

When we talk about habits, we need not speak only of negative habits, we can also speak of positive habits. Those who have positive habits can never deviate from their habits. That is why *Patanjali* advises us that it is not enough if you understand what is good because if you take a weighing scale balance and put understanding on one side, it will still be heavy on the other side. So, even though we understand many good things, we still feel like doing what we had done previously. So, if someone says that understanding good things is helpful, we have to accept that it is not at all helpful or beneficial. Even after knowing good things, if the balance is still like that, then there is something more weighty.

I know Shakespeare, Milton, Shelley, Keats, the Old Testament and the Gospel. I know most of the scriptures, but I still drink coffee. So, all these holy books about which I talked are less weighty when they are there in the balance. There is something in me that is more powerful than the holy book, something more powerful than the Holy Ghost himself. That's why the Bible is not able to lift it up. The Lord God is not able to lift it up. Same is true with any of you also, not only myself. If any of you have things like these that are more weighty, well, then I am searching for you because I want to follow you. Let me discover you and find out who you are, in order to follow your footsteps. Until now, I could not find your address. Then let us try to add here one more weight, *Reasoning*. Still it is like that.

Not less than a hundred doctors have proved that coffee was not good for my health. They have given the best reasons as to why it was not good for me. They had analysed the situation of my kidneys and bladder and convinced me that it was not good. Yet my habit is still the same. I know that coffee is not good for my health. I am medically, scientifically and rationalistically convinced that it is not good for me. But still, there is something that makes me love coffee because I know coffee loves me as well. I am faithful to coffee and coffee is faithful to me. No one can come in between these great fellows. This is what the power of habit is. Can you tell me what makes the balance weigh more on one side or the other side? If you have an effective method, please tell me, so that I can share it.

Here, what I have is a habit. So, *Patanjali* advises us to practise yoga. How? Is it to practise a set of *Asanas* standing on the head or practising yoga more and more using different kinds of postures or going into the forests and practising yoga with the wild beasts? No, he says, you have the habit of the five senses and the habit of the mind that is behaving through the five senses and the outer world attacking your mind from five sides. That is your sight, your hearing, your smell, your taste and your touch. The objects of these five senses present themselves to your mind through your senses, but the objects, the senses and the mind are not bad. They are all the gifts of Nature and they are sacred and noble.

Reaction to the Environment

But the activity which we can call '*Reaction*', or '*Reaction to the environment*' is going on. At the time when you are expected to have action, you only have a reaction to the environment. When you are in the presence of others, you are behaving in terms of others' presence. Your behaviour is conditioned by others' presence. When you are with Rudolf, you are behaving in terms of Rudolf, when you are with Robert you are behaving in terms of Robert. When you are reacting to light, you are behaving in terms of light.

But where is your natural behaviour? When do you behave like yourself? There is no opportunity because you are reacting to one of the five senses as long as you are awake. So, you are behaving in terms of any one of the five senses and not behaving like yourself. There was no

occasion where you expressed yourself as yourself. It has become a habit with you. Now you have to neutralise this habit.

For that, you should leisurely talk to yourself. How are you supposed to do it? How can you suspend the reaction you have? But once you suspend the reaction, you are there as yourself, quite natural. But The question is, how to suspend it? For that, you should leisurely talk to yourself.

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

There is no use of opposing the reaction, no use of trying to fight out the reaction. If I think I should not react, then I begin to react to the idea that 'I should not react'. It was better without this idea because there was one less idea of a reaction than previously. So, *Patanjali* says,

"Don't oppose the ideas you have, but try to have an idea which possesses you completely, which possesses your mind and senses completely, so that all this activity becomes null."

So, you have to create a new centre of force and create a new activity, which is all positive. Then the existing activity of reaction stops. Do you know how to do it? There is a specific, scientific process to follow. It is called 'yoga'. That

is what *Patanjali* says. Unfortunately, the word yoga is used more frequently in the occident in a different way nowadays.

A person may teach you about fifty *Asanas*, some quantity of respiration to be stored in your lungs for some time, teach you some self-smothering in the name of pranayama, and then call the whole process yoga. Everyone has his own form of yoga to teach you, whereas there is only '*One Yoga*' in the world in its scientific sense. *Patanjali* advises us that firstly, "*You should neutralise the habit by practising a habit. Practice another habit*". He said, "*Repeat, and practise repetition*". That is what *Patanjali* had advised.

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

If you teach a few lessons from the Gospel, I can understand them much more easily than I understand a mathematical problem, because in the sentences of the Gospel there are no problems or complications. If you say, "*Love thy neighbour as thyself*", I can very easily understand it. There is nothing difficult in it for me to understand,

whereas the difficulty lies in making myself better. I am not very much interested in making myself better because I want to possess better things. I am interested in having better things instead of becoming better. This essential foolishness refrains me from understanding the simplicity of the Gospel. I do not understand the peculiarity of logic when I love to possess better things than make myself better. That is why I find the sentences of the Gospel very simple.

Understanding is not the thing that is to be applied to the sentence of the Gospel. If there is a mathematical problem, then the application of understanding is required, so that it is very easy to do. But if my father were to ask me to repeat the sentence from the Gospel daily, I would be foolish if I think that my father is a fool, because I did not understand what he wanted. He repeated the sentences from the gospel life-long and experienced its impact as well. It is because I could not convince him that '*Understanding is more important than living*'. When he was eating better food and I tried convincing him that '*understanding is better than habit*', he was never convinced. So, the sentence from the Gospel is simpler than a mathematical problem; and there is something more to practise in the sentence of the Gospel, whereas in the mathematical problem, there is only something to understand and not to practise. That is the difference.

Patanjali asks us to begin to do something and repeat. I may ask him, 'anything?' *Patanjali* says, 'yes.' Can I ask him for coffee? He says, "Yes. Try to repeat coffee with veneration". Then I begin to understand the force of

repetition. Repeat the idea that you should become better. That is what *Patanjali* advises us.

Practising Good Habit

Have a better taste to live a better life. Choose for yourself what is better. You need not allow anyone to advise you. It is enough if you want to be better. After that you repeat what I say. He says,

"Observe the movement of your respiration."

Do it for five minutes. There is nothing to understand in it, but do it. Do it for ten days. There is nothing to understand, but there is something which you will taste. Do it for one month, and you will know the taste of something which others do not know.

"Then begin to make your respiration uniform."

Begin to breathe slow, soft and uniform. Do it for five minutes a day. You have nothing to understand in it. But after one month or two months you find something to taste or experience.

"Then utter your own voice and begin to listen to it."

We are uttering so many things while we are speaking to each other, but we are not listening to our own voice. We are expected to utter our own voice and listen to it. Practise it for five minutes a day. There is nothing for you to understand in it. After one month, you will experience something. Now you have a repetition of three items, observing the movements of your respiration, *making your respiration uniform and uttering the sacred word 'OM' and listening to it.*

After five or six months of spending fifteen minutes a day, that is five minutes to each of these three items, you will find something which others do not. That is, you will find that this is coming nearer and nearer and finally it comes to balance, because you have placed a habit here also. Instead of having habit on one side and all other things like understanding, knowledge, reasoning, rationalism on the other side, you have placed habit also on this side. Then gradually it begins to balance. You have to repeat this at the same time, same hour, same minute, and the same place every day. Then you are using a habit to neutralise other habits. This is one example of the power of habit.

I think that there is one incident in the life of *Sri Ramakrishna Paramahansa*, which some of you may be knowing. There was an addict of crude opium who came to him once. He had been trying to get out of the habit for a very long time but was not able to do it. He had seen many masters and *Mahatmas*, many *Swamijis*, *semi-swamijis* and yoga teachers and political leaders, etc.

He came to *Sri Ramakrishna Paramahansa* and said, "Can you make me get rid of this habit?" *Sri Ramakrishna Paramahansa* smiled and said, "I too have habits like you. First think of coming out of the habit. I will take the responsibility of bringing you out of your habit. Do not try to fight it, rather leave it to itself. Just do what I say daily. Take a little balance". That is used in India to weigh gold with some seeds as weight-stones. That is what is called the jeweler's balance with which the jeweler weighs gold and jewels.

The next day he brought it. Then *Sri Ramakrishna Paramahansa* said, "Bring one lump of chalk. Not a chalk piece but lumps of chalk which is calcium carbonate." The addict brought it. Then he said, "Weigh the opium you eat with chalk on one side and the dosage of opium you eat daily on the other side. And then keep this lump of chalk with you daily. Daily, eat your opium after weighing with this lump of chalk. Just do it daily. In the meanwhile, I take the responsibility of you stopping opium. And you count the number of days it takes before you stop consuming opium. How? Every day after eating your opium, take your lump of chalk and make a mark, second-day another mark, third-day another mark. But eat only that much amount of opium that is equal to that lump of chalk."

He did it and after twenty or twenty five days, he found the lump of chalk gradually decreased as it was being exhausted and getting smaller and smaller. But the fellow was able to maintain himself with the reducing quantity of opium day by day. After 25 days, he noticed that he was reducing the quantity of opium. That is when he understood what his Master actually did. He got encouraged and continued. Finally, he had a little bit of chalk left with which after consuming opium he drew the line and stopped it. Then he came to the Master and said, "I stopped opium."

The Master smiled and said, "Better talk of something else instead of opium." If we talk too much about opium and keep saying that we have stopped it, that means we are meditating upon opium once again. And it can happen someday that the fellow may enter the habit once again.

So, he said, "Talk about something else." That is why *Patanjali* says, "Repeat something else."

Cultivate a habit of trying to neutralise a habit.

That is what the Masters say. In fact, there are many habits in us that are inevitable. Our brother Rudolph took me to the bank. The bank officer asked me to give a specimen signature. Now, why is the signature always the same? It is a habit. If not for the habit, how can we have what we say, signature? If we sign two signatures in two different ways like this, the bank officer asks us to get out. We cannot have a cheque cashed. No one will accept any papers from us if we have no signature.

What we call a signature is nothing but a habit. What we call handwriting is nothing but a habit. But these are necessary habits, they are required. We should understand the difference between positive and negative habits. We should use the power of habit to neutralise negative habits. In fact, positive habits have more power upon us than negative habits because Nature is essentially positive.

I will give you a little example. One person goes to Vatican City and stays for one month every year. He sits there daily in meditation and after the month is complete, he comes back again and joins his job. Another person, a Jew goes to Jerusalem once a year and about three hours a day, he sits there at the Synagogue. After a month he comes back and does his business. Another yoga student goes to the Himalayas every year in the same month and he stays for one month doing some practices with his Master. There is a fourth fellow who

goes on drinking Scotch whisky day and night and he cannot do anything if he stops it. There is another person who takes a lot of opium every day at night. He cannot sleep if there is no opium. Another person drinks about three liters of coffee a day.

Bring these six fellows and shut them in a prison. Give the fellows good food, healthy drinks and if they want, good music as well. Make provision for a good library with many types of books. Let them have a good garden and a valley. But shut these fellows and let them not go to the Vatican or Jerusalem or the Himalayas. Shut these fellows away from their bottles, their opium and their coffee. Then see what happens.

The first fellow begins to think, "This morning by this time they would have opened the gates and I would have been there in the Vatican City listening to the church bells. Now, at 8 o'clock, the music must be going on there. I would have attended the opera and lit the candle in the place before the Pope's residence, the Swiss gardens, etc. He is thinking about it all, the first day. The second day, he is thinking again. After ten days, what happens? He gets a better view of his experiences he had at the Vatican. He has a continuous vision of his going over there. His imagination becomes more well defined and he begins to live in his own world better than before.

The same is the case with the second fellow, the Jew. He also has a more clear memory of Jerusalem than when he physically visited. The yoga student also has a better

conversation with his Guru in the Himalayas, because now he has everything in his vision. Day after day, he is drawn more and more towards what he wants. He creates his own world in which he begins to live. After ten or fifteen days, he ceases to care that he is away from his holy place because in fact he is never away from it. At first, he was foolish to believe that he was away from it when he was physically away. But gradually he could recognise that he was not away from it. That is what happens to these fellows.

What about the other fellows? They suffer hell on the first day and feel as if they are dying. The coffee fellow has a terrible headache and constipation. The opium fellow feels like pulling off all the nerves in the body. The alcohol fellow has a terrible trembling of the whole body. So, each one has his own inferno, his own hell-fire into which he falls in his *Shirshasana*. On the second day, he has his suffering but it is less. On the third day, he suffers but to a lesser extent. After ten days, each one is either engaged in some reading, writing, or some observation.

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

The scientists have proved that the living beings get into better and better forms through evolution and not worse

forms. The spiritualists also have proved that the evolution of consciousness is making man better and better. Though the surface mind is worse again, the progress of the consciousness towards the Soul is always there. It catches hold of the personality after some rebirths. Human birth gets possessed by the process of the positive change of nature. Someday he begins to retrace his own path, and the mind and the senses begin to follow the soul. Until then, Nature gives us births and deaths because it has to create new opportunities for us again and again when we fail. When once we get to the Soul Consciousness stage, the force of habit begins to help the other way round.

Here also *Patanjali* gives us a good example. We have the five senses, the objects of senses and the mind that receives the impressions of the objects of the senses. But we are there at this centre and we are not affected by any one of these things. The mind and the senses put together form the negative 'I am' that is the lower personality, what we can call the lower human being; whereas the higher human being in you who is called the 'Lord' is there as 'Yourself' within. This whole negative 'I am' is one principle that is living in you. The positive 'I AM' is the other thing that is in you. And generally habits belong to the negative 'I am'. You should make a habit of approaching the positive 'I AM.' When you make such progress with the help of something which attracts you, like good music or painting or poetry or the company of a person whatever begins to help you, you take advantage of it. Sometimes it may be a good book also. Then repeat and begin to practise what is given to you.

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

The same force of habit worked against you previously. But here, the force of habit is for you and is favourable. The same thing helps you after a certain stage. The incidents of your daily life will help you to reach your soul consciousness when you begin to repeat some good things daily, if you begin to repeat the right yoga practice instead of trying to understand what yoga is. Even if you study the yogic literature of the whole world for fifty years and try to compare the books of one author with the other, you will still be no better than a great scholar of yogic literature. You will know everything only to die with all the details. In such a stage, the scriptures compare the scholar to a donkey that is carrying bags of sugar. That is, the donkey knows only the weight and not the sweetness. Similarly, a great scholar of yogic literature who begins to study all books on yoga and tries to compare the values of two or three authors lives like a donkey carrying bags of sugar and ultimately dies with them.

So, *Patanjali* advises us not to try to understand what yoga is. He advises us to begin to practise what is given as instructions. That is why in the first aphorism, he warns us that it is only an instruction and not a philosophy. Suppose I am hungry, you serve me food and ask me to eat. If I ask you what will happen if I don't eat and decide not to eat just to understand what happens if one doesn't eat, the result is inevitable death. Same is the fate with the fellow who tries to understand what yoga is.

Yoga is neither a philosophy nor a discourse. It is a course to be practised.

Happiness as Habit

There is a lot to practise and very little to understand. So, when you begin to practise daily and make a systematic repetition, you will progress to such an extent that after a while, your daily incidents and the presence of your friends, relatives, family members and your attitude towards them will help you to progress further. That is why yoga is expected to be inevitable to a house-holder after a certain time, because yoga practice is not complete unless one is a good house-holder.

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

traits of a nation take shape. The characteristics of a particular family take shape.

Bringing happiness in the family

Now let your life take a direction producing an activity, self-prescribed. It rectifies all the oddities of our temperament and character. Instead of fighting out habits and fighting out the oddities and inequalities of the temperament and trying to waste our time and energy, begin to make a new practice which leads your life in a better direction. Then the activity of the whole family will be directed properly. If you go to a country like India and observe a traditional family, you will find some impossible things. You will find families where all the members of the family follow one direction and one attitude of life. No doubt they are less individualistic, less rationalistic and less intellectual but they are strong and zestful enough to live happily. The kingdom of happiness which we can call the kingdom of God is theirs and no one can come in the way of their happiness. There are people who live happily all the time. If anyone thinks that something else is more valuable than happiness, we have to pity the logic of the poor fellow.

It is the power of habit applied to a whole family that makes a happy family of a husband and wife living happily and rejoicing in the company of their children. It is better than feeling very busy when the child comes to the parent. It is worthwhile to live as one happy family rather than living a worthless commercial life in the house. The fellow lives very happily with the little angels whom he calls children

and grandchildren. The parents play the role of the Gurus to the children and the grandchildren. There is no generation gap in the family.

It is the best use of the force of habit. We can't say there is a better form of education than to use habits in this way. If we have the stature enough to define education in its true sense and not in the commercial sense, then we can understand how best we can use the force of habit. Unfortunately, we are passing through a century where education is only a memory test. We are in a paleolithic stage only as far as education is concerned. Education is so faulty that it gives a stunted growth to one's mental faculties. It is because we can never escape the shock received by a false way of educating ourselves.

The more educated a fellow is, the more stunned his face is, because he is deprived of his expression every moment. He is forced to represent other authors than to represent himself. He is forced to accept that it is education. Let us try to understand that education is a science of alignment. Just as a photographer makes a good focus of his camera to the landscape, so also the real educationalist makes a better focus of the mind, the senses, the will, the understanding and intelligence of the student; so that the indweller receives a clear picture of the outer universe. That is real education according to the definition of the Masters of Wisdom. If you spare at least two or three years to understand the sentences of Alice A. Bailey about education, you will understand what real education is and how to make better use of habit.

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

I think we should take advantage of such branches of knowledge from the so-called backward nations and make the best use of habit. Then we can understand what liberation from self-conditioning is.

The highest ideal of human living is, 'Liberation'. It is what the scriptures say. They mean liberation from self-conditioning. That can be achieved only by making the best use of, "The Power of Habit".

Instead of trying to understand many good things, instead of burning all our time in conferences like this, if we try to put into practice what we are expected to do, that is our habit nature.

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

Transformation

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

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

Let us try to distinguish between literacy and education. We can give value to literacy also, but let us give first

preference to education, not to literacy, so that we may not be idiots. Let us try to use the force of habit to make a magnet out of the iron piece to effect the transformation of the negative 'I am' into the positive 'I AM.' This is what I understand by the force of habit. If there is something to discuss, we can have any discussion or free questions.

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

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

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

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

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

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

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

If I want to practice helping others, in that case, I should not do it. But if I believe that others are being helped by it, then I should do it and also if I sincerely believe that I am helped by it. So, doing a good thing is purificatory in its primary value. The mind and the senses become purer and purer of the complexes we have because no education is available that can remove the complexes from our mind. This is the only education we have on earth, that is to try to help others in order to purify ourselves. Helping others is only of instrumental value because anyone can do the same thing. If we do not do it, then someone else will do it and may do it better. On the other hand, if we do it, our vehicles get purified. That is what we have to understand about the right practice, that can remove the complexes from the mind. When we make it a habit, then the power of habit can be best utilized.

Question : Why can't we be selfish? Why is it bad to be selfish? Please explain.

Answer : It is a complex in us as well as timidity to feel that we may be selfish. We have to accept that we have selfishness. We should be happy to accept that we have selfishness, because whether we accept it or not, it gives greater pleasure to help others. It is only for the pleasure of it, we are doing it. It is the ultimate truth whether we accept it or not. So, it is better to accept it. That is my conviction about the matter. When we are selfish then why can't we just accept it? Because once we accept it, it goes away.

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

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

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

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

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

Question: Is contraction also an aspect in service?

Answer : Contraction aspect is also in service, because contraction and expansion put together form what is called pulsation. The formula of life is pulsation; for example the heartbeat and the respiration. The mind also has its own

nature of pulsation. Sometimes it expands and sometimes it contracts. Whenever we feel like helping our own people, it is the contracting aspect of love. Whenever we feel like helping someone who is in need and whom we do not know, it is the expansion aspect of love. Both are natural.

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

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

Thank You.

Emotion, Reasoning and Intuition

The subject given today is very subtle to explain and more subtle to understand. However, all the three topics given today are, "*Emotion, Reasoning and Intuition*". They are in all of us and we will be able to know what they are as far as the time permits. All three topics are working for us every day, though in many of us the first topic is working more.

Many spiritual books have explained these three topics clearly and it seems the ancient scientists of Yoga psychology seem to know more clearly about these three topics. When we begin to study the Yoga literature carefully, we get familiarized with all the three topics, so that we may not fear the first topic and we may not misunderstand the second topic i.e. reasoning and ignore the third topic i.e. intuition. Generally in our daily life, we ignore the third item though it is ourselves.

Intuition

In fact, what we call intuition is nothing but our own basic nature, but we can manage to live without its

presence every day. It is like the silence within us. Suppose, I propose there should be silence here, the sentence disturbs silence. Hence, suppose all the people here shout "silence", there is everything except silence. Intuition is also like that. We are tackling intuition so much that we are living in its total absence in our daily lives.

So, let us try to make a skillful approach towards these three and their relative values.

There is a sentence in *Bhagavad Gita* which appears very simple. "When there is a stream of water flowing and you are walking on its banks, you need the water to drink. Then there are two things. The first thing is to know how much water is flowing in the river and the second thing is how much water you need to drink. If the traveller jumps into the river, he gets drowned in the water and dies. With the second procedure, the fellow can quench his thirst and go on walking on the banks of the river conducting carefully what he is expected to conduct.

So, life is like the river. Our span is like our journey on the banks and if we take up the first question, 'what about the water in the river?' Then our life becomes a waste. When we take the required quantity of water with two hands, even though we don't have a container with us, our needs are fulfilled. We go on proceeding in our way. This is what is given in the *Bhagavad Gita*.

The man of wisdom is concerned with the water required to him. The man of intellect is concerned with how much water is there in the river. The same two

relationships exist between man and all the sciences and arts of creation.

In Nature, there are as many sciences as man can comprehend and there are still more. If man wants to exhaust them, he is exhausted and gets lost in death. As man remembers what he has to do, even the most illiterate person is successful in doing what is expected of him, making others around him satisfied and happy. At the time of death, he finds that he has done more than what is expected. Remember these two relationships when we consider the two aspects, Intellect and Intuition.

The difference is, you will be working out with intellect whereas intuition works through you. You can never work with intuition.

It is called in-tuition because from within it works. It proposes and you will be a vehicle; your intellect will be a vehicle and your reasoning will be a vehicle. For an intellectual man, his reasoning will be the vehicle and it fails because when properly analyzed, reasoning is nothing but our habituated way of understanding things. Everyone has his own series of past experiences and his own statistical knowledge of some thousands of items. His habit is whenever he comes across a new thing, he tries to understand it in the light of the old things. Always the unknown things are understood in terms of the known things. There lies the absurdity of reasoning. We say that there are certain things which are reasonable and certain things that are not reasonable. Then we say that this is reasonable. That means it tallies

with our past experience and can be compared with something we knew in the past. That is our poor impression about reasoning. That is the reason why everyone has his own reason and everyone thinks he is reasonable.

Reasoning

Everyone is reasonable in his own way. When all the people put their reason together, the whole procedure becomes unreasonable because no two minds agree. No two intellects agree, just as no two watches agree, just as no two signatures agree, no two handwritings agree, no two faces agree. So, no two reasons agree in a reasonable way.

But I will go on arguing that others should be reasonable. I can ask you many times, be reasonable. That means you should agree with my reasoning which itself is most unreasonable. If I expect you to agree with my reason, so that I may call you reasonable, that means I am utmost unreasonable. So, what we normally call reasonability is only an utopia and a fool's paradise.

There is real reasonability as an undercurrent of human nature. That is really understood only by a few in this creation and those few stand foremost leaders of mankind.

For example, Pythagoras said, "*There is a reason in Nature and numbers express that reason*". That's why he called numbers, '*arithmetic divine reasoning*'. In whichever language you print the multiplication table, you have to copy the same thing and you cannot change it according to your intellect. You can't show your originality while teaching or learning the multiplication table.

Such is the reasoning of Nature. When a thing is reasonable means that it should be reasonable to all. Now we understand how the multiplication table is reasonable. See, how no one can argue against the multiplication table because the relationships of numbers with each other stand beyond our human reason and they begin to function through the human reason. Sometimes it is unreasonably understood that numbers are discovered by man. Even now there are international mathematical professors who believe that numbers are discovered by human beings.

How can there be two hands and two legs in the fetus and 32 teeth in the fetus before the brain cells are formed? Can the child in the fetus discover numbers? Yet the embryo shows numbers and accuracy of numbers. It directly proves that numbers are not man made. Now at least we should understand the reasoning of Nature.

Pythagoras said, "Numbers exist in space as the properties of space"

This sentence could not be understood in the 20th century till today. It is because we human beings believe that numbers are discovered by the human brain and it is unreasonable.

In the same way we will try to understand everything in the world, just as we try to understand the numbers and every time we prove unreasonable. See, what a dangerous thing it is to prove that numbers are not the discoveries of the human mind! It is equal to proving some great mathematicians as false because they have written in their books

that numbers are discovered by human beings. If you count the number of petals in a flower, they are exactly the same as far as that species is concerned. Unless the flower and its family is changed, the number of petals never changes. Such is the reasonability in Nature. What we call reasonable should be of that level. It is like the number of petals in a flower, like the number of teeth in the human skull, like the number of ribs in a human cage, like the total number of bones in a human skeleton and like the atomic number in an atom. All these things prove that reasonability is the basis that is there in Nature. Our mind floats upon the reasonability of Nature and this process of floating is what is understood as emotion.

Emotion

Emotion is nothing but ourselves in a big movement, a big speed. When we see water in a tumbler, we understand water. When we see water in a river flowing speedily, we understand it also as water. But here we have to understand something else. Water in a tumbler assumes the nature of tumbler; water in the river assumes the nature of the river. Nature is the background and the water is the content. When the water is flowing speedily in the river and when you get into the river without knowing how to swim, it kills you. But if you sip the water in the tumbler when required, it sometimes saves your life. It is not the water that killed or saved, but it is the reasonability or unreasonability that killed. The speed is there with water and the speed cannot be differentiated from water. There is no new item in the river except water which acquired speed. But it is only one nature of water and that nature kills.

Just as speed is there with water, emotion is there with our mind. Our mind with a speed that is not reasonable is called emotion.

Theosophical literature has come to popularity and many misunderstandings also came into popularity about emotion. Some people called the astral plane as the emotional plane and many people feared the astral plane. When a man is emotional, he is wrongly said to be in the astral plane. When he is recapitulating himself into his own reasonability and trying to adapt the common reasoning that is common between himself and others, then he is understood to have come to the level of intellect. So, from the emotional plane to the intellectual plane, a man is understood to have arrived when one becomes reasonable with others.

Reasonability

Now I will prove the validity of what we call reasonability. Suppose there are two political parties in the country, one the southern and the other northern. If I speak reasonably to one party, I will be unreasonable to the other party. Then what standards can you maintain for your reasonability? If I say this party is right, the other party says that I am a fool. If I say that party is correct, the other party calls me a fool. Now understand the fate of reasonability.

One psychologist was delivering a lecture in a lecture hall and he was roused to the emotional plane and by mistake, he declared that 50% of the audience in the hall were fools. Then there was a big objection. Then he retraced himself from his emotion to his intellect and came to the reasona-

bility of the audience and said, "I am subject to correction. It is a mistake that I said that half of the audience are fools. No, what I mean is, "Half of the audience are wise". Then the audience said you are a very good man. They gave shouts and applause. Then he said, "Are you all happy now?" Then they said, 'we are all happy'. Then he said, all the 100% of the audience are fools.

So, the reasonability which we call is nothing better than this. Both statements mean the same. If he said that half of the audience are fools or half of the audience are wise, it means the same. But by the first statement, they were about to kick him. By the second statement, they were about to garland him. Now we will try to understand in a systematic way about the real structure of what we are and what is the place of our emotion, reasoning and intuition.

Subjectivity and Objectivity

See how the balloon is filled with air. It is pushed by the pressure of the air from within and from outside. From within the balloon, there is a pressure which is pushing out. Outside the balloon, there is atmospheric pressure. Both put together keep the balloon in equilibrium. Similarly, what we call consciousness is existing in us and around us. That means it is in the space within us and in the space around us. We are like the balloon of consciousness and this balloon is called the mind. It has two sides, pressure from inside and pressure from the outside. Pressure from within is trying to escape into outer space and it is what we call objectivity and pressure from outside

is trying to push the balloon from all sides, it is what we call subjectivity. From within ourselves, we have a consciousness which we call subjective. It is nothing but the pressure from outside. The consciousness of the space around us is creating subjectivity within ourselves and we are believing that subjectivity is inside and from within, the space inside has its own consciousness. It is spreading its rays outside, from within it is giving its own pressure and we say that it is objectivity. See, when we try to understand both, it is only the two sides of what we call mind and mind is nothing but the surface in between.

Consciousness forms into a balloon of consciousness and the wall of the balloon has two sides and this wall is what we call mind which is nothing but the phenomena of surface formation. If you engross a light of thousand candle power in a box and make windows to the box and from all the four sides through the four windows of the cage or box, if you focus thousand candle power light from outside and if the light inside the box is also shining, then you will find the incidence of the two directions of light, from outside and from inside. It forms a layer of the meeting of light. It is that layer which we wrongly call the globe of the Sun. There is no globe to the Sun at all except the blind limitation of our eye. The Sun is as it appears to us but not as it is we are seeing. Since our eye is round, we see the Sun as a globe and the effect of the Sun is a globe to the whole universe.

Similarly, the man in the cage has two relationships with the world he is living in. One is his consciousness travelling

from within outside, the other is the consciousness that is travelling from outside into himself. In between, there is a mind. That's why the mind has objectivity and subjectivity as its two sides. When it goes into complete subjectivity, the mind does not exist and it is what we call sleep and when it comes into objectivity, there is no complete objectivity. There is only partial objectivity. That is what we call our observation or our consciousness. If we imagine the position of the centre of our consciousness, it is like an aperture, a small hole and the background of the aperture is made up of consciousness and consciousness is falling through the aperture in all directions. The result is, there are two forces working at the aperture. The aperture is what we call "I AM", the centripetal and centrifugal activities are there with the aperture. Every moment our environment is throwing its impressions upon the aperture.

There is the world of what I see around me, what I hear around me, what I smell, what I taste and what I touch as heat and cold. So, we have a fivefold universe which is double in its nature, an incoming fivefold universe and an outgoing fivefold universe. Through the five senses, the mind is receiving the impressions of the environment and this is the aperture where we receive but within the aperture, there is another part also where from the mind is working, the eyes are seeing, the ears are hearing, the nose is smelling, the tongue is tasting and the skin is feeling the touch.

From within, the sensations are working and from outside the objects are working upon the sensations. The senses are in between and the centre of the senses is the

aperture. When you stand at the aperture for a moment and imagine your position, you are in the midst of two currents, one travelling from outside towards yourself and another travelling from you outside. The first is called the negative force i.e. falling upon you and making you receive. Since you are receiving the impressions, it is the negative pole of yourself and there is the positive pole within, i.e. the transmitting pole where from your senses are working outside like the rays of the Sun travelling from the centre to circumference. This can be called a positive pole because you are expanding out from within. You are transmitting yourself out; the first is the negative pole, the second is the positive pole and the first pole is conditioning you and the second pole is transcending the condition. So, the first pole is called the pole of bondage or conditioning. The second is called the pole of liberation i.e. transcending the conditioning.

Transcending is not transgressing. Transgressing is different from transcending. If I break this instrument, it is called transgressing. If I use this instrument for a higher purpose, it is called transcending. If I become a slave of this instrument and play with it, it is neither transcending nor transgressing, but it is indulging.

Why Rebirth?

We also have these three phases. The phase of indulgence, the phase of transgression and the phase of transcending. Three phases alternate in us. One is the phase of indulgence. When we are playing with the values of our life,

when we try to take delight in the senses and the mind and spend the valuable span of our life, it is called indulgence. The second aspect is transgression. When I want to get out of this conditioning from outside, I make my inexperienced attempts first. This is what we call transgressing. I begin to break the law, I begin to break the principles of living, I begin to make my own fight into the world and the result is transgressing. I will find myself crippled in every way in life with all the instruments broken. Once again, the instruments will be given. Once again, I will begin to break them because of my inexperience. Once again, they will be given and I begin to learn more and more whenever a new set of instruments are given and this is what we call evolution and this is what we call rebirth. Every time a new instrument is given, we are expected to experiment with it. We are given the full liberty to spoil it many times, to break every part of it many times and gradually begin to know how to use it. Then also we are given again and again better sets of instruments. It is only for this purpose that evolution exists.

We are nothing but the space within and outside.

When the aperture is there, we are there because the phenomenon called the mind is there. *Mind is not an item at all, but it is only a phenomenon, the resultant of an activity.* On the plane of the mind, all the experiences take place. When the evolution is complete, when the experience is complete, when the purpose of the mind is over, we will know ourselves and then we know how the mind is working. When the aperture is being conditioned from outside, we discover ourselves as being conditioned, as being limited

in every way. It is called the living being, the being in us, the one in the cage. When we discover the aperture in its second functioning, that is radiating its own presence from the centre, we will understand the liberator. *We will know that we are space and the content of the space.*

The first conditioned aperture is called living being and the second enlightened one is called the God who shines through us. This is the structure of the psychology of the ancients. Only in this background we can understand what emotion is, what reasoning is and what intuition is. I will sum up once again before we enter into the three topics.

The one who is conditioned from outside is called the living being in us. The one who is shining through ourselves and who is ourself is called the God who is shining.

It is the same in its essence, but it is different in its functioning. Since it is functioning in us, since we are functioning in it, we cannot know ourselves as long as we know ourselves in the first functioning. Until the second functioning is known, until the positive pole begins to function, we live in the negative pole and we believe in our individual existence. We do not understand that we are God and we believe that we are individuals different from another.

The Space

See, how the space in the room is understood as different from space outside, forgetting that the house is built in space and space is never built in the house. The space in the house existed long before the house was built and from the time the house is built, it is called the space in the house and our mind is conditioned to understand it.

According to the functions we attribute to the space in the house, for example, we call this kitchen, we call this living room, this sleeping room, another fighting room, like that we call our own rooms separately but there is no kitchen in space. There is no toilet in space. There is no fighting in space. We attribute these things to space and we form the force of habit to know that the rooms have those functions. The space in the room has no different functioning. Our habit to function differently in the room forms the difference and when once the house is broken, there is neither the kitchen, nor the sleeping rooms nor the talking rooms. Similarly, we differentiate ourselves as human beings, animals and plants because from within we are seeing around and the things around are conditioning us. We are in the receiving pole or the negative pole through our sight and hearing etc.

What is reasoning and emotion? If we do not have a proper basis of the previously described structure, we cannot have a clear understanding of these items. To explain, the God who is peeping through him has played a practical joke upon us to see how we peep through our apertures. When the functioning is going on properly, it works as it should work. The senses begin to function and the indweller works through the senses and we do not work through the senses. This is one aspect. Previous aspect is that we are working through the senses. The light is seen by us because it is incidental upon us. So, we have a negative photograph of the original.

Emotion

From circumference to centre it is working. Then the activity is called emotion because the speed is wrongly working. See, how when speed wrongly works, it destroys. It works for the destruction of the existence of the individual, just as the current of the water in the river washes us away if we take a leap into the river without knowing how to swim. It is not the water that kills us, but it is our wrong relationship with the water that kills us, because the same water saves us when taken with a tumbler and given to drink in time or given to take a bath when required. Water neither kills nor saves but our wrong relationship kills us, whereas the right relationship keeps us living. This wrong relationship is what we call emotion.

In our body, the three centres are there; the centre of emotion, the centre of reasoning and the centre of intuition.

Those are, the base centre or the *Mooladhara*, the spleen centre or the *Swadhishtana* and the navel centre or the solar plexus or *Manipoor*a. These three put together form the lower triangle. The activity of the lower triangle causes what we call emotion and there is a great activity working in us. It stands in us as potential energy ready to be converted into kinetic energy. Whenever the other person gives a beginning, when you begin to talk, I begin to reply and that is what is called emotion, because it is only a reaction and not an action. *Action is something natural, reaction is something roused. It is like a whirlpool in a river.* When you talk politely to me, I talk politely with you. It is not

politeness, but it is a reaction to your politeness. It does not last long. If you play a wrong joke upon me, immediately my face will be that of a monster. See, within seconds how the angel becomes a monster. That means I have not touched my basic nature. Had I touched my basic nature, I would not have changed from the angel to the monster when you began to irritate me.

See, there is no substance that is undesirable in what we call emotion. It is only the direction of force that makes emotion. See how the muddy water in the river makes the water coloured. There is nothing different in the chemical formula of the water even in the muddy water because once again the water can be distilled and separated away from the mud. But when the water begins to move, it moves with all the particles of the clay that is in it. That is what happens when the activity of the lower triangle is working. We have a telephone with us whose connection is in the lower triangle. When you are talking through your lower triangle and when I am talking to you from my lower triangle, when our throat centre is used only as a telephone, it cannot save us. Can a telephone save us from quarrelling?

The happiness or unhappiness of our conversation depends upon us, not our telephone. We may have a costlier telephone but the wife and husband quarrel once again with each other because it is the wife and husband that decide and not the cost of the telephone. We can have the best things in the world and we can be the masters of the whole city. Our house may be the costliest house in the city, our furniture may be the best in the city and the food materials in the

house may be the best. Even then, when my wife and myself are unhappy with each other, they are of no value.

So, happiness becomes a rare commodity because happiness is with us and not with anyone around us. As long as the lower triangle is working, the dimensions are comparison, contrasting and competition. I can understand you only as my superior or inferior, as a man who is better than myself or worse than myself, either as a friend or an enemy to me, either as my own man or the other man. There is no third dimension in our understanding as long as the emotional plane is working. You should be either my friend or my enemy. I should either like you or dislike you, I cannot do a third thing. This is what is called the animal nature in man. When I begin to like you, immediately I begin to dislike you also because I have no basic standards of my own when I am in emotion.

When I begin to like you, I have my own reason to like you. Since my own reason is only a wave on the ocean of my mind, there will be another wave which comes from the opposite side and it is inevitable that I should hate you also when I like you. For example, when I like you too much, when I know that you have gone to Brussels with another friend, I begin to feel jealous and I feel that a great injustice has been done to me because when I am thinking you as my best friend, it is proved that you have another friend also with whom you can enjoy without informing me. Immediately I take the telephone and thrash you like a dog. Then you will understand that I am drunk and that drink is called emotion.

So, every liking is bound to be followed by disliking. Every wave of the so-called love is bound to alternate with the hatred because the two are only two halves of the same activity.

The emotional plane is made up of two halves called the opposites. We have the world of opposites when the emotional plane is working. When the wave is travelling at a high speed, can any drop of the wave withstand the force of the wave? When a river is flowing at a high speed, can any drop of the water of the river withstand the force of the river? Similarly, we cannot withstand our emotion. Our emotion leads us, drives us into its own direction and not our direction. Though our emotion is made up of ourselves and we are nothing but what we call our emotion, just as the river is nothing but the drops of the river and the drops are nothing but the river. Yet the drops are helpless by the flow of the river. The flow leads the drops, the drops can never control the flow. This is what is called emotion. It is the activity or the flow that leads us and though we are itself, we are helpless.

How to master it? How to control our emotions?

It is impossible. We should know how to travel on the waves. Only the one who can steer the ship can sail on the water. That does not mean he has stopped the waves of the ocean. That means he has known the skill of taking the tide. See, two boats have their sails arranged in different angles. The same wind leads one boat to the East, and another boat to the West according to the angle of the sail and the mast

you have set. One ship sails East and another west by the self-same winds that blow. It is the set of the sails and not the gale that tells the way to go.

This is a little poem written by a world famous international poetess when she was not at all famous, when she was 15 years of age, she wrote this little poem.

One ship sails East, one ship sails West by the self same winds that blow. It is not the tide or the gale, but it is the set of the sail.

This is the little poem written by an American poetess called 'Ella Wheeler Wilcox'. So, the set of the sail is what we call reasonability. The wind is called emotion i.e the direction in which the force is working forms the emotion. The angle of the sail we set is called reasoning. We should keep the reasonability not according to our likes or dislikes but according to the river and the wind. Wind is more universal than our ship. Similarly, the direction of the creation and its purpose, the direction of the planetary evolution of our earth and its purpose are more universal than our likes and dislikes.

Our likes and dislikes can never be realized unless they are in tune with the universal direction because there is something in common between the two.

Reasoning and Responsibility

We feel that some of our ideals are realized. We know that some things we want to do, we are able to do. We understand that some desires are fulfilled and some wishes are fulfilled because they are in tune with the general

direction of mankind. As many of the desires as are common with the direction of evolution will be fulfilled in us and those who are not at all in the direction of evolution will never be fulfilled. But we live in hope that they will be fulfilled tomorrow or the day after. Hope is true but fulfillment is false because it can never be fulfilled but our hope will be realized.

How can you ask? It is by elevating itself to the required direction. We understand the Law of Nature more and more and the unreasonable nature in us will go day by day. The reasoning of the evolution of the whole creation will be understood by us day by day and then the number of desires we have will be dropped off. We begin to desire what is to be desired, we gradually stop to desire what ought not to be desired. So, our hope that we are being elevated will be fulfilled and the desires will never be fulfilled. See how? Even when we are disappointed a hundred times, we once again pray to God that he should fulfill our desires. Is it reasonable? Most unreasonable!

We see many times that the God whom we pray disappoints us thoroughly, but still we pray. We are never vexed with the God in us. Why, you can ask. We gradually begin to understand what is to be realized. The instinct of fear at first guides us through reasonability, the reasonability of creation. Though we are unreasonable, though we are disappointed, we believe in God because the inner undercurrent of ourselves knows that it is correct. It is not the failure or the success that decides our journey.

Rabindranath Tagore says, "Truth only has the endurance against failure."

When there is a failure, it is the truth of your progress that leads you forward because your true progress is never affected by failure. The mind is affected by failure and disappointment, whereas your progress is not at all affected any day. This is the reasonability that works as your undercurrent, whereas the reasonability of your mind is many times unreasonable.

See, how there is a tub of water in a ship in which you are taking your bath. The ship is travelling in water, the tub is in the ship, water is in the tub and you are floating in the water. There are waves in the tub, there are waves in the ocean, but to the ship the waves in the tub are not at all true. The waves in the ocean are true and they are leading the ship. They are moving the ship. The reasonability of your undercurrent and your basic consciousness is like the waves in the ocean under the ship, whereas what you call reasonable and unreasonable are like the waves in the water of the tub where you are taking your bath. No doubt they are also waves but they do not carry truth because they do not carry the ship. They are carried away by the ship.

Similarly, our reasonabilities are carried away by the reasonability which is our undercurrent. That reasonability or undercurrent is called Human Nature, whereas our reasonability is called Individual Nature. Individual nature has individual reasonability and unreasonability which is true

within its own limitations. But it is not true with any other person at all. Your logic and your reasonability are true to yourself only. My logic and my reasonability are true to myself only. When the two come together, they meet each other with reaction. Only after they are mixed as one, then there is action of the total water and there is no reaction of one wave upon another. This is about reasoning and reasonability.

We are school students and college students in the subject of reasonability. We are studying the reasonability in our own classroom which we call our own families, our offices, our colleagues, relatives, friends, enemies, all these people whom we know, about whom we have our own impression. These are our lessons in the class book. We are learning how the other people are unreasonable and then we are suffering. Then we are learning how we are unreasonable. Then we are able to minimize our suffering. Gradually we are coming to a common understanding. When the motives are gradually eliminated from the individual nature, we are reaching the basic human nature and we understand why so many desires are not fulfilled. Then we understand that they should not be fulfilled.

When a grown up man is shaving his beard, if his son, a little child, also wants to shave for himself, is it true? To the child it is true. But the father never gives the blade to the child because it will cut its throat or nose or it injures itself. That is why the reasonability of the total creation of this earth never allows our reasonabilities fulfilled unless they are in resonance with the reasonability of the earth planet.

You know, Rabindranath Tagore offers his prayer saying, "*My Lord! I am indebted to you for what you have offered to us. More indebted I am to you for the refusals you have made.*"

That is because he made us understand what we have to reject and what we have to accept. The degree, the percentage of acceptance increases with our understanding of a broader reasonability.

Previously we were using the machine in a less equipped laboratory that is called the emotional plane. When we bring the same machine into a more equipped laboratory, we make better use of the same machine. Now the new laboratory is the three higher centres.

Higher Triad and Lower Triad

The centre of expression which we call the Throat Centre, the centre of discrimination and creation which we call the Brow Centre and the centre of existence or truth which we call the Heart Centre. You will find the centre of these three centres as the geometrical centre of a triangle where all the three functions are being conducted simultaneously.

When you are working in the lower triangle, you will know what is good and what is bad. That is, on the emotional plane, you will know who is good and who is bad. You will know what is true and what is false and you will know what is happiness and what is unhappiness. A new thought will cancel the old thought. A truth will destroy a false concept. This is what we call the emotional plane.

When you are switched on to the higher triangle, you do not find what is good and what is bad. But you find two values that can be used as the two wings of the bird. Hence you do not find what truth is and what false is. You will find only relativity.

Every new truth discovered will never destroy the previously known untruths. Every new truth discovered will make you understand the older truths better. The relationship is different. It is like a new light lit in the room.

Previously, there was a light in the staircase. Before the staircase, there is one bulb. Above the second floor, there is one bulb and when you tackle the switch, the one light is put off and the other light is lit. There is no possibility of the two lights shining simultaneously when you are in the lower triad. But when you have reached the higher triad, you will see that the lower triad is also working. The two bulbs are simultaneously brilliant. When we are in the lower triad, the higher triad is dark to us. When we are on the higher triad, the lower triad is no more dark to us.

Now your process is a process of inclusion and not differentiation. This change takes place in you when everything will find its meaningfulness in you. You can test yourself by trying to find something useless in this world. As long as you find something useless in this world or someone who is useless in this world, that means you have not reached the higher triad. When you find the usefulness and the meaningfulness of everything in this world and everyone in this world, be sure that you have reached the

higher triad because you know the better use of the lower thing. Because of our ignorance, we call them lower. The bad and the good are our ignorance and the two values have two utilities that are supplementary.

This is how you begin to understand when you reach reasonability in its true sense. Now you are ready to use your reasoning. But when we begin to use our reason readily and immediately, we will find everyone in this world unreasonable except ourselves and we will find that we are reasonable, and others are not able to understand us. The artist says, "No one can understand my art in this world". The poet says that, 'I am neglected because I am not understood'. The politician says that, 'everyone is unjust and everyone is sinful'. The religious man says that, 'people are going into sin'. But when all these people enter into the reasonability of Nature, they will understand the real art of the artist who is called the Creator.

They will find the meaningfulness of the economy of the great economist who is called God. Now your instrument is ready to use. When you begin to use your reasonability, it will give you results. After this change has taken place, before this what we call reasonable is nothing but emotional. The previous plane is called the plane of emotions i.e. activity without steer, plane of reactions and not actions, actions that are not ours but actions that are forming by themselves by the interaction of Nature's forces. We will be creating cross currents by tackling these interactions unnecessarily producing problems to the world. Whatever we try to do with all good intentions, we will be creating

one more problem for the world. A politician has found that society is going into complications by so many political parties. So, he wanted to teach them that all parties should become one. To do that, he started a new party. So, he added to the confusion of the world.

This is what is called individual reasoning and individual reasonability which is nothing but emotion or tampering with the forces of Nature. Tampering is different from tackling. One who knows the machine can tackle the machine. One who does not know the machine will tamper with the machine and can create complications in the machine. The whole creation has its principles very simple. Life is very simple. It is a simple truth which is nothing but real happiness. But when we begin to tackle life, there will be many problems and this process is what we call emotion. At the same time, it is necessary that living beings travel through this plane. It allows everyone to create his own world just as an artist's father allows his child to tackle with the clay that is given to him. If the father happens to be an artist, he will never purchase toys for his child because a child who grows playing with toys will lose his creative activity and develop only imitative activity and will be intellectual only of a second-rate nature when he grows up.

So, you know what the real artist does? He never purchases any toys for his children. He gives them good paper and colour pencil or good clay or plaster of Paris and allows them to play with them as long as they want. Then the child begins to create. Nature is allowing us to play with the clay in which we are. The clay is what we

call emotion. It is such a fine substance that it has no particles or granules in it. Every part of it is very subtle and very supple and it very readily bends according to our bending. In whichever direction we begin to bend it, it forms into that shape and the shape gets dried up through the process of what we call habit. We will form our own habits, good and bad according to our own making and our own liking and we get stuck in our habits and cannot come out of the habits for a very long time.

Habit

The habit may be a religion, the habit may be an art, a science, a fashion, a civilization or a bad habit. In whatever direction we steer, the direction becomes true to us and gets solidified. What we call truth is nothing but our own truth moulded. That is why everyone tries to establish truth in this world but unfortunately everyone has his own truth separate. If it were to be truly true, other people also should have the same truth. But everyone has his own concept of truth which he calls truth. He feels all the pious emotion for his own truth. He gets dried up with that. It is the habituated thinking which we call reasonability and it is the habit-forming nature which we call emotion.

So, emotion is nothing but the habit-forming clay in us with which we play and form our own habit and find ourselves stuck up in our habit. How to get out of this? Once again create another habit. It neutralises the previous habit. Otherwise no use of knowing many good things. Just as we have created our own nature previously, we have to create

a new nature now because we were capable of doing it in the past and we are capable of doing it now in the present also.

So, let us begin to fuse the moulds by using the heat of our creative activity. If the previous moulds were formed of some wax and now if they are solidified, there is no use of breaking them. We have to use some heat and make it liquid once again and form a new habit. So, every one of us is habituated to his own thinking, unknowingly forming one's own habit again and again.

The process of forming the habit is what we call emotion and habit formed is what we call reasonability. The formed habit is what we call reasoning; the formation of a habit is called emotion. This is the relationship between emotion and reasoning.

Then there is the third aspect. In the second aspect of reasoning, you will find the real reasoning of Nature. Then you will begin to steer the reasoning. You will gain mastery over Nature's forces, master over your own psychological forces and then you begin to steer them. You make things meaningful and you learn to use the machine just as the newly purchased car is used by the owner to learn driving. In the earlier days, the owner takes delight in travelling in the car for the pleasure of driving. But, after some time, driving is not done independently for pleasure. Driving or no driving depends upon a purpose which is higher. If you have something to do in Brussels, then you will drive your car to Brussels. But the man who has purchased his car recently, will go to Brussels to drive his car. There is a lot of difference.

The one who has understood the real reasoning and the undercurrent of forces begins to understand nature in its true sense. He understands its real faculties, the real faculties of mind and senses and begins to use them, because one is fond of using them; because one is still new with them, because one has discovered forces that are concealed in them. But after some time, you will stop doing things and things are done by you. You stop doing anything just as respiration is being conducted by you and you are not conducting the respiration. You are doing your own work in the office or in the house or eating your own food while respiration is being conducted by you. You are talking to your friend in the car and driving is being conducted by your hands and your brain. This is the stage of things being done through you and you are not doing anything at all. This is the real plane of intuition in which everything exists, from which everything comes out, into which everything fuses.

Intuition

Sometimes we hit this plane of consciousness when the programming of the world will be known by us, just as the son knows tomorrow's programme of his father by seeing a little paper on the table of the father. Similarly we get a spark of intuition sometimes and a flash of things to come will be received by our mechanism of intellect. We are mistaken that we have used intuition but intuition can never be used.

At best you can be a true instrument of intuition and you can never use intuition, just as your window can be a good passage of the Sun's rays into the house. However

beautiful the window may be, it can never steer or direct the way of the Sun's rays. The rays that fall into the house through the window may appear as being directed by the window. But it is the Sun's rays falling through the window and not the window inviting the Sun's rays.

Intuition is like the incidence of the Sun's rays into the house. The state of creation and existence will be understood by you and it will be spoken and commented on by you when you may sometimes think that you have the capacity to know things. Intuition is not your capacity to know things, but it is the natural way of arranging yourself in such a way that truth exists in you and through you also.

Once a newly married couple came to a priest and asked him to bless them with a child. The priest gave them some sacred ash and holy water and said, "May God give you a child". Within fifteen months, they had a child. The priest began to bless every couple suffering from no children. God appeared in his dream and said, "You fool, remember that in the first case I have played a trickish joke with you. Fifteen months earlier to their getting a child, I sent the couple to you. Then they got their child. You blessed them fifteen months before they got their child. But it is never true that you blessed the couple to get a child. How many millions of couples got their children before you were born?"

This is the truth with intuition. So, no one can play with intuition. But intuition dawns upon you when the tuning is correct. When H.G.Wells could see things how they come, when he had written the volumes of "The shape of things

to come". He could give every detail about the future, that is how man tries to go into the Moon, what types of scientific preparations he makes, how he makes his first attempts, how success will be attained. Exactly what he has written in his books, they came true in all their details. That does not mean H.G.Wells could achieve the power of intuition but the vehicles of H.G.Wells were so much focused, so much well focused with Nature that the planning of the earth planet is reflected through him to the world. This is what is called intuition.

It is never a faculty of the individual. It is the universal light shining through the individual. In the psychology of the yoga literature, it is called Ritambhara. In Sanskrit, Ritambhara means the light that bears truth.

That does not mean our concept of truth. The capacity to neutralize all our concepts of truth is there when all our vehicles are properly tuned. Just as a properly working radio receives the programme of the radio station, similarly a properly tuned human machine receives the truth of Nature and creation and the programming of the planet earth, so that we may transmit it to the world. Nothing short of this can be called intuition. This in short about Emotion, Reasoning and Intuition. This is according to the psychology of the yoga science and let us try to understand this and work further in the lines, so that we may delve deep and bring some more truths without any risk to us or others.

Question : *Can you explain about psychic gifts?*

Answer : Yes. What we call psychic gifts are natural faculties

that come to us according to our evolution. The purpose decides the gifts and whenever there is a purpose, Nature automatically gives anything which is wrongly called a gift. To a person who does not know that a telephone exists, when we bring him and make a demonstration of how the telephone operates and make him speak with his wife who is 200 km away, he calls it a gift. But a businessman calls it convenience. In fact, the telephone is only a convenience and not a gift and it is our ignorance which makes us call it a gift. When there is a purpose, the telephone is established. You see, whenever an office is established, the telephone is automatically established.

Similarly, whenever there is a purpose in our life, the required powers begin to work through us and they are not gifts but they are the conveniences given to us and we are expected to make the intended use of them, because Nature intends us to do something when it gives us something. When it gave us human birth, it intended us to live with human wisdom and when it created us as a gifted genius, it intended us to make use of the genius like Albert Einstein or Arnold Toynbee.

So, when we think of it as a gift, we go down to the level of the political person. When we know that Nature intends us to do something, we use every minute of our span to do it and fulfill our duty faithfully. Therefore, psychic gifts do not at all exist in the world. Nature given conveniences are wrongly called psychic gifts. Whoever is selected by Nature to do something will be given that particular power which no other person can achieve by practice.

What we call spiritual powers manifest through some people, whereas when they are practised by others, they do not manifest because it is the need that decides not our practice. Our practice is only to perfect our vehicles to make the future evolution easier, so that Nature uses our vehicles for a higher purpose. The rest is Nature's own plan and not ours. So, there is no truth in calling them psychic gifts. When they come to anyone, they come unconditionally and when they go, they go unconditionally. When the same practice is done by another, they cannot be achieved.

Thank you all.

The Enigma of Human Nature and it's Solution

(Lecture delivered at Munich on 11-11-1981)

Brothers and sisters who have gathered here, I once again thank you for the happy presence you have given me this evening.

This evening I am asked to speak about the “*Enigma of Human Nature and also it's Solution.*” Man has been the object of his own investigation from the very beginning of the origin of man on this earth because he is the only one who is not understood by himself until now.

Man could understand everything in this world. He could understand heaven and earth; he could understand birth and death; he could understand Nature around himself. He could also understand the activity going on in the planets. He has been playing the role of a creator on this earth and proved this capacity by creating happiness and misery to himself. This, no living being has been able to do until now on this earth. The only thing until now the human being could not do is to understand himself. In the words of George Bernard Shaw, *‘the human being is the only one species which is most unpredictable among the fauna and flora on this earth’*. He cannot solve his own riddle because he does not want to reveal self to himself.

But there are people who try to make the right approach and the motto, "*Man, know thyself*" has been one of the oldest mottos of philosophy and spiritualism. Whenever science reaches its real scientific levels, the scientist also has this as his own goal. In fact, knowing himself is possible only with the human being and that is the one difference between himself and the other kingdoms of Nature. The kingdom of intelligences of Nature is working around us until it works out the mineral kingdom of this earth. But often they do not remember their own existence, because they do their duty but they do not feel their existence.

Degrees of Awakenings

The plants do not feel their existence. They feel the existence of Sun-light and water, heat and cold. They feel everything they can know through feeling and sensation except their own existence. Even the animals know their environment. They know their child and they know their mate. Sometimes they know their master. They can identify the house of the master. They can do their duties to the master, just as the dog and the cow do. But they do not know that they exist.

Man, Know Thyself

When we make a careful observation, we notice that, as soon as life enters the human kingdom, it begins to feel its own existence. But this is not knowing himself. This is only feeling his own existence. Once a student of philosophy said to his professor, "Sir, you said that the oldest motto is very, very difficult to approach. You taught me 'Man know

thymself' and you informed us that it is very, very difficult to know ourselves. But I have known myself very easily within twenty four hours".

Then the professor asked, 'tell me who you are?'

Then the student said, 'I am Krishnamacharya'.

Then the professor asked, 'who are you?'

The student said, 'I am the son of so-and-so'.

'Alright, where do you exist in your body', the professor asked.

The student answered, 'everywhere from head to foot I exist'.

Then the professor asked, 'do you exist in your hair and beard also?'

The student said, 'yes'.

Then the professor said, 'when you cut your nails, are you cut?'

The student said, 'no'.

Then the professor asked, 'come here'.

Then the student went there from that place.

Then the Professor asked, 'who has come here from that place to this place?'

The student said, 'I came here'.

Then the professor asked, 'what about your shoes? Are they included in you, or are they separate?'

Then the student said, 'they are separate'.

Then the professor asked, 'is it correct to say I and my shoes came from that place to this place?'

The student said, 'yes sir'.

Then the professor asked 'what about your skirts?'

Then the student said, 'myself, my shoes and my socks and my skirts came here'.

The professor said, 'no, your hair also'.

The student said, 'yes sir'.

Then the professor gave him a cup of coffee and asked him, 'what is this?'

The student said, 'it is coffee'.

The professor asked, 'if you say the sentence, 'this is coffee', is it in first person or second person the coffee is addressed?'

Then the student said, 'here is coffee in this cup and grammatically it is third person, Sir'. here I am, 'I am' first person'.

Then the professor said, 'ok, I am the second person, you drink this coffee'. He drank the coffee.

The professor said, 'come here and sit down'.

The student came and sat down.

Then the professor asked, 'who came here and sat down?'

Then the student said, 'my self, my shoes and socks, my skirts, my hair and beard'.

Then the professor asked, 'what about the coffee which you drank? Is it now in first or third person?'

Then the student said, 'you are correct, it is very, very difficult to understand, 'Man know thyself'.

Father and Son

A son who was also a disciple of a professor in the ancient days asked his father : 'Father, where are all these beings coming from? Where are they existing? What is it that is sustaining them? Where are they going?'

Then the father smiled and said : 'My boy! from where has the question come? Find out from the same place you will get the answer'.

Then the student meditated upon the source of his question and found the answer. He said, 'this is all matter. From matter all these beings are coming, in matter they are existing, into matter once again they are merging'.

The father said, 'my boy, correct'.

Then the son after some days said, 'father, it is not correct, because matter is moved by some force. Therefore there is something else from which we are coming. There is something else which is sustaining us and there is something else into which we are going and merging. Because, if matter were to be the ultimate, our body is already there, even though we die. But we call it a corpse. We no longer call him Mr. so-and-so. So, there is something else other than matter. Father, what is it?'

Then the father said, 'find out the source of your question once again. From the same source all living beings are coming.'

Then the son meditated and said, 'father, it is the force from which the matter is coming. It is what we call the vital force or Prana. It is also called the life-force which is

breathing. From life we are coming, in life we are living, into life we are merging.

Father said, 'yes, correct'.

Then after some days the son asked again, 'father there is something else because life is not leading us, but we are leading life. Therefore there is something else which is leading life and matter. Please explain to me what it is'.

The father said, 'where did you get this idea from? It is from the same source everyone is coming. Meditate upon it'.

The son meditated and said, 'father, we are living due to our mind. Our mind is making the force move the matter. The moment we are born, our mind is working and the moment we die there is no mind. Therefore from mind the force is coming. From force matter is coming. So, all these living beings are coming from mind. They live in mind. They go into mind once again'.

The father said, 'my boy, once again you are right'.

Then the son asked, 'father, there seems to be some intelligent force which knows every seed and every tree. So, there is something more than the mind and what is it?'

Then the father said, 'it is the same source from which your questions are coming. Meditate upon that source, you will get the answer'.

Then he meditated and said, 'it is intelligence from which the mind is coming and from an intelligent process all the living beings are being born and through intelligence they are living, into the same intelligence they go away'.

The father said, 'son, once again you are correct'.

Then the son asked, everytime I say something, you say correct. But everytime, I doubt that there is something else. What is this?'

Then the father said, 'it is correct because everytime you are getting a new question. If I say that you are correct, it means that your path is correct. It is through steps that you can go up to the first floor. So, you are taking each step at the time and you have completed many steps. There is one step more'.

Then the son said, 'ok, father, all these living beings are being born. They are living, they are dying but what for all this is being done? What's the purpose? Is there any serious purpose behind the creation?'

Then the father answered, 'you have come to the last step. Is there any serious purpose for you to question like this?'

Then the son began to think. 'No, I want to know.'

The father asked, "why do you want to know about it?'

The son said, 'because I feel happy if I know it'.

The father asked, 'why do you feel happy?'

The son answered, 'because it is my nature'.

The father said, 'the same is the answer for the purpose of the creation. It is for pleasure the creation is being created. It has no cause. If you go to a boy playing and ask him, 'why do you play', he laughs at us. If we ask him, 'is

there any serious purpose for you to play?' He says, 'I play'. But he has no seriousness of purpose. Seriousness of purpose is only a psychological complex.

It can be called a mental disease or symptom because what we do with seriousness of purpose, we can do without the seriousness. If a father is getting his son educated, he may do it with a very serious attitude. But he can also do it for the simple pleasure of it. Let us take an example of a young man marrying a young girl or a young girl marrying a young man. If they do it with seriousness of purpose, then they will be going on thinking about marrying each other. They forgo their happiness and after a prolonged period of suffering, they will marry. Of course they can enjoy life, but only after suffering about 80% of their lives in thinking and planning, trying to understand everything. Thus the remaining percentage is only left for them to be happy. If we do the same duties in our life like being with the same faithfulness towards our fellow beings, conducting our domestic duties and official duties properly, not at all with any seriousness of purpose but just as the boy plays, what happens? Is there any trouble? There's no trouble at all. Not only that, we do them happily and we are free from the tension of the mind.

So, then the son understood that there is no serious purpose in creation but it is for the pleasure of creation it is being created. Then he asked the final question : 'Father, why do so many people suffer?'

The father answered, 'because they have seriousness of purpose'. He further explained, 'the human being has the

capacity to solve problems. Therefore he has the capacity also to produce problems to himself and to others. There is no problem in this creation. But the human brain wants to solve problems when there is no problem. We have to solve some problems either for ourselves or for others. This is the sum-total of human history on this earth and we cannot deny it. This is because all the problems that man faces on this earth are only man-made. They are neither animal-made, nor plant-made, nor mineral-made, nor made by the Deva Kingdom nor made by the planets.

But sometimes we wish to complain against others that they have created our problems. Sometimes we think that our planets are the cause of our problems. Poor planets, they do not know anything. They are attending their duties properly and whenever we fail in our duties we think that the planets are responsible. When I get into a train to go to Frankfurt and sleep in the train and I find myself in Geneva, is the train responsible? I am responsible for the complication I created for myself. What's the good of my complaining against the trains? 'Because of this train I am misplaced', I may complain like this to my friend. Is it true? If it had not been true at all, I would not have selected this train in the beginning and I would have taken the correct train. That duty lies with me.

So, the father explained. Everyone creates his own problem, because he wants the pride of solving it. This is totally true when we begin to observe ourselves. This is also true when we begin to know ourselves. So, it requires some skill for us to know ourselves. There are people who are

blessed with that skill on this earth. They can make us know ourselves and thereby they can make us solve our own riddle.

But if we want to know ourselves it requires some skill. It is only the trial and error method that helps us. Let us say we go on approaching learned people, studying many subjects in the schools, colleges and in the universities. Because of all this, we get some more information which has nothing to do with our problems and solutions. Then we live, postponing our problems and gradually the burden of our knowledge is added to our head day by day. By the time we are thirty years old we might have read thirty thousand Books. In forty years, forty thousand Books. So, it is only to add to the hypertension. The head begins to swell, though not physically, mentally it begins to swell. The result is, insomnia with knowledge and struggle because of more knowledge. Because the process of comparing and contrasting is becoming more and more. But, once we get at the skill, either by ourselves or by the help of a skillful person, then our burden begins to decrease. We will understand that knowledge is not information and information is not the number of Books and wisdom is not knowledge.

When we enjoy and when the enjoyment has no conditioning, then only we can call it knowledge. When our enjoyment has no obstacle in life then only we can call it wisdom. Our personal independence and freedom are real if they are not conditioned by our likes and dislikes. When we are not a puppet in the hands of our emotions and when we are not a doll in the hands of our likes and dislikes, then only we can call it independence. Otherwise, the concept

of personal independence is only a psychological disease. At heart we know that there is a process. We know that there is a real approach. From our birth we know that there is the right approach. Nobody needs to remind us that there is a right approach. This is because we have the approach within ourselves. When the solution starts in us, it is a pleasure.

The Positive and Negative Existence

Now, let us try to understand why the riddle exists and how we have to proceed to solve the riddle. The fact is, we have two existences on this earth. One is our negative existence and the other is our positive existence. Just as the photographer takes the negative photo first and develops it into the positive photo. Like this we have to know our negative photo and positive photo and then try to understand how to get rid of our negative. What is our negative existence? We have this whole room filled with light, but where does the light exist? In the source of illumination which we call the filament. But, that which fills the room is also called light. The source of illumination is also called light and the illumination is also called light.

So, there are two parts in the light. One is the real light, the source of illumination and the other, the effect which is not at all real illumination. Similarly, we are there and our light is there in us. From us our rays are emerging out and we call them our thoughts and ideas. We live in our thoughts and we fail to live in ourselves. As long as we are awake, our mind is thinking about something or other. Like this the day passes on and we die into sleep. In sleep we

are not existing but while awakening we think we are existing. In fact we are not existing but our thoughts and ideas are existing. We count the hours, the days and we think that we have lived so many years. The fact is, our ideas lived so many years, we have not lived. Time is being wasted.

We have to live apart from our ideas. So, when our light is living, we are mistaken that we are living. Our light consists of our mind and its functions of the five senses. The body is there as a vehicle, the body is not ourselves just as our motorcar is not ourselves. When we know that our mind is working, it directly proves that we are not the mind. But the mind is ours. Similarly, when our senses are working, we know that the senses are working. Therefore they belong to us and we are not the senses. If we go to our intelligence, we know that we are intelligent. When we know that we are intelligent, our intelligence belongs to ourselves and it is not ourselves. Then what is it that is ourselves? Is it our logic? When it is our logic it cannot be ourselves. Is it our understanding? When it is our understanding it cannot be ourselves. So, there is much, as the ray of light that is coming from us. No part of the ray that is coming from us is ourselves, just as the light that is filling this room is not the real source of illumination.

The existence of the light in this room depends upon the source of illumination and it has no existence of its own at all. Similarly, the action of our mind, intelligence, logic, thought, our body and our actions all put together form the light that is shining from us. But we are not at all like that. That is included in us but we are not that.

So, once again let us make a clever approach. We can immediately know that this is all our negative existence. Our thoughts are often negative, because we identify ourselves with our thoughts. When we express our thoughts through a sentence to others, we say, "I feel like this" instead of saying, 'This is my thought'. So, we identify ourselves with our thoughts and sometimes we say, "It appears to me." But the fact is it is appearing to our mind and not me. That means, we are identifying ourselves with the mind. Like that, we are identifying with one part or another which is negative and which has no positive existence at all. Therefore many of us, much of the time are living a negative existence. Unless we begin to feel our positive existence, there is no solution to the enigma of our life. That's why the ancient philosophers said that the body, mind and senses are functions of the sense organs and the impressions of the environment they receive. They are only projections, creating an illusion, just as the projector projects the cinema upon the screen, which is not the truth upon the screen. Just as the cinema does not exist on the screen or TV, all the life we are living does not belong to us. This is what the philosophers said to whichever country they belong and to whichever cult they belonged. To be able to know this they asked us to retrace the path. Otherwise, as long as we prolong the negative life, we prove negative not only to ourselves but also to others.

Plants and Animals are more useful to Earth

For example, when a plant exists, it gives back fertility to the soil after it takes something from the fertility of the soil. Whenever the tree sheds its leaves on the soil, the leaves

get mixed up with the soil and add to the fertility of the soil. This is because previously the plant has taken something from the soil. So, the life of the plant is positive and not negative. If you take the life of any animal, it has a positive step for every negative step it creates. The cattle eat the plant and they excrete that which is fertile to the soil. So, the existence of the animal is positive to the creation.

Then, what about human beings? He eats the plant and the animal. Unless he produces something which is useful to the plant and the animal, he cannot undergo the required training to add something to his fellow beings. How can Nature believe that man will be helpful to man, when he ceases to be helpful to the plant and the animal? So, much of our existence is negative. We eat from Nature, we destroy the sources of Nature and we fail to produce something positive to Nature. Unless we take special care, we create a deficiency in the resources of Nature. The plant kingdom and the animal kingdom also suffer because of our presence. Whenever a group of human beings live at a place, gradually the soil loses its fertility. Then the humans have to migrate to another place, so that they may plunder the fertility of the soil once again. So, the whole process seems to be much negative and less positive. When a group of animals live in a cattle shed what they produce is useful to the man and what they excrete is useful to the soil. The same thing with the plant also.

When the number of human beings increases, the place will be unfit to produce anything and a great loss and deficiency in Nature's resources is being produced. Is this necessary? Is it necessarily true with human being? In fact

it is not. It happens so because we are living a negative existence. When we are beginning to live a positive existence it is not so with us. We can serve the plant and make it fruitful. We can serve the cattle and make them healthy. We can feed the animal with the plant and we can use the excrete of the animal to the plant. We can be benefitted from the plant without killing the plant. We can be benefitted by the animal without killing the animal.

So, instead of living like the son-in-law of this creation, why can't we live as a reliable member of the biological kingdom? Why can't we make life fruitful? Why can't we establish a triangle of symbiosis among man, animal and plant? We can't because we are living a negative life. When we begin to awaken positively, we will understand that our life is also positive and the intellectual life we live is useful to no one in this world. If I am a great philosopher what is it to the plant and animal kingdom? If I am to be a great scientist what is it to the earth's rotation? The real wealth is what I add to the living beings in this creation. When we have the stature to think like that we begin to live in ourselves. Then we can direct our light in the required direction, just as the architects in this hall have directed the light into the hall. See, how the light which is filling this hall is not true. It is not the true light, but yet it is being properly directed towards us so that our room is properly illuminated. We are able to look at one another, speak to one another, read Books and understand in the same light which is not true light, but which is only the rays of the light that are shining downward.

Positive and Negative Energy

Similarly, when you know your positive existence, you can direct your mind and senses, the functions of the sense organs. You can keep the impressions of the environment away from conditioning you and you will live without being conditioned by them. You can shine through them out and you can project the lights according to the need either to the fellow being or to yourself. So, first of all we should know how we are serving as a negative pole to this creation, that is the receiving pole. We should have a transmitting pole, then we can solve our own riddle or enigma. Understand the real existence and the false existence of yourself. Then you can steer the false existence into the real usefulness of others. Understand your personality and understand yourself. Just as your body and mind are not yourself, your thoughts and ideas are not yourself. Your beliefs and ideals are not yourself. You are yourself, i.e. the pure self and all the other things are layers of yourself made up of yourself. No layer is yourself, you cannot be located in any one of these layers.

If you examine an onion you will understand that there are many layers in the onion. When the boy begins to peel off the outer layer, trying to get the real onion inside, he will find the second layer. When he peels off the second layer to secure the real onion, he will find the third layer. So, he goes until no onion exists. He is disappointed in the end because there is no onion. The whole of the onion is made up of layers and layers but no layer is the onion itself. Then, where do you locate the onion? Onion is not a location

but it is an existence. Layers have a location on the onion because theirs is not an existence. The layers exist because the onion exists, but the layers are to be seen and the onion is not seen. The truth is, the onion. The layers are not the truth of the onion. Then, how to locate the onion? The layers are the negative existences of the onion. If you know the onion you can use the layers for some purpose of cooking. If you do not know the onion, you will peel off layer after layer like the boy and lose the onion totally. That is what we, the intellectuals do.

We lose ourselves because we want some layer of our intellect as our ideal as our aspiration and as our hope. So, we live for hope, we die in the hope and the total life becomes hopeless. But hope is real when it points out something real. Now, where does the real onion exist? When you put all the layers together and tie them with a string, can you call it onion? You can call it only a bundle of the layers of onion, but you can no more call it onion. As long as all the layers exist in oneness, you can call it onion. But once you separate them, even though you tie them together with a string, you can call it only a bundle of the layers, because the onion no longer exists. It is only the negative existence you are finding and not at all the positive existence. Then where is the positive existence found? It is not the unity of the layers, it is not even the union of all the layers, but it is the oneness which previously existed. The oneness of the onion existed in the beginning. Afterwards we misbehaved and again we are trying to recollect. It is not the oneness that exists, but it is the unity or the union that exists. Understand that unity

and union are not oneness. Oneness is natural to the onion. Unity and union are unnatural to the onion.

So, you can very easily understand that oneness is natural and unity and union are unnatural. That is the reason why the politicians and the international political fellows miserably fail to bring us together because they believe in unity and union. They do not know oneness at all. They put their signatures on a paper above which it is written, that we do not quarrel with one another. After putting their signatures, they try to live without quarreling.

But, when one has to order and the others have to follow, they begin to quarrel over who has to order and who is to follow. So, the signatures are once again burnt. Signatures are corpses of signatures because it is only for the unity and union that the political fellows strive. But human nature is neither unity nor union, it is oneness. You should try to know oneness not to bind people together with a rope in the name of political parties and nations. Understand the higher truth that exists in you. The synthesis already exists in you. It caused your birth. It causes the solids, liquids and gases to come together as your body. It caused the flower of your mind to blossom, blossom into the five petalled flowers which we call the senses. So, understand the original oneness that still exists in you. That is yourself. You are not the mind, senses, functions and organs. That oneness is the onion which cannot be seen because the effect of oneness can be seen as the layers of the onion. The effects are not the causes.

Now, gradually you try to live in your positive existence. Through meditation, through practice of virtue, benevolence and tolerance, you will come to know of your real existence. Through the principle of inclusion you will know yourself. If you exclude others, if you find out who is fit and who is not fit, you can never begin to exist in your real existence. See how Jesus Christ never separated sinners from saints because his principles are Love and Inclusion but not to separate the believer and the non-believer and make a political approach in the name of God. That is the reason why Christ is always above Christianity. That is the reason why Buddha is always above Buddhism. Let us try to understand what oneness is in them. It is only by a principle of inclusion. If an Indian knows a German how he is different from himself and if a German knows a French how he is different from himself, we can never enter into true living. Identification consciousness should be there.

Now what we have is identity consciousness. We are very timid of losing our identity. We want to keep up our identity separately from others, that means we are innately timid. We have the instinct of fear which we have inherited from our animal births. In the stage of the animal, fear has a value because it exists only as an instinct. It helps the animal to protect itself and its kids. It is not so with us, human beings. We have intellectualized fear and we have magnified the picture. We have interpreted our own fear in thousands and thousands of methods, to such an extent that the magnification on the screen is many thousands of times bigger than ourselves. So, the fear of animals is useful to

animals, but the fear of the human being is not at all useful to the human being. It is binding, killing and eating human being. It is making life a race and not a joy.

The Real Life

Many people are living their lives because they are born. Many people live until they die but they do not live before they die. It is not the length of the span that we can call life, but it is the joy of life that we can call real life. If you feel happy for yourself that you are living, if you wholeheartedly feel that this earth is a heaven, not to boast to others but to accept yourself, that is what we can call real life or positive life. But we gave fear more prominence than to ourselves. We are not confident of our future. Therefore we have discovered the insurance. Still our fears are not gone. Therefore we have discovered what we call pension. Still our fear exists about the future. We have once again discovered what is called gratuity (that is the benefits after our retirement, the benefits of service). Still our fear is not gone. So, we have discovered what we call the provident fund. We received many promises from the governments and we are still not sure of our future. See how fear haunts us and makes us discover so many meaningless promises to ourselves. Are they necessary? How are the animals living? Do they have insurance? Do they have pensions? Do they have the promise of gratuity? Provident fund?

The bird that is existing in the nest is bringing something in its beak to its little ones. Does it have the dirty mind to think of tomorrow? Does that mean tomorrow it cannot

have its own food or food for its little ones? The bird and its little ones are living as much as we are living. In Fact they are living more than what we are living because we live with fear. But they live in the joy of the present. We boast of our intellectualism and we call the birds and the animals ignorant. But the truth is, because they do not have the intelligence to know the future, they are not fearing for tomorrow. We think like that. But how can we thank our intelligence which makes us restless and hopeless? Can we call it intelligence? What is our intelligence in calling it intelligence? Let us question ourselves shamelessly.

Then we will enter into a positive way of living. Nature is there which is a promise to everyone. Fear is there to every living being as the instinct to protect itself and its younger ones. So, to the human being also it should be the same. But the human being has become a great scholar of fear. We cannot think of life without fear. We have to know a life without fear. We should know what love is, what inclusion is and what identification is. The timidity to keep up our identity should go. The lack of self-confidence should go. If I write a good text Book and give the manuscript to a friend of mine, why should I doubt if the fellow may print it in his name? Why should I feel if the fellow may plagiarise my ideas into his Book If he does, is it not a pleasure that the ideas are being propagated in the world? Let us test ourselves. Let us go and stand before the mirror in the room and ask ourselves.

Is the bird in the nest making outlines of its own location on the tree and preparing a blueprint of its own site on the

tree? Is it going to the registrar of land registration and getting that part of the branch registered in its own name and paying much money to the previous bird who has sold the branch to it? How foolish it is for the bird to sell the part of the branch to another bird! Is it not equally foolish for a man to sell land to another man? Let us try to question ourselves, not others. If I question others they begin to question me. So, let everyone of us go into the room, look into the mirror and ask these questions for an answer. The answer is what we call the positive life of man. If at all we can endure the answer, if at all we can face our mirror while getting this answer, we will enter into positive living. We too can live as fearlessly as the bird and the beasts in addition to all the knowledge, philosophy and science we have. This is one aspect which we have to understand before we understand the sentence, 'Man, know thyself'.

The Critical point of Evolution

The second aspect is we should know the critical point of evolution from the time we entered into the human kingdom. We are endowed with a certain amount of intelligence and the power to create our own future which is not given to any animal, plant, bird or beast. The needs of the plants and animals are protected by Nature. The animal and the plant are not permitted to eat when it is not hungry. You can not ask your dog to eat supper a second time because it is the occasion of your daughter's marriage. If the dog is full, if it doesn't require any food, it never eats, unless it is trained by us for some time. I can eat for a second time in your house because it is the occasion of your daughter's

marriage. Like that everything, not only eating. Eating, drinking, sleeping, working and sex, all these things are given to oneself.

Whether to behave or misbehave lies in our hands, not in the hands of Nature. We should carefully understand this critical point in evolution. The future steps of evolution know no fall, no penalty, no misbehaviour. The plant and animal never misbehave. But the moment we come to the human kingdom, we have in our hand the power to behave or to misbehave. So, we can misbehave. Understand that you can also behave properly. Don't insult yourself by misbehaving. Understand what a great opportunity this human birth is. Don't wrongly understand that it is a privilege. *Fools believe that it is a great privilege to be born as a human being. But wise men teach that it is a great opportunity and not a privilege to be born as a human being.* Understand the difference. Know how lucky you are to be born as a human being. Know how you have the capacity to understand everything and how you can create your own future. Know how you can behave well, because you are given the capacity to know what is behaviour and what is misbehaviour.

So, this is the second point which we have to take note of carefully. With this capacity we have created money and now we have to purchase with money all the things which are free to the animals and the plants. So, let us not feel insulted for our creation of money, but let us make better use of it. When we purchase something, let us know that we help the person who produces the commodity. Let us know the real beauty of economics we have produced.

Understand that we can produce peace and that we can produce war. If at all the animal kills, it kills only on the individual level. But if the human being kills, he kills on a mass-scale. Any animal which is beautiful in Nature is hunted and killed by the human animal. We know how to hunt with a gun.

If we try to understand the venomous serpents and the scorpions, they harm us only when we go in their way. The scorpion gives its sting only when we step upon the scorpion. It is self-defence. But the opposite is the case with human being. If we suspect the existence of a scorpion or a serpent, we all gather there and do research, find the fellow and then kill it.

Now ask yourself, who is more venomous and who is more cruel? Is it the scorpion or the human being? We should not be ashamed of questioning ourselves. So, try to understand how man can destroy and how man can produce genocide on a mass scale in the name of war. See, at a stroke how many thousands can be killed in the name of war. Can any animal do it to its own kind? To its own species it can never do it. But man can do it to his own species. These things are to be considered before we can solve the enigma of our nature.

Finally there is one more thing which is more dangerous. That is what is called psychic negativism. Do you know what psychic negativism is? We create our own danger by fearing something and thinking of that more than any other thing. That is our psychic negativism. When we are unhealthy, we try to think of our disease and the result is we grow more

sick. Instead of thinking of our health, we begin to discuss only our disease with a friend, then we grow more sick. The friend also grows sick as long as he is in our presence. See how negative psychism works.

Call a man who is working in the market and who is earning thousands and thousands of profit in the business. Please ask him, "Do you believe in God?" He says, 'of course'. Then you find he has not much confidence in what he says. But examine the lines in his hands for two minutes, look into his eyes, tell him he is going to die within three years. What happens? He begins to think of only life within three years. Only once you have told him this sentence. Only two minutes you looked into his hand, but previously many thousands of times he has attended the Sunday classes in the church. Thousands of times he received a promise that there is God and that God saves him. But his belief is only a formality. But when you spend three minutes with him, his belief in his death after three years is not a formality. Because it takes a deeper and deeper root in his heart. All the transactions of his business will take a different direction, because he has to complete and roundup everything within three years. This is the wonderful psychic negativism in human animal. It eats in the heart like the worm in the bud. Why does it eat so?

Let us consider a case like this. We are in great debt and we know that our difficulties cannot be solved. This is because we are going to the horse races, taking loans from others, thinking that we gain in the race and repay it. We ourselves know that our problems cannot be solved, but we

go to the astrologer and ask him how tomorrow will be and how will next year be? If he says, you have a health crash next year, we believe it. We begin to grow sick. But if he says, "You are going to get a jackpot at the horse races next year", we wish to believe it, but we cannot believe it. But when he predicts the health-crash after three years, we don't at all wish to believe it but we can't but believe it. See how psychic negativism works in us. It is a great whirlpool in a river. It directly leads us into the centre of the whirlpool. This third point is more dangerous than the other two.

We know good and evil but we cannot place confidence in good unless we behave in a good way only. We have no full confidence that we can live. If you advise me that I should speak the truth, if the Scriptures advise us that we have to speak the truth and if they promise us that there is no fear anywhere in this world, do we have confidence? It is direct proof that we do not have confidence. But why do we have so much confidence in evil? We know everything but we are being purchased by the devil every day. We know that there is God. We know that there is no necessity for us to be purchased by the devil. But the devil promises everything to us. You might have read the 'Book of Ruth' in the Old Testament. Satan tempts everyone. "I will give you everything". He says. "I will give you every comfort, the only thing is, you get yourself sold to me". Then the devotee of God says : "I believe in God not in the devil". But Satan says : "See how the believers in God are suffering in this world". We look through the window and find it is correct. So, we know good and evil but we cannot believe

good as much as we believe evil. Because we do not know how to honour good because we fear evil.

We have learnt to live through sorrow. Let us notice this. We know what is happiness and what is sorrow. But when there is happiness conferred upon us, we are not ready to receive it. But we are ready to think of some sorrow tomorrow, when happiness is conferred today. In the happiest moments of life many people think, 'Who knows what evil comes tomorrow'. That is the most ugly seed in human nature which should be removed. When the animal is given tasty food, it can live in the present by tasting the food whole heartedly. When the child is given sweet food, the child can taste it and eat it and say, "Hey dad, it is very good". The same food the father and the mother taste, it does not taste so sweet to the father and mother because while the tongue is tasting the tasty food, the mind is thinking of retaliating against an enemy. So, when the mind is thinking of an enemy, how can the tongue taste the food properly? When I am nervous about some friend, how can my food be tasteful to me? See how child-like nature has gone from us.

So, we should take care of these things. In the present, mankind is using this negative psychism in a most dangerous way. See, how every intellectual is thinking of a third world war and like a big fool driving the thoughts towards war. In this respect even the greatest intellectuals are proving as fools because instead of thinking of peace and how to achieve peace they are idiotic enough to think of war and how to avoid war. See how the cheap literature is being produced

about the thoughts of war. See how the little minds are being infected by the dirty Books about war. See how the number of minds is multiplied by literature of war. See how idiotic we are in multiplying the crime nature in us. Is it good to do that?

When we are born as human beings, endowed with intelligence, what is the good of our being idiotic in thinking about war, its danger and producing more and more minds who are thinking like that? Is it not increasing the volume of war thought among human beings? In whichever field it may be, are we privileged in thinking of peace or of war? Nature expects us to drive our thoughts towards peace because our actions are preceded by our thoughts. If we are to do a good thing we have to think that we have to do it. So, if we want to do a good thing, we should think of a good work which we have to do and we should not at all think of avoiding a bad thought. Trying to avoid a bad thought is nothing but meditating a bad thought. If I want to avoid a bad thought, I should think of the bad thought. See how we use the negative psychic nature? To understand this I will narrate a little incident.

A Wonderful Story

Suddenly a spiritual Guru came from India to Munich and his agents announced that he will give an initiation of a *Mantra*. If you chant that *Mantra* for two hours you will see God on the physical plane. You can touch him, talk to him, sit and dine with him and go to the restaurant with him. Like that it was proposed. The Fee is only 10 DM which is not much.

So, there is a big sensation in the whole city. If God can be purchased with 10 DM on the physical plane, all of us will surely be ready for it. He has announced that if this fails, he will repay their DM to them. Now, many thousands came to him. All of them paid their fees and the Guru took his fees carefully. He gave the *Mantra* through a microphone because it takes a long time to give individual initiation.

He has given a mass scale initiation. He said, 'tomorrow morning early you get up, take a head bath, have washed clothes, sit down, close your eyes and chant this *Mantra* for two hours. There is God before you on the physical plane. There is only one limitation to this. When you get up in the morning, immediately when you wake up from sleep, the first thing you should remember is, anything in this world except a monkey. If you think of a monkey as the first thing after you wake up in the morning, this initiation goes to waste. But it does not go to waste permanently, but the next day you can get it done.

So, all the people were very much pleased and they went home and they kept everything ready for their wash, bath, meditation and they were very careful not to remember the monkey the next morning. They slept. In the morning they remembered that they should not remember the monkey. Then they thought, 'what a fool I am!', everyone of them thought. But each one thought that he failed and his colleagues succeeded. All of them went to the Guru once again. They said, 'We are sinners. We have committed a great sin. We recollected the monkey in the morning'. He said, 'No danger, no problem, don't worry. Tomorrow you try'.

The next day they got up and they remembered that they should not at all recollect the monkey. So, day after day they were trying and the Guru said, "I will stay here itself in Munich until you see God physically. You make some arrangements for me, purchase a house for me and give daily food. I will be here until the *Mantra* is fruitful.

So, the citizens of Munich are so good that they have purchased a house for him and they have arranged everything for him. Even till today, the disciples are trying to see God physically. It is the case with the mind and it should come out of this negative psychism.

With this negative psychism the international rulers are producing their thoughts of war. Because they want to see that there is no war. See the dangerous and criminal nature that is underlying. The journalists make a big sensation about the war because they live upon your psychological weaknesses of making you crazy and make you purchase the newspapers more and more. The people who write cheap literature, nasty and dirty Books about war multiply the minds of those who think about war.

This is the one aspect from which we have to save ourselves. If we save ourselves from our negative psychism, we need not try to save ourselves from world war. Because there will be only positivism and no war at all. This is the last and the most dangerous thing from which we have to escape. Not by trying to escape from it, but by trying to do something good.

Positivism and Love

Think of the positive, think of what you have to do, think of how you can include people of other countries and nations. Think of how you can be one with others. It is what is called Love in its purest sense. The love which makes you not to exclude anyone from anything, the love which makes you forgive everyone. That is what is wanted. By practising positivism and love, it becomes a habit. Just as negativism has become a habit with many of us, love becomes a habit with us. Positivism becomes a habit with us. We already know the power of habit. We know how powerful a habit is. Therefore, when it becomes a habit for us to be positive and it becomes a habit with us to have love-nature, then there is no place for negativism. There is only one nature in us and the second nature disappears. When there are no two natures in us, there is no enigma in us. This is how we have to solve the riddle, by thinking of what we have to do and not at all by thinking of the riddle and its solution.

Question : Where is the jump from the animal kingdom to the human kingdom? Where does the animal kingdom stop and where does the human kingdom start?

Answer : Physically speaking it is from the time of the physical human body that the human kingdom begins. But scientifically speaking, it is a little bit later. Because, from the moment we begin to exist to ourselves and from the moment we know our existence and from the moment we begin to understand the good and the evil the human kingdom starts.

Question : Yes, but from which point in time? The whole process of becoming can be divided into 24 hours. Man is presently a few minutes before midnight. That's a few millions of years ago. From when then, is man? Do you believe in Darwinism?

Answer : No, I do not believe in Darwinism. According to what I know, it is a simultaneous birth of all the biological kingdom on this earth that occurred and it is not at all true that man is the result of the evolution of all the species on this earth.

From the mineral kingdom to the perfected man of the human kingdom, all the stages exist as the various railway stations or as the various airports. Evolution in its spiritual sense means, a batch taking a journey and going to the next station. But at the same time, simultaneously, the batch of passengers who took the previous train are already in the next station and the batch who take the next train to us will be in our station tomorrow.

All these stages of evolution simultaneously exist. But it is a matter of seniority and recruitment that causes evolution. Even among the human beings we live on this earth, we have beings of various degrees of human evolution. It is like a bunch of flowers upon which there are green buds, white buds, a little blossom of flowers and fully blossomed flowers. This difference in temperament and behaviour is because of the difference in our seniority in human evolution. That is my concept of evolution on this earth.

Question : *In nuclear warfare is it the physical atom that is disturbed or the etheric atom? What can we do to prevent such a war?*

Answer : The atom that is disturbed in nuclear warfare is only the atom of physical matter. So, it is the physical atom and not the etheric atom. So, if at all there should be destruction it should be a destruction of the physical matter and not at all the destruction of the next plane of matter.

Suppose two people are sleeping in a room, one person dreams that he shot a pistol and there was a big sound. Does the second person get disturbed in sleep? Just as the pistol shot and the sound produced in one person has no effect at all upon the person who is sleeping on his side. Similarly the destruction or construction that is produced on the physical plane has no significance at all on the next higher plane. An action on a higher plane influences the lower plane but an action on the lower plane can never influence the higher plane.

What happens if such a war occurs is that we will be penalised for our faults and we learn the lessons and we take our next births, just as we have done in these two centuries. If we grow wise, the result of enjoyment will be ours. If we behave in the same way just as we are now behaving in this century in spite of our previous experiences, once again the same experiment will be conducted by us and the same results occur. This is not the first time humanity is committing such a crime. We belonged to a criminal humanity thousands and thousands of years ago. They lived

in the land of Atlantis and we have not learnt our lessons properly. So, we have created our own crises before us with ourselves. But if we learn our lessons properly in time, we will think only of a positive duty and try to fill the space around us and the minds of other people with a good thought as to what we can do for the world.

Question : I have a question following what has been said previously. In the case of a nuclear war the physical earth would be destroyed in such a way that rebirths would become more.

Answer : Theoretically speaking it is true but truth is neither theoretical nor logical but it is always factual. The truth is, part can never destroy the whole and the human atomic explosion can never make the earth explode because what man knows about the earth and Nature is only to the fourth decimal place. That is, there are many thousands and thousands of laws in Nature which we do not know at all and what the foremost scientist knows is only a negligible part. To us, human beings, it may be a very big incident. But to the forces and intelligences of this earth, a mass-scale death of the human beings on this earth is not an incident at all.

Suppose, a thousand dogs gather into a conference from all countries and make an international conference of dogs and discover that dogs are the uppermost evolution on this earth. In what way are they wrong? In what way are we right in thinking that the human being is the highest of the evolution? Excuse me, it may be a little bit rough if I say so.

But if at all there is an answer you can give me, I will be your first disciple. But the fact is, man is no incident at all on this earth and it is not only the human kingdom that is counted on this earth.

He is one among thousands and thousands of living beings on this earth. Nature is concerned not only with the human fellow, but with everyone. So, it has its own methods. The explosion of earth by human beings is not possible at all when we consider the properties of matter and the properties of the planetary and solar systems. So, previously also, from my childhood till today, not less than a thousand scientists and astrologers predicted that there was a big world crisis. Every time they predicted, every time it was a miscarriage, let it be a scientist or an astrologer. We should not exceed our limits in making statements. So, the same thing will happen tomorrow also. Nature knows how to protect its own kids, even at the cost of the life of the criminal, the human being. If the human being ceases to be a criminal, Nature crowns him as the head of the evolution of this earth. So, let us remember the powers of Nature which are more powerful than the powers of the human brain. This is because the human brain is made up of the matter of this earth. But earth is never made up by the human brain.

Question : *Can the Deva kingdom discern between good and evil or does it only live through pure love?*

Answer : In the Deva kingdom there is no good and evil because the Deva kingdom has no motives. Motives are there only in the human kingdom. It is neither in the lower nor

in the higher kingdom. Even the animals and plants have no motives. Therefore, there is no good and evil to animals and plants also. Similarly, in the Deva kingdom there is neither good nor evil. But there are only the properties of matter that are to be conducted carefully and intelligently by the Devas. It is only discharging their duties that the Deva Kingdom does. But they have no other interests. Therefore, there is no place at all for a good or an evil.

Thank you all.

Health, Hope and Positive thinking

I am expected to speak today about "*Health, Hope and Positive thinking*". It is a positive subject which I like most. It is an opportunity to understand health in its positive way because during these few decades health is often understood in its negative way because of the overproduction and over use of medicines.

It is very unfortunate in the modern age that whenever the word health is mentioned, often people remember medicines, treatment and doctors. Once again we have to heal ourselves that is in our attitude and the understanding of health in a positive way. We should not be surprised to note that health has nothing to do with medicine and health has nothing to do with a doctor. It is, the only disease that has everything to do with medicine and doctors and not health. Health is your natural condition, not exactly physical. Many times it is often understood in the physical sense also. But health belongs to the attitude of mind and to the activity of our life and the result is understood by physical health.

So, what we call health on the physical plane is only a result of health and not health. In the case of diseases also, what we normally understand as diseases on the physical body are not at all diseases, but they are the results of diseases.

Health exists in our behaviour and illness starts in our misbehaviour and the results of health and disease are observed on the physical plane. Any attempt to cure disease on the physical plane or establish health in the physical body will never be successful until we understand that we are to change not the cells of the body because every minute and every second the cells are being produced from us.

When a goldsmith keeps gold pure, then the jewels he produces will be pure. If he makes an alloy with gold, then the jewels will be alloy. Understand that you are the goldsmith and your body is a very valuable jewel with all the parts as the little jewels in you. If you observe your eyes in the mirror when you are healthy, you will know what beautiful jewels you are having. If your friends are pleased with your speech, then you will understand what a beautiful jewel of your tongue is given to you. If you begin to think of the good nature of people around you and try to become better and better by imitating it, you will understand what a wonderful jewel of mind is given to you by Nature and after some time you will wonder what health is!

You will begin to experience what real appetite is and what the taste of food is. It is the body that needs food

and not yourself. Even then you can make the food very tasty to the tongue, so that it may be tested by its taste and decency and then you can make a selective gift to the physical body also. The food you produce for the body, you supply to the body and the water you supply to the body, they are expected to be pure, valuable and good. To test the purity of your food and drink, Nature has given a valuable jewel which is called the tongue. You are expected to make better use of your tongue, so that injustice may not be done to the physical body because there is no more faithful animal than your physical body which is serving you.

You know how the horses are faithful to their masters, how dogs and cats are faithful to their masters. But there is a more faithful animal which is with you, that is your physical body. It is carrying you and it is supplying all the jewels produced for you, to look, to hear, to smell and to taste and to know the sensations and also to take food inside, to digest it and keep everything clean and it expects us to keep everything clean also. So, everything depends upon how we make things and that is what is exactly called health. The result is understood on the physical body and the mental attitude, how we smile with others, how we speak with others, how we greet when we meet others, how we think about others in their absence and how we have impressions about others. All these things put together will make us understand the quality of the machine we have with us.

When the quality of the activity is happy and good, then it proves that we are healthy. If the quality has something troublesome to ourselves, it indicates that something is

wrong with the instrument. If I begin to think something bad about a person, if I feel jealous of a person, if I am restless about him, if I cannot sleep properly because I am thinking about him, immediately it indicates that something is wrong with my machine and I have to rectify. Rectification of health is not at all by ourselves. It is by rectifying our behaviour, our procedure with others, our attitude with the people in the society and our behaviour with our food, drink, sleep, work, rest and our behaviour with sex.

All these things put together will form the data of health. For this reason, I once again point out that health has nothing very much to do with medicines. Sometimes when everything goes wrong with us, then sometimes medicine is necessary to rectify that. But when we feel like taking some medicine daily and when we feel like consulting the doctor very often, that means something is not in order with our mind. Something is defective with ourselves which cannot be rectified either by the doctor or medicine and that something should be supplied by ourselves. That something is called health. So, let us have a proper understanding of health as an attitude of life.

When health is disturbed, it begins to fail gradually but not suddenly. Similarly, when health begins to improve, it improves gradually and not suddenly. It is our attitude which can be scientifically called health. The attitude should be habituated in the right way. We should distinguish between knowledge and habit. We should understand that knowledge can never help us unless we make a habit of our knowledge. We may be knowing many good things. We may get the

scriptures by heart. We may make the, '*Sermons on the Mount*' loudly every day. But unless we try to practise a part of it or try to understand how to live a life like that; when we read, '*Love thy neighbour as thyself*'; unless we try to know how to love our neighbour as ourselves, we cannot have the benefit of the good things that are with us.

When we recollect the many good Spiritual Personality Developments we have read till now and the great research in the many subjects we have done till now, we can make a list of some thousands of good things that we know. But if we question, "Are we better after reading a good Spiritual Personality Development? Are we better after knowing some good things?" The answer can be yes only when we make a habit out of any good thing we have learned. But if we know and clearly understand good things without making a habit, all the good things will exist in one section of our intelligence. It is like the many valuable Spiritual Personality Developments in the good library having good facilities to read, good light and good table and good chair, everything comfortable, but there is no one to read the Spiritual Personality Developments. It is like a library without a person.

The Power of Habit

Knowledge can never help us. It is only our habit that can help us or ruin us.

We should understand that the great strength is there in habit. We should understand how it can block us though we know what is good and what is bad. Sometimes, I may be having bad habits which I know and my friends may tell

me that your health will be spoiled, but still I cannot understand it because it is not the incapacity to understand, but it is unwillingness to understand. Incapacity can be cured. Unwillingness cannot be cured. So, it is the outlook that makes everything. If the outlook were to be healthy, the 'in look' should at first become healthy.

'In look' means looking in. To speak to ourselves, not to make others appreciate us, not to please others, not to wonder if others think well of us, but to know if we are faithful to our vehicle or not. We have a beautiful vehicle which cannot be replaced if any part of this body goes wrong. We have plenty of doctors who can remove a part from this body. But on this earth planet till now we have no doctor who supplements a part which is removed. So, this machine is imported from a foreign land and the spare parts are not available in our own land and till now the address of the foreign land is not properly known by anyone. Only one thing we can know about this machine, that is whenever we misbehave with it, we have to pay a penalty and our knowledge is no exception.

We are not honoured by our knowledge when we begin to misbehave with this. Another point we know about this machine is, when a part of the machine goes wrong, we have to live with it a faulty life. We can never replace a part. A third point we know is, if this machine is condemned beyond repair, the indweller of this machine is such a decent fellow and such an artist that he will never think for a moment to kick this machine off and come out even though we want

to live in this machine for a long time. We will easily understand that there is another fellow different from ourselves, who is living in this machine.

We may have a great desire to live for some more years. But the Greater One who is living in this machine is making the heartbeat, making the blood circulate, making the respiration possible even though we do not know physiology and he is the one who is careful that oxygen is taken in and not carbon dioxide in spite of our ignorance of chemistry. So, there is a person who knows every science who is living in us. He has nothing to do with our knowledge or ignorance. He is doing everything for us. He is conducting our respiration and he is conducting our circulation. While we are sleeping, the circulation is continuing, the heart beat and the respiration are normally continued. Even when we are awake, we are not at all careful about our respiration and heartbeat because we are not capable of doing it, even though we study physiology and anatomy thoroughly.

Now, commonsense makes us understand the existence of such a wonderful fellow in us. After a certain amount of maturity of mind, we come to understand that, it is not for us this machine is made, but it is for the more decent fellow who is inside, this machine is made. Every day if we try to observe how we behave with this body, how we behave with our food and drink, with our sleep and sex, with our work and rest and how we behave with others, we can very easily find many items of misbehaviour at the end of the day. It is not difficult for us to understand that we are not very great. Not even great, not even ordinarily good.

We are a mixture of good and bad. But there is the existence of the other person who is making us live. He has no exception for anything. Whenever we misbehave, he is helpless and he has to show the result upon our body and mind. Then we come to understand, that this body is intended for the other person to live, who is greater than ourselves, who is nobler than ourselves, who is kind in his behaviour, who is working night and day even while we are sleeping, who is conducting the respiration and the circulation and the digestion and who knows all the sciences and arts of this world and who has nothing to do with our ignorance of the many subjects and at the same time who is very tolerant of all the misbehaviour we show daily towards him.

You can call him by any name you like, you can use your own name for him or you can use some other name according to your own deity. But you cannot deny the fact that you are not the main person who is living in this body. There is a manager and a proprietor who is the owner of this machine. You are only the secretary who is working. This is our exact position when we understand this machine and its mechanism. Now in the light of this fact which can never be denied by anyone, let us understand the term '*Health*'. This point has nothing to do with Atheism or Theism. Even the materialist and atheist have to accept a nobler fellow who exists in this body, though he has an allergy for the name of God.

We are office keepers of the Body

When we understand that this body is for him and that this machine is not owned by us, but we are only the office

keepers of this constitution, then we understand what health is in its real sense. When the office is kept clean and the chairs and tables are in a normal position, when the manager comes into the office, if he finds that everything is in its own place and the correspondence and the files are in perfect order, then he calls it health. But if the chairs and tables are dirty or the walls are spoiled, then if we call it a disease of the wall, if the table is dirty, if we call it the disease of the table, if the chair is broken, if we call it the disease of the chair, it is a wrong understanding.

If we make the wall clean once again, if we make the table clean once again and if we repair the chair and replace a new chair, then what happens? If the same people are working in the office, once again tomorrow the wall is spoiled worse than yesterday, the table is made dirty worse than yesterday and the chair is broken worse than yesterday. So, can you call it making health?

Similarly, when there is some trouble in the physical body, if we try to set it right, if there is calcium deficiency in the body, the legs of a child are very weak, when we feed him with some medicinal calcium, when the boy shows some progress, we can never call it making him healthy because we are tackling with the house and the furniture. We are trying to make any equipment better once again without understanding that the cause is remaining with the staff who are working in the house.

This is how we have to understand health. You have to give good training to the office staff, so that they may not keep the table dirty once again. They may not spoil the wall

once again or they may not break the chair once again. Then only the house can be kept clean. So, the more we begin to take medicines for our body daily, the worse will be the health for us and after a prolonged period of time, the body goes into incurable condition as a result of over drugging.

Health is an Attitude

So, health should be practised as an attitude towards everything; for example as an attitude towards food and drink. Taste is given to the tongue to taste food and appetite indicates the need of fuel to the engine. It never indicates the want of food to you. It indicates the want of food to the body. When we remember this, it is called health. When we do not remember this and we deceive ourselves that the food is for ourselves, then that is the beginning of ill health.

Don't Eat for Taste

Nature has given us a facility to supply food to the body. That is what we call the taste of food. We should use taste to eat food and we should not eat food for taste. There are two ways of understanding taste. There are people who eat for their taste. There are people who use their taste for eating. It makes all the difference. If we eat for taste, tomorrow we have to eat medicine also because the stomach penalizes us, just like the policeman gives us a notice that we have wrongly parked our car in the street and we have to pay the fine. Similarly, a policeman from the stomach will give us a notice that we have committed an offense, that is, we ate for taste. Then we will do the second offense, that is, we take some medicine to reduce the pain in the stomach. After committing the second offense, we become

an offender for a second time because the body never welcomes any medicine. The body welcomes only nutritious substances and not medicines and even the nutritious substances, body welcomes only when it is needed. Need is indicated by appetite. So, this is the method we have to follow to understand the language of this machine. Our attitude towards food and drink includes one point of our health.

The need of rest is Sleep

The Second example is our sleep. The need of rest to the physical body is indicated by Nature by feeling sleepy. That means the body is to be given rest. But when we keep the body working throughout the night for some work which we call more valuable than our health, then we are wrong. However important the work may be, it is for us to decide the timings of work and sleep and we have to finish our work during the working hours. Is he allowed to sleep day and night? Not at all.

You can understand what is natural and what is unnatural. If a person does not feel like getting up from the bed in the morning, still wants to sleep much into the day, immediately he should understand something is already wrong with his health and the previous faults he has committed is making him understand sleep wrongly. Then he should find out what is wrong with his habits and make a natural rectification until sleep is restricted to normal times. Like that we have to understand the natural and unnatural limits of every process. Sometimes we may be greatly interested in keeping awake all through the night. For example, while playing cards and

the bridge game, we may think and we may believe that it is most valuable. But when we understand Nature's language, we should immediately know how foolish we are.

There may be a mistake in our understanding but there can never be a mistake in Nature's ways of working. Errors are common to the human mind, but not to Nature. The Nature that is working for us always knows better and we have to develop the mind to know the intentions of Nature. So, this attitude towards food and sleep and rest and work should be practised and life should be a practice of this attitude.

Law of Life

Now we will take another aspect about it. We have to know the '*Law of Life*'. How life makes the body active during the first half of our span and how gradually during the second half, life begins to make a withdrawal from our body. When life is making progress into the physical body, we find that we are growing in size, growing in mental power and every dimension is taking a growth. After a certain age, we will understand that our growth has stopped and we cannot grow taller than what we are.

Similarly, we cannot grow more intelligent after a certain age. The same intelligence is used with more experience as we grow old and the physical body shows less and less activity towards food and drink. That means its reaction towards food and water begins to withdraw. Similarly, when we are in the habit of using medicines often, we find during the growing age, the body is readily reacting to medicines to temporarily restore any affected part of the body.

When we cross that period of age, when we enter into the second phase of life, we will clearly understand that the same medicines are not working with the same efficiency as before and gradually the efficiency of the constitution to react properly to medicines is being decreased. The need for food to the body is also decreasing. If we do not understand this properly, if we maintain the same quality and quantity of food as we were eating in our young life, every organ begins to fail in its function. If we eat according to our previous habit, then the elimination becomes less and less.

The kidneys and the stomach function less and less. The liver and the other vehicles begin to function less and less because that much food is not required by the body, but we are forcing it into the constitution. The result is that previously we have grown tall, but in the second age we begin to grow horizontally and to control this obesity we begin to starve or we eliminate oil, fat, salt and sugar. Some idiot advises these things to us and we begin to practise these things and we don't know what mistake we have committed. The mistake is that we did not understand that the body requires less and less of food and drink as age advances.

Attitude towards Health

When we have a good attitude towards life, we will understand these things very happily. But if the attitude is not healthy, there will be many troubles with us in our mind. We will see all the young people in the house are eating well and when we are advised not to eat that much we will feel jealous of the young people. Sometimes we suspect

the good nature of others also and think that they are jealous of us. So, many troubles will result in our mind and our way of thinking, if we do not have an impersonal attitude towards our machine. But when we maintain the real impersonal attitude, we will be very happy to supply the required quantity of food and drink and reduce it according to the age very happily, without feeling any complexes in the mind at all, so that we may allow the young people to live with more understanding than us. This is one part of the attitude towards health.

Select for Yourself

If the work we do does not suit our mentality, then also it gives an attitude of ill health. Sometimes we have many complexes which have nothing to do with our health. We do things because our friends do or sometimes we do things because our rivals do them.

In some places it is very difficult to secure a seat in a medical college for students. In some places it is considered a great privilege to secure a seat for a son in a medical college. Suppose a person is living in my house for rent and his son gets a seat in medical college, then I feel I should secure a seat for my son also in medical college. I do not consider if my son is fit to study Medicine or Engineering but due to a dirty complex, I try to purchase shoes of the dimension of the other student's shoes for my son also. I expect my son will step into the shoes of the other student. Unless my son also joins the medical college as a medical student, I am not satisfied many times because it is a great point of foolish prestige. Then that is the

beginning of ill health in my son. He begins to study in a class which is not suitable for his mind. When he is born to be an architect, if I push him into a medical course, a square peg in a round hole, no fitness. By the end of the medical course, the boy becomes a medical practitioner, qualified and licensed, but he will never be a doctor. He is a thorough failure in his life because he lives with an internal lack of motive.

You should understand what for you were born and you have to choose that particular way of living. You should have a healthy independence in your attitude to select for yourself or your children or your family members. You should be able to advise your friends properly in this manner and this is also an important factor in health.

We see many people living like skeletons, not like human beings because their profession does not suit their psychological setup. They may be earning a big salary. They have all the comforts given by the government, but you find a walking skeleton and not a human being.

Positive Approach

So, this is another aspect which we should remember. To rectify these things, we should have a positive way of approaching things. If we observe ourselves, we have something positive in us and something negative in us. That is the reason why we see good things and bad things in the world.

The capacity to see good things in the world is what is called the positive attitude in us which helps health. The capacity to see the defects in others is the seed of

disease in us. The capacity to rectify is different from the capacity to find a fault. You can rectify yourself or the other person. You can see the defects in yourselves and other persons also with an attitude to rectify and you should lose no time in rectifying after you found out. That is the positive way.

The negative way is, to be interested in finding the faults of others. We find these people are invariably patients of the liver. *Unless the liver is at fault, no person can be over critical about others and very harsh and sharp about others and no one uses a very sharp tongue in criticising others unless he was already a patient of a liver disorder.*

Sometimes the liver disease may not be detected by the doctor because the doctor can detect it only when it is only on the physical liver. But you should be able to detect it long before it comes to the physical liver by the mental attitudes and the differences in the attitude.

I should know for myself that I am more and more inclined to see the defects in others during the last few months or few years. Immediately I should understand that there is something wrong with me. Because I am more and more interested in criticizing others and finding only what is defective in others. This is what is called the negative attitude. If we have a negative attitude with us, it works like some coloured spectacles with us and it is projected upon anything we apply.

Negative Approach

Sometimes we will be negative towards religion.

Sometimes we will be negative to others' religion, calling the people of other religions sinners or non-believers. Sometimes we will have a negative attitude in a political field, trying to criticize the people of other parties. We can apply the negative attitude towards any walk of life.

If we visit a family who are our friends, if they are happier than us, if they are able to lead a more decent life than us and if they are having a better arrangement of things in their house than we have, then what is our reaction to it? By the type of reaction we have, we can immediately understand if we are healthy or unhealthy. If our reaction is positive, we will try to imitate the better in them and we will try to arrange our furniture in our house also in the same way because we have understood the advantages of the better arrangement and we begin to copy from them, what is better in them.

Whenever we see them, we feel happy because we are elevated. Then we can understand we are sufficiently healthy. But if we come back home and feel jealous of the fact that they are having a better arrangement of everything, we begin to question ourselves and then we begin to comment about them with our own fellows in the house. We say the arrangement is very bad. Our house is much better than their house. The food in our house is tastier than the food in their house. They do not know anything about hygiene. Suppose in their house there is a bigger TV than in our house, then I begin to comment, 'it is very dirty, gigantic size. It should be small like our TV'. Like this we begin to react with everything.

By reacting painfully to better things, immediately we should understand that something is wrong with our liver, not the physical liver, but the liver centre in our mind and from that liver centre in the mind, the disease descends into the physical liver after ten or fifteen years. Then only the medical man will be able to tell you that the liver is bad. By that time, it is too late and we have to eat medicines and make the liver worse lifelong. But you should be a better doctor to know that the liver centre in your mind starts becoming diseased ten or fifteen years before the physical liver is affected. It is not the opinion of the doctor that is important with you, but it is your feeling about yourself which is reliable. If you are very weak and you carry out a thorough check-up and the examination of everything in your body and if the doctor certifies that everything is right with you, is it true? Clinically it may be true, but the truth is you are feeling weak and the clinical results are ok. That means the system of clinical results is faulty because you know more about yourself than the clinical fellow. It is a direct experience for you to know.

Suppose you are hungry, I come to you as a doctor, test your stomach and take one or two radiographies and certify that you are not hungry and you do not require any food, is it right? You are the evidence, not the doctor. So, find out that you are more reliable to yourself than any doctor in this world. Excuse me if the argument is a bit inconvenient, but you can't help accepting this as true.

You know if you are strong or weak in heart. You know if you are having fear or sorrow in mind. You know if you

are nervous or strong by nerves and it is not at all the doctor. I don't deny the need of a doctor, but you are always a better guide to yourself than any doctor on this earth. The only thing you have to keep up is, you should practise using your commonsense in a normal way. You will understand immediately when the mind is having an unhealthy spot. Immediately you should make it positive. Question yourself why the mind is feeling restless about others. Why can't I make the mind feel better about others? You see many people when they face strangers, they go into high nervous tension and mental tension. They suffer a lot as long as they are in the presence of strangers.

Though their lips are smiling, the heart and the mind are weeping because they cannot bear the tension of the presence of a stranger. They are timid. They are restless. Immediately as soon as possible they want to go home and go into their own room and then they feel relaxed. You find many people who cannot be relaxed in the presence of others. Question your mind, why aren't you relaxed in others' presence? Are others cruel, are they merciless or are they heartless fellows? They are also human beings like us. What the hell do you mean by feeling restless in the presence of others? Why should the mind feel egoistic about others or why should it feel that we are better than others?

It is only our fear that makes us feel egoistic. Unless we are timid, we are never egoistic. We have no business thinking that we are better than others. Unless we believe that we should be greater than others, we have no business being restless. If we really feel equal to others, there is no

reason why we should be restless. Only if I have an opinion about myself that I am really greater than any one of you, then only I will go into tension and make my nerves suffer. This is how we have to understand immediately and use the mind instead of a thermometer to know if we are healthy or not. Try to keep the mind, make the mind positive daily. One of the important steps is, find out what is already negative in the mind.

One of the very common negative traits in all of us is, we want to know what others think about us. This is one of the biggest causes of ill health in us. This eats our conscience night and day. It will be working for us. We make every attempt to know what others think about us. "What are others' opinions about me? I should appear most perfect in others eyes. I should not appear queer and odd in the face of others."

This is the one peculiar idea which makes us sick many times. If there is a mark of ink on the shirt, there are people who stop going to the office because the shirt is not clean, both in the Occident and the Orient also. If we have no proper arrangement in our shirt, if my button is not ready by the time we go to the office, it is quite common that we stop going to the office and apply for the leave.

That is what we see in some people. When you question why they avoided going to the office, they would reply, "What would others think about us?" The answer is they think that our button is not alright. Beyond that they never think about us. We should have that much confidence in others commonsense. Are others idiots or fools to think too much about us? Is it not criminal to think about others like that?

So, there lies the seed of ill health. Have confidence in the good sense of others. Believe that others also have the intelligence to understand you. This is what is called a positive attitude to be practised in daily life.

Attitude For Good Health

In India marriages are performed in a peculiar way. The would-be couple will be allowed to exchange their ideas with each other before the match is settled by the elders. That is how marriages take place in 80% of Indian families. Before the couple were sent for an interaction they were dressed very perfectly just like sent to an exhibition. One day a student who was to be married was working in the fields. He was carrying legumes home. He carried a big pumpkin on his head and some legumes on his shoulder. His mother came half the way and said, "Stop. You give all these things to me. You go home from the back door, take a wash and dress yourself carefully". Then the boy asked, "Why?" She said there was a party for an interview for marriage and if you appear like this, it will be very bad.

Then the boy asked, "What is wrong if they see me like this?" Then the mother said, "They think that you carry legumes". He said, "I am carrying my own legumes, not others' legumes. Suppose tomorrow after marriage, if my wife sees me carrying legumes, is it that she has to leave me off? So, now let her see like this. If she still likes me and if I like her, then the marriage takes place." So, that should be the attitude for health, a positive attitude.

When two people are talking at the other door, immediately if the mind suspects they are talking about

me, understand that the kidneys or liver or pancreas were in trouble. If two people are laughing at each other or smiling at each other, then immediately I feel that they are laughing about me, understanding I am already unhealthy. The fact is even though they don't laugh at me, it is the idea that kills me but not their laugh.

So, we should practise a positive attitude. Daily observe ourselves in the night, how much we care what others think about us. It should be totally zero. 'What others think' is a wrong attitude. 'What others want from me' should be the right attitude. Make a gradual replacement of the attitude. Whenever the negative idea 'what others think about me' comes to mind, I begin to feel the positive idea, 'what others need from me'. That is the right attitude.

One very good positive attitude I have seen in the Occident is that people smile when they meet. Practice the smile as deeply as possible, so that it is not a smile of the lips, not a smile of the face, not a smile of the mind or intellect but a smile of the heart, your own smile. It is this attitude that is to be copied from the Occident by the Orientals. But I don't deny that, I don't say that people of all countries have this healthy attitude in the Occident. There are some countries where more people are serious. But as far as the French-speaking public are concerned and as far as Belgium, France, Switzerland are concerned, I have travelled many places many times, I find people greet each other with smiles and I find at least half of them smile with their heart.

The other half stopped smiling with their heart. It is because of the evils of the industrial way of living. But I wish the other half would also smile with their heart and laugh with their heart. In this respect, the Orientals have to learn much because they have a serious attitude towards life. On the street when two people meet, generally they don't greet each other with a smile. Smile always gives a good touch, a comfortable touch to the circulation. A real and hearty smile will always be an addition to the health of the person. Observe what we have to copy from others.

Attitude of the Good People

Let us be the first to speak. Let us not wait until the other person begins to speak. Let us first smile and make others smile. Let us speak and make others speak. Such should be the attitude of good health. Another point i.e. positiveness is a bit difficult but practised by great saintly people. Observe how many of your thoughts can be openly expressed to others. The more the number, the more is the health. If it is not possible means, it shows our illhealth. As we grow more and more healthy we begin to know the possibility of it.

You might have known a saintly emperor called Marcus Aurelius. In one of his diaries, he has written like this. "When you are ready to express any thought in your mind and when you have no objection to speaking out any one thought, and when a person asks you what you are thinking now, if you are always ready to express what you are thinking, that is the perfection of your positive attitude." That is what Marcus Aurelius has written in one of his diaries.

We can't say it is impossible, because it became possible with Marcus Aurelius. We can't say that he has bluffed. If we say, it may be due to our own ill health and unhealthy attitude. If we do not accept the virtues of others, it is only due to the lack of positive attitude in us.

Have a Real Confidence

Let us have real confidence about others, their attitude about others. The lack of confidence in the virtue of humanity leads to destruction. Observe carefully, what was the cause of the two wars in the past. It is the disease which we call suspicion.

If suspicion were to be between two people, we call it enmity. If it is between two nations we call it war. The cause of destruction is always the same. The more unhealthy people are there in a nation, the more will be the cause of war with another unhealthy nation.

Let us openly accept these facts to ourselves. Let us try to live in positive terms. Accept the positive nature of others. Try to understand what others want from us. Try to stop thinking about what others think of us. Then we will understand what health is.

The Hope

Now finally about Hope. Many of us do not understand the meaning of the word '*Hope*'. This is because we are accustomed to living in false hopes for a very long time. "I hope to do this", we use this in our conversations. "I hope to see you". But that means a lot, if we know the meaning

of the word. In course of time, the word hope is used as a vacuum. But let us know how it is used by great people. If you say let us meet tomorrow, how do you know that there is a tomorrow? What is your basis to believe that there is a tomorrow for you and for me?

Is the basis logical? Suppose there is an earthquake this night or a global war this night. In that case, how can you promise others that we will meet tomorrow? If we think like this it is not logical to say, hope to meet you, hope to see you tomorrow. But life is not logic. Logic may lead to reality or falsehood according to the way in which we use it. If we sit in a train, the train takes us to another station. To which station the train takes us depends upon our way of choosing the train. Logic is only like a train. Don't believe that logic gives you the proof of truth. Logic is only an instrument which should be used by you. Life is more true than logic. Unless there is a tomorrow, there is no life. If there is life, there is a tomorrow and a living being knows it. Without reading *Spiritual Personality Developments*, he knows it. Without experiencing it, he knows it. It has an innate education within itself. How do you know that you live? Is it necessary for a professor to teach you that you are living? No, it is quite natural, you know it directly.

That is what we call hope in its true sense. Take the example of a newly born child. Give two drops of milk with sugar and see what the child does. How does the child know that it is milk and sugar? Next, you give a little salt on the tongue of the child. See the difference in the expression of the face.

How does the child know that salt is different from sugar? Who told her? Has any professor given any lecture about salt and sugar in a university to her? The fact is, it knows. The child knows. That is what is called knowledge in its true sense. In the background of that true knowledge, we teach other subjects and call it education. We sell and purchase knowledge in universities and colleges. Knowledge is the basis of all this commerce. It was already there by the time the child was born. That is what is called birth. When you know the value of it, when you have a little time to bestow your brain upon it every day, when you are not foolish enough that you are very busy and have no time to think about it, then you will know the meaning of the word 'Hope'.

Hope is the real existence. How do we live in this world? For what purpose are we living? If we really question ourselves we have no ready answer. Is it for our food that we are living? The fact is we are eating because we have to live. It is false to believe that we are living to eat. Why living? You may question. We have no ready answer. But the fact is we want to live. Even those timid fellows who attempt suicide, it is against a great attempt to live that they try to kill themselves. There is a great struggle in them, in their mind to live but they kill their body and believe that they have killed themselves. The nature of life is, it wants to live. Your pious duty is to see that others are living properly.

Make life a pleasure. Make others better. Honour life, wherever it is. You will be able to honour living beings. Honouring living beings without knowing to honour life leads to a false sense of honour. That is why we honour people

according to their social stature and behave like idiots many times. If I know that Mr. Golomb is a very big man and an officer in the city, I will say hello to him first before I say it to the other person. This is what is called idiotic way of honouring living beings. But if you begin and learn to honour life and then honour living beings, it is the greatest honour you do for a living being and your attempt will be a daily positive activity. Just as the artist tries to make his painting better day by day, as long as he lives, he is trying to add different colours to it and make it more and more perfect. Unlike the idiotic artist who finds the end of perfection in a picture which he has painted, a real artist finds perfection every day and tomorrow he finds better perfection.

How to Live Life Beautifully and Happily?

That is the nature of life. That is the nature of health. That is the nature of positivism. That is what is called Hope. Give hope to others without giving false hope. Honour others. Daily add a new shade of perfection to your daily life and habits and to your neighbours in the office or in the house. See that life is made more tasteful day by day, more enjoyable day by day. That is what is called real health.

It should exist with you as an attitude but not a location in your body to show where health is. If you see a rainbow, where is the beauty in the rainbow? Can you locate it? You cannot locate it. If you see a gemstone shining in the sunlight, can you locate the shining? If you take a photograph of the gem stone, you will be thoroughly disappointed. It is only

the anatomy of the gemstone that can be taken as a photo and not at all the biology of the gemstone. The biology exists in you which is appreciating the gemstone, appreciating the Sun who is showering his sunbeams both upon you and the gem stone also.

Understand the Sun as the giver of light. He is the giver of life. He is the giver of health and not the doctor. Know that there is a little bit of Sun in you who is able to locate the Sun outside and the splendour of the Sun upon the gemstone and also on the rainbow.

All these things are beautiful because you are there to see the beauty. To themselves they are not at all beautiful. If you say the ice block is cold, it is not cold to itself. But it is cold to you. Fire is not hot to itself. It is to you, the fire is hot. Similarly, the surroundings are beautiful to you, not to themselves. Trying to beautify your surroundings is called the attitude of health. Trying to make life miserable by finding fault in others is the real attitude which is called ill health. By the first attitude you will be more and more healthy day by day, so that you need not take any medicine any day at all.

By the second attitude you will grow more and more unhealthy in your body and mind. You will begin to live with yourself thinking about your ill health, speaking about your disease with others and trying to take more medicines than food. So, select to be a member of the first attitude. Be ready to help and make things better whether it is social or hygienical or political. That is what is required. You can apply all the known sciences to this attitude. Let it be religion, let it be psychology or let it be yoga or let it be a yogic

way of living which gives a touch of perfection to everything you know.

Yogic Way of Living

Yogic way of living is to be realised and your reaction to the environment should be neutralised. That is, you being conditioned by the environment should be neutralised. Then your real action from you begins to shine.

When the reaction to the environment is neutralised, then the real action begins to flow from you. This is what is called the yoga way of living.

There is nothing for you to feel suspicious about others because you know that no harm can be done to you. When once you have this confidence and hope, everyone stands at his own distance from you according to his own fitness to approach you, just as the planetary globes at a distance from the Sun.

What happens if our earth goes a bit nearer to the Sun? There will be no earth. It will disappear into the heat and light of the Sun. Let it be the earth or planet Venus or Jupiter or Mercury. They stand exactly at a fitting distance from the Sun. So, the solar systems go on working through eternity, only to externalize the glory of the artist who made it. Similarly, everyone stands at his own distance from you according to his or her own fitness to approach you. So, you will be sure that no harm can be done to you by anyone. You have nothing to suspect, nothing to fear, nothing to feel sorrowful. Let that science be understood.

The Science of Man

We can call that '*The Science of Man.*' You do not find it taught in the present-day universities to teach because the universities and the professors have not come to that stage of evolution. They can not frame such a subject and teach you. We can dream of such a university, such a subject and such professors in the middle of the twenty-first century. But it was there in the ancient days when the previous wave of humanity was far more evolved than our present humanity. We have to accept it and bend our heads down because ours is a very much defeated century. In this century we human beings have accepted shameless defeat in the hand of two things. One is defeat before money and the second is defeat in the hands of sex. We have to look into the mirror and accept that we are a defeated human race on the face of the earth.

When the students of next century read anthropology and history, they will read about the twentieth-century human being in the darkest pages of human history and read, "*Here is a race which accepted defeat in the hands of money and sex and here is a race which has accepted mass scale genocide in the name of war*". That is our actual position. Let us try to understand, let us try to live more healthily and let us try to make ourselves fit to be more healthy parents of more healthy children. Let us do our service and help the children and grandchildren, try to find a place to stand by their side.

When we begin to live a yoga way of life, when we understand the functions of the mind and senses as only

our reaction towards the environment and when we are capable of absorbing the reaction into our real existence, then our positive action for mankind will shine from us into others.

Let us hope to do so. Let us find our bodies and minds healthier and let us taste what is a positive way of existence. Thank you all once again for the opportunity you have given me to have your presence.

Question : How can we maintain an attitude of health?

Answer : The attitude of health which I described is to be applied to the body, mind and every aspect of our life. When the body is sick, the body is to be attended to; when the mind is sick, the mind should be attended to. But health can be established only from the spirit to the mind and body. Health can never be established by patchwork. Neither medicines nor psychological advice can give us health.

Medicines can address the body's immediate needs of sickness. Advice of a psychologist can give us temporary psychological comfort, that too when a psychologist is not a psychological patient. He should not be having any tension. But these two things can never establish health. Health is an attitude which should come and descend from your spirit to your mind and body; not that medicines and diet are not necessary. But it is only to point out that medicines and diet will do the temporary rectification.

But establishing health is not at all possible by patchwork methods until health is made an attitude of life. Of course, I did not want to go into the technicalities of homoeopathy

because it will be a bit taxing to the common public. That's why I didn't speak about it. Now I will speak my opinion about it also.

If at all there is any method of medicine which can establish health in its real sense, it is only homeopathy. If at all there is any system which protects our healthy state without going into disease, it is only Ayurveda. Homeopathy can give a real cure and establish real health. We are not entitled at all to use homeopathic medicine unnecessarily. It cures completely and it re-establishes health totally and that is the only system that is existing in the world till now. But unless we have the attitude of healthiness, we can make the help of the homeopath also a waste by making ourselves unhealthy once again after he gives us a total cure.

So, the final master key of health lies only in our attitude towards health and not even in homeopathy. The person himself is the master key of himself. Unless he applies himself to homeopathy in following the doctor, he cannot have the real benefit of homeopathy also. In that sense, health is only an attitude towards every valuable thing and towards the value of homeopathy also. That is what I actually mean.

According to homeopathy, there is the real tracing of the causes of disease. People can excuse me if I say that there is no other known system in the world till now which gives us the real causes of disease except homeopathy. Of course, it may appear strange to you, but if you make a sudden attack upon me I can prove it. That's why I make an affirmation. According to the right understanding of a

disease, there are no mental diseases or physical diseases. But diseases are always mental in their origin.

Though sometimes the results are physical, if we call mental diseases, it is only due to the mental dimension of diseases more developed. The cause of disease for the so-called mental diseases and so-called physical diseases is always the same. That is what Hahnemann has pointed out and that is what the whole world retaliated and reacted against him with great rage and vehemence.

Question : What is the part played by sex in our mental and physical ill-health?

Answer : The impurity of our behaviour with sex. It is such a pious thing that our body owes its existence to the sex act. The purity we attribute towards it results in the purity or the health of our body and mind. The indulgence attitude that we apply to it and the misbehaviour of our fathers or fore-fathers or grandfathers creates an impurity in the germ itself. That germinates a sick mind and a sick body through generations. That is what Hahnemann has explained to us and that is what I believe sincerely and till today I found no reason to change that idea. According to me, that is the cause of real disease, mental or physical. Every disease is mental in its origin and there are no diseases separately which can be scientifically called mental diseases.

Thank you all.

Inertia, Poise and Dynamism

(*THE THREE QUALITIES*)

I thank all the brothers and sisters gathered here. Today's topic for the discourse is *'The three qualities'*. It is a profound subject. As the heading of the discourse indicates, it has application in every walk of life. There is nothing that is above the influence of the three qualities. The knowledge of that branch of science was common to all nations in the ancient days, but gradually it has gone into oblivion. The purview of human comprehension changes from age to age and the popularity or otherwise of any subject changes accordingly.

Generally, we believe that mankind is growing wiser and wiser, but the fact is mankind grows wiser in some aspects in some centuries while it forgets certain values which it had in the past. The importance changes according to the nature and the purview of the humanity of the century. Every century has its own collective mind of humanity, which differs from the individual mind and intelligence. However intelligent an individual may be, he is bound to be a part of the century intelligence. It has its own, a localised application in the intelligence of the decade. It

may be a philosopher, a politician, an educationalist, a man of economics, planning or ecology, whatever it may be, he represents only the mind of his century and cannot go beyond. This is true in every century. According to this, we have a formula that is going on.

The day and night of humanity alternate. For some thousands of years there will be a day of a particular humanity. Gradually humanity gets awakening into various subjects. It begins to work out many dimensions that were not there previously with humanity and make a better and better application of the dimensions worked out. That particular humanity enjoys its own zenith of understanding. That is, it will have its own centuries of dazzling intelligence and astounding applications of knowledge and again gradually it begins to decline. The wide range of understanding becomes narrower and narrower. However sharp the individuals may be, the purview of understanding becomes less and less. And as it reaches the centuries of decline, it will have an increase in intelligence and a decrease in what is called 'understanding'.

It begins to believe more in greatness than in goodness of behaviour; it begins to believe more in achievement than in accomplishment.

Such a change occurs in that wave of humanity, which is bound to make great advancements in technology and science. As a result, you find competition as the keynote of that humanity and adjustment neglected. The result is war-mindedness, fighting international wars and self-

destruction of that wave of humanity. Inevitably, during those centuries, there will be a series of wars and continental destruction and consequently once again infant humanity begins to rise. But for that, it has to remain in a state of dormancy for some time and then develop. We can call it the night of the new humanity. And then history repeats. This is how the cycles work.

However rationalistic a human being may be, he can only be behaviouristic and nothing more, because what we call intelligence or rationalism is part of the behaviour of that century. We cannot come out of the totality of understanding. Our understanding is bound to be a part of the understanding of the humanity of the time. So, as the great poet Goethe says, "*Knowledge is discovered to forget and forgotten to discover*". This is the cycle of knowledge. It is only an awakening, not an achievement. Therefore, knowledge once achieved by humanity is lost so easily. We can't assure that knowledge once achieved is preserved by humanity.

Why such a thing happens is because both human intelligence and understanding are conditioned by two qualities, and these qualities are cyclic in nature. There is an alternating succession of the application of the qualities. There are two qualities that apply themselves to everything. They apply themselves to humanity also.

You can say one is '*Dynamism*' and the other is '*Inertia*'. They alternate. In our daily life, they alternate and we cannot escape. When inertia begins to work upon us, we have to

sleep or at least we feel sleepy if we try to resist. When dynamism begins to work, we have to wake up from sleep in the morning. Even though we do not want to get up from bed, there is the awakening. We cannot go on sleeping for nights and days continuously because the law of alternation is continuously working with it.

The Law of Pulsation

The law of alternation is the law of pulsation of life.

If you observe your own respiration, as I told you the other day, it should have inhalation and exhalation. Suppose, I am too much glamorous with oxygen and want to inhale only, what will happen? I will die. If someone is fascinated by carbondioxide and wants to exhale only continuously, there is no continuation.

So, life can continue only as a result of alternation, just as light can present itself to the eye in the form of vibration, the result of alternation. Suppose there is continuous light without the phenomenon of vibration. What is the result? The result is the appearance of space. It appears to our eye as something blue. That is why we find the sky blue which in fact is not. The same is the case with everything.

The mind is subordinate to the law of alternation. The heart is subordinate to the law of alternation. Once there is the distribution of blood, again there will be a gathering of blood into the heart. Without this alternation, we would not have had what is called continuity, which we blindly call span. We understand span as something linear or continuous.

But it is a structure of the threads of alternation. Beyond this there is what is called '*The Law of Pulsation*'.

Since space pulsates, there is the exhalation and the inhalation of the universes.

There is a period when the galaxies come out in millions and millions of numbers in various combinations. They begin to live their day. Each star takes the career of a solar system and produces its own planets according to its own age, just as we grow the moustache and beard according to our age. The solar system also has its own span of life, just as every one of us. It grows old and explodes. Of course, it may take millions of years for each solar system to complete its span of life.

To us, it is millions of years to itself. It is only a span. And to the whole group of galaxies, it is only a split second because the total construction of the galaxies is only a time of its own exhalation and the disappearance of the group of galaxies is only its own inhalation. The two are put together called pulsation. This is what Madam Blavatsky calls, "*The Divine Breath*". In the Secret Doctrine, she describes how the one essence exists through all eternity, how it is active and passive alternately, how the active phase brings out the worlds into objectivity, and how it takes away the worlds into subjectivity once again, when the passive phase occurs.

The scriptures call the active phase 'the Day of the Creator' and the passive phase 'the Night of the Creator.'

So, it is all according to the law of alternation, which law itself is subordinate to another bigger law called, 'The

Law of Pulsation'. If you read the passage of Alice A. Bailey on the '*Law of Pulsation*', I think a half-page requires about 7 or 8 years for us to study and understand, because it is not to understand but to realise that we have to read those lines. We may be proud of our understanding and intelligence, but the author warns, "*Do not be deceived by the simplicity of the words*". The same is the case with the scriptures also. Every scripture in the world describes 'The Law of Pulsation' and 'The Law of Alternation'. And then subordinate to the law of pulsation, there is 'The Law of Periodicity', where cycles begin and operate. For example, the seasons in the year. We can easily understand the seasons in the year, but there are seasons in centuries, thousands and millions of years.

In the scripture called '*Mahabharata*' the author describes how the bigger cycles yield their influence upon the unit creations to produce their own seasons that are cyclic. He also describes how we can understand the trend of creation by studying the seasons of the solar and the lunar years. We can understand it by paying close attention to the bigger cycles according to the law of correspondences. These laws are to be applied wherever they are needed, so that we get the correct information about these bigger cycles.

Intelligence is not the key to the solution always. Behaviour is another key and right application is the third key. We should have a proper explanation of these laws of Nature. We hope that someday, the man of science tries to understand that and will have the stature to explain to the students with all the keys to applying.

The Law of Alternation

Now for the present, let us understand how the law of alternation is working with us. In order to understand the law of alternation, the ancients have given us the law of the three qualities. Here we have two qualities. One is *Dynamism*, and the other is *Inertia*. They are mutually opposite in their nature. Commonsense automatically tells us that dynamism is opposite to inertia and inertia is opposite to dynamism. Sleep and wakeful state are of opposite nature, so too night and day, light and darkness. But there is another way of understanding these pairs of seeming opposites.

The scriptures train our minds into the way of understanding these things. We should apply the mind that can correlate things. The untrained mind understands them as pairs of opposites. For example, light-darkness, day-night and wakefulness-sleep.

These are understood as opposites to each other. But if we can understand the relationship between the right hand and the left hand, the right eye and the left eye, the right nostril and the left nostril, we can understand these things also in their true light. If we understand the relationship between male and female, we can understand the relationship between these two pairs of opposites also. Each of the pairs has two halves of the same item. If we understand a half as an independent entity, our logic is wrong. We are at fault in understanding it. The two put together form one seed of two cotyledons. You must have seen many seeds,

having two cotyledons (two halves). Do you believe that they are two different seeds of opposite nature? The fact is that the two are required to stimulate the plumule into emanation.

Similarly, each of these pairs is a single entity having two parts. So, they are supplementaries. They work as pairs but not as opposites. Each is the result of the law of alternation. Therefore, everything in Nature represents the law of alternation. For instance, If you work for some time, you want to rest. If you rest for some time, your mind wants to do something. This is how the law works. If you eat for some time, you don't feel like eating, if you are really healthy but after some time if you do not eat, then you feel like eating again. In anything and everything you observe in your daily routine you will find the influence of the law of alternation. You cannot find anything at all that is not under the influence of the law of alternation.

The Three qualities

So, we try to understand more closely the qualities that are alternating.

Dynamism is an activity, whereas inertia is what we call rest. Both are false in real existence.

We think that bodies are at rest, whereas nothing is at rest in this universe. If the duster is placed on the table, we think it is at rest. If we throw it, we say it is in movement which is true only in a particular sense. Beyond that, if you go to the scientist of nuclear physics and say this is at rest, he will show you how the internal structure of every

atom is always moving. Can you show me any atom that is at rest or part of any atom at rest or any unit particle in an atom at rest? So, to the mind and senses, it is at rest. To itself, it is not at rest. So, these two are the only qualities that apply to the mind and matter. *The matter and mind are conditioned temporarily by these two qualities.*

There is a third quality also. When these qualities come to rest, there is a null to these two seemingly opposing qualities. Then we have the third quality, called '**Poise**'. By virtue of this third quality, the atom, the solar system, the biological cell, the individual is existing and respiring and the individual mind is making its manifestation and continuing as long as the quality of poise permits it. The quality of poise then permits it to escape according to the law of alternation and pulsation, because this law of poise is also under the influence of the two bigger laws. It has to alternate, work for some time and then recede. It has to alternate because it is also working under the influence of the law of alternation and the law of alternation is working under the law of pulsation.

Try to repeatedly read the concerned sentences in the books of Alice A. Bailey about the fundamental laws of Nature. You will begin to understand through many decades. Then the moment it stops to act, again the other two begin to function and there is the disappearance of the matter or the centre of respiration. When the centre of respiration disappears, respiration stops. Then we use the unscientific word called, '**Death**'.

We say that Mr. So and So is dead. In fact, there is no Mr. So and So. Mr. So and So is only the name of poise. Mr. and Madam exist only as the result of poise and the moment the poise stops, the law of dynamism and the law of inertia begin to work, not as one but as two. Then the respiration and the heart stops. We believe that the person is dead. Our mind is unscientific enough to understand that he or she has gone. Where? Then we try to answer to ourselves in the name of heaven or hell. So, every religion created its own heavens and hells, its own fairy stories and cock and bull stories about the departed souls.

We can believe it because they help us to live in a certain way. After all, belief is always more valuable than disbelief. We live because we believe that we live. If we believe that there is nothing here except some chemicals, we find no reason to eat, drink, sleep, take rest or work. But we are doing all these things. Therefore, we are inclined to believe. We want belief because we like life. As soon as there is poise, there is the manifestation of subordinate qualities; for example, liking to live life, disliking to die. It is a temporary manifestation of another set of qualities. They are all just the result of behaviour and nothing else; nothing but the result of the properties of matter, properties of time and space, properties of the manifestation of the laws of alternation and pulsation.

Then there is the manifestation of mind as one of the properties of matter. We can call that the mind is the synthetic property of matter. Matter undergoes alternation and exists as organic or inorganic. It undergoes alternations. Whenever

there is the birth of a physical body, the matter is drawn into it through the food of the parent and exists as organic. The moment the body leaves and the person dies, the same matter decomposes and goes into the minerals of the earth and it exists as the same chemicals, but inorganic. Again they go into another body to play the role of organic chemistry.

So, every atom of every element on this earth is under the influence of the law of alternation. It travels from the organic stage to the inorganic and vice-versa. When it comes to the organic state, it begins to make a manifestation of what we call the vital force or the energy which we call life. Then poise manifests the mind. That is when the mind begins to exist to the individual and begins to think. It begins to decide what is true and what is untrue. Now you can understand the truth of our decision of truth and untruth. It is only self-conditioning. Under certain conditions, the mind manifests and exists only as long as those conditions exist. The moment the poise is disturbed, the mind disappears. When the respiration and the mind stops, we call it death. So, when the mind exists between two given points and begins to decide what is true and what is untrue, you can very easily understand the truth of truth and untruth.

It is a humorous story of a fool playing, but there is no better alternative, therefore we have to believe it. What we believe as truth serves us as truth and what we believe false serves as false to us. It is the same with every individual. It changes from person to person. Sometimes there is

something in common between a hundred or a thousand people. A group of people believe something in common and it becomes the truth of that group. Here we call it a religion, we call it a political party, we call it a nation or a race or a country. We can call it a custom or a habit or a tradition. This is the only truth of it. Beyond this there is no truth of our truths. That is why the scriptures describe that truth has been broken into pieces.

Individuality

Everyone has a splinter of truth in the form of his own individuality. No doubt, he has a splinter of truth, yet, it can never serve the purpose of truth. It is like, if I break the glass and give each of us a splinter of the glass, will it serve the purpose of glass? No, it will never serve the purpose of glass. It gives us only the pride of having a splinter of the original glass. That is what we human beings call truth.

We decide truth and untruth according to the standards of our mind. One mind differs from another. One man has his own truth different from the truth of the other. Two people try to understand the truth in the same way. But they have their differences and their common points intermixed. Like this hundred people try to have a common understanding. If two people cannot have a total common understanding, how can a hundred people have it? They have something in common as an excuse for truth. We have the Hindu expressing his own truth, a Christian expressing his own truth, the Buddhist expressing his own truth, the English person expressing his own concept of truth.

One should remember this limitation when one wants to stress one's own truth as the only truth. But at the same time, we have no other choice but to follow the procedure.

Everyone is forced to have his own concept of truth about which he is very confident and which he wants to force upon others. Here we should find a way out and a proper way of behaving. We have to follow what we feel is true, but we have to take care of two things before we follow our own truth. One is to know how to use the instruments in us, that is, the mind, the senses, the will, the emotions, the suppositions, oppositions, everything. Everyone has his own instruments with him. For example, physical body, mind, five senses, will and higher principles. As you go higher and higher from the fourth principle, you can feel the commonness with others. We can feel the commonality with the already existing truth, that is the truth of the law of matter, the law of mind and the law of qualities.

If your mind is working in identification with the first three principles, you will have your own understanding different from others and the result is the blind man and the elephant. Everyone has his or her own universe though we have the common world. Everyone wants something else, though everyone wants the same food, drink, sleep and sex. So, we live in a state of bondage when we live in the first three principles. Ancients called it, '*self-conditioning*'.

So, everyone has his own individuality to which no one is ready to submit. It is more valuable than money, than everything else. I am not ready to submit my beliefs to the beliefs of anyone. That is how the human beast lives as long

as the human consciousness exists within the first three principles. I have every right to eat according to my taste, and if somebody speaks of vegetarianism, I have every right to call him a fool. The Indian has an Indian way of eating, the westerner has the western way of eating. No one believes the other which is something strange, but everyone believes that his way is the only natural way of doing things. This is how the world goes.

But the law of evolution is working in Nature. So, after some time, we are bound to travel to the fourth stage. But we cannot come directly. The path is like this. Each spiral that is each cross-section of the spiral includes many thousands of rebirths. We have to pass only through the spiral. Why? Because the mind wants only to pass through them. The secret is, the mind is made up of three forces called *Dynamism, Inertia and Poise*. Then only you will find the tube which we call mind. The tube of mind makes spirals. When we have a body and there is respiration and circulation, then there is the awakening of the mind and we feel the existence of our mind. The moment the respiration stops, the mind disappears to us. It exists to itself but it disappears to us. Like this, we have to travel through this spiral.

When we begin to enter into the fourth principle, we will be able to understand the littleness of our truth and untruth. We begin to understand that a background is working with all its laws. We have to make some decisions according to our own concept of truth and at the same time remembering that our concept of truth is only a splinter of

truth. We should never forget that what we believe as truth is only a splinter of truth. We should be able to imagine the shape of the total cup before it is broken; the cup which we can call the total truth, a splinter of which we have. Someday you will be able to imagine which part of the cup your splinter belongs to. Until then, your truth is your truth and my truth is my truth. This is one of the purposes of evolution. This is what is called the fitness of things.

Ultimate fitness of things

There is an ultimate fitness of things towards which we are supposed to travel. We travel only in a spiral way. We should not grumble about the time lag that we are expected to pass through. In case a child asks the father, "Father! How can I grow my beard and then how can I shave?" The father can only say, "Wait until you begin to grow a beard." The same is the case with us also with regards to the concept of truth. Now our duty is to know the nature of mind in terms of the three qualities and be satisfied with what we understand as 'truth' individually. We must try to behave in such a way as to have the fitness of all truth with the truth of another and have a truth common for two persons. Then we can have a truth for three persons, then there is a truth for four persons. The training for this, it is said in scriptures is given by Nature, by the natural instinct to have companionship.

See how living beings want to have companions. It's not only human beings; all living beings want to have a companion. So, Nature has produced it through copulation. We should try to understand the language, intention of

Nature and then try to protect the purpose and the function of Nature. The sex instinct is given to us so that we can reproduce species and preserve them for Nature. At the same time, a certain amount of enjoyment is given to us because we are working for Nature. Also, a certain amount of expansion and health is given to us through sex.

But it is true, only as long as we follow the law of fitness of things. If we understand the functions of Nature and the purpose of sex and try to cooperate with Nature, we will have the highest enjoyment of sex and better health produced through the act of sex. That is how the plants and the animals derive the benefit through sex. The human being is also expected to behave in the same way, but he is given the choice to do or not to do. But animals and plants are not given the choice. The animals can copulate only when it is the proper season and do not have the instincts to play sex when it is not the season, and the same is the case with plants too. However, human beings are given the choice because they are a bit advanced in their understanding and can choose to behave according to the law of Nature, or they can use sex only for their own enjoyment and nothing else. The choice is left to human beings.

Those who use sex as the animals and the plants do, understand more truth from Nature. They derive the real satisfaction and enjoyment of sex, whereas others have to get satisfaction from their excitement and not enjoyment. Many people do not understand the difference between excitement and enjoyment. As a result, many people have only their excitement satisfied, not enjoyment and they die

in excitement without having the benefit of enjoyment. They call excitement as enjoyment. But Nature has left us the choice.

When we try to understand the three qualities working upon our mind, we understand that our mind is conditioned by the three qualities. Whatever we decide is conditioned by the three qualities because we decide what we like. But we can like only those which are permitted by the three qualities. For example, we cannot like what we dislike. We are as helpless as dogs chained. We are permitted to act only according to our likes and dislikes and not according to ourselves. But since we are satisfied with the present condition, we have no remedy for the present. Unless we have a further question, we cannot have a remedy. Suppose I am satisfied with the diseased condition that I have and the doctor asks me if he can help me, I say, "No, I am satisfied". Then even the doctor cannot do anything.

Similarly, Nature waits for every one of us because it is helpless. When it produced us as human beings on this earth, we began to act and there was the first disobedience; the story of the apple should be carefully understood in this context. The poor Nature! It has to wait until we try to care for it. Until then, we are privileged to either behave or misbehave. We are privileged to make ourselves healthy or unhealthy. We are privileged to protect ourselves or kill ourselves. That is where man stands at the threshold of evolution.

There is a crisis as soon as the soul enters the human kingdom. That is, the choice is given to him. He can permit

himself to live or die. He can protect or kill himself. He can eat or stop eating. He can also eat when not needed. For example, when his friend's marriage is taking place, he has to have dinner and for the second time eat again; whereas an animal or a plant cannot do that. So, the choice is given to the human being because the human ego is sufficiently advanced to make a decision. Then the three qualities are given as three guides to us.

How do the three qualities work?

We have the three qualities working in the plane of matter. When inertia is working, we have what is called a matter state that too in a solid state. When dynamism is working, we have a liquid state and there is movement. We have air produced through the dynamic activity and also fire, that is the third or the lowest fire, fire by friction. We have to make a poise of it. When we have a poise between liquid and fire, we have what is called hot water and hot liquids. You can have fire here, water in this hand, and water in a container. You can either pour this water on the fire and the fire disappears, or you can place the container with water in it on the fire and boil the water to make coffee. Then you have a poise between the two.

Like this, you can manage with all the mechanics and the dynamics of the world. You can produce many wonders with the technology of Nature. We have advanced into the many amenities of electricity and electronics by finding out the poise between two elements in Nature. So, the three qualities exist in Nature, operating in Nature. They can be managed and manipulated to have a poise. The present

achievements in the field of science and technology are good examples of manipulating poise. But unfortunately, they are working on the mental plane also. That is the reason why the mind behaves in its own way. If the mind works according to inertia or dynamism, we are always exposed to a danger of self-destruction, regardless of how much knowledge we have in manipulating it on the material plane.

This is the material plane where we have achieved all the scientific, technical, technological aspects. But whether we enjoy them or not depends upon the quality of the mind but not the quality of the machine. Let's say, If my friend makes a presentation of a good machine like this tape-recorder to me, it does not mean that I behave better tomorrow when I go to India. But in order to make proper use of the machine, what is required is not just a good quality of the machine only but also a good quality of the mind. If I have a better mind, I can make better use of this. Otherwise, I will just take it home, keep it to myself, speaking and recording and asking my wife and children to listen to these cassettes and no others.

So, unless we find poise on the mental plane, we are always exposed to the danger of war, killing and self-destruction as inertia or dynamism is working on the mind. Because we can then eat and drink whatever we want, we can kill or protect ourselves. Then these things won't help us. Even if someone asks me to stay in this room forever, I will not be able to use it, just like 90% of modern human beings are not able to enjoy the fruits of their achievements. See how people live in highly advanced cities with all the

amenities at their disposal. They can have the light, the air-conditioning and the fire under their thumb. Food and drink come to them. They need not go anywhere. But still we see people suffering from great fears, obsessions, complexes and depressions.

Some fellows go to the psychological advisors who are themselves helpless because they too have their problems and want to earn to solve their own problems. Therefore they take up psychiatry as a profession. But how can a blind man lead another blind man? Despite that, we go and talk to him continuously. The office of the modern psychological advisor is the modern confession cabin. The ancients had the real confession cabin in the church, whereas, the modernistic unfortunate fellows' confession cabin is with this psychological advisor who is quite helpless himself. He listens and goes home, but he has his own problems with his wife. They have temperamental and psychological inequalities; they just blindly came together and married in a fit of sex. They then try to get separated because they want a better life. Why?

You see nations trying to fight against nations and also nations destroying nations. This is because we have not achieved poise over matter. We are dealing with matter with a mind for which we have not achieved poise. Unless we study the three qualities applied to mind and find out the art of training the mind, instead of dancing as a dog in the hands of the mind, unless we know the art of doing it, we cannot have a peaceful and safe living. Our achievements cannot help us. They can help us only when we have

a mind which wants to do our work. The mind wants certain things and we are following it.

Three Basic Temperaments

The ancient scriptures have given us the three basic temperaments. For example, 100 units of dynamism, 100 units of inertia are sent out into the world to make their own combination and have poise. When dynamism is working on your mind, you have activity. You feel like doing something, going somewhere, meeting some friend, starting some new business or going and joining a new job to find a better boss, to find a better husband, a better wife. Like this, the mind is always too busy.

When inertia is working, you feel like continuing in the same state in which you are. If someone suggests to you that something else is better, you feel that you cannot cope with the new situations. You feel too timid to face the new environment, new people, to go to a new place where it is better. Sometimes you very much like to stick to the home, not to go out at all, not inclined to do anything. The husband stops his job and sits at home drinking. He expects his wife to go, do the job and earn money for him. We see many people doing that. So, this is the result of inertia.

When the mind is applied to food, you will find a great difference with regards to when the mind is influenced by dynamism and when it is influenced by inertia. So, whenever it is influenced by dynamism, it wants strong and spicy foods, it wants very strong alcohol, very strong coffee and such things. If the doctor suggests fruit juice, the fellow

believes that the doctor is a fool. If the doctor discusses dietetics and restoring health, the fellow cannot accept because he is under the spell of dynamism.

But some people want to fast and not eat. Why? There is no answer. They are under the influence of dynamism. But they find their own answers. In some centuries they found religious answers. That is, they wanted to fast in the name of God, as if God was interested in them not eating. God is not so cruel, if at all there is a fellow called God. In another century, people tried to believe that they can keep up the beauty of the body by not eating. So, the fellow of every century has his or her own answers prepared and framed according to the influence he or she is under. So, the tendency to fast in the name of religion or medicine or ethics will be developed as a craving for a person who is under the influence of dynamism.

When the mind is under the influence of inertia, sometimes people grow into gluttons. They feel like eating, eating, eating, drinking, drinking, drinking litres of beer. We see people who take opium. We see a wonderful medicine called cannabis, it is commercially called hashish, for which the policeman searches all the baggage in the customs. It took about 50 minutes when I got down in Geneva. A young, smiling policeman began to search everything in our baggage because somehow he had the suspicion that we were the sellers of cannabis under the guise of religion. So, he searched for one full hour for the sacred cannabis. Finally, he smiled and said, "You can go". So, people eat opium, eat cannabis. They hunt for it and

the police fellow hunts for it and the common man also hunts for it. This is what is called Inertia.

When luckily he comes to poise, he is interested in fresh, pure foods. For example, fresh vegetables and fresh fruit juices, cereals, milk and milk products and not preserved foods. He uses plenty of water for washing and drinking, water not mixed with anything but only water and if possible water not aerated.

If you read the passages from the books of Alice A. Bailey about diet, etc., you will understand how a person of poise advises us. He eats only when it is time; even then also when it is indicated by his constitution. Even if it is time, he doesn't show his inclination towards eating if he has no appetite. He waits until Nature calls him. He obeys Nature. He sleeps when he has to sleep. He never plays cards throughout the night or does any important things in the club which are more important than his sleep. So, he gives first prominence to his sleep because his body is his faithful servant and is serving him throughout the day. Whenever it wants some rest, it indicates to the mind calmly that it wants rest. That is the meaning of the language of sleep. So, he takes a good sleep.

What happens if he defaults for a long time? He is no longer lucky enough to have a sound sleep. He begins to suffer from insomnia and then he has to eat all sorts of nonsensical medicines. Once again in the name of medicines, he has to eat narcotics, sedatives and sleeping pills etc., deceiving himself that he is sleeping.

But once he touches the point of poise, he knows the difference between what he wants to do and what he has to do. The difference is very subtle.

We are not inclined to think of these if we are not under the influence of poise because we are not convinced of the truth when our mind is conditioned by one of the two qualities. Unless we are convinced, we don't feel the truth of it, though we have our own splinter of truth existing with us. This is the truth of understanding. We can understand everything, but we understand only under the spell of dynamism or inertia. We advise others to have a better understanding. Unfortunately, every one of us has our own understanding, different from others. We go on warning others to have a better understanding of things. Lucky are those who have entered the state of poise because they can feel the mind that is beyond the three qualities.

The fellow under the spell of dynamism cannot get out of the influence of the three qualities, so too the fellow with inertia. He finds his own way of doing things correctly. He rejoices in his own truth, the splinter of truth. He is rationalistic no doubt, he is reasonable no doubt, but his reason is conditioned by his dynamism or inertia. But the person who touches poise will be able to understand that he has self-conditioning. Until then, we do not like to accept that we have self-conditioning. Unless we accept that we have self-conditioning, we can never come out of self-conditioning. That is why we are expected to take certain steps in spiritual practice.

You know the eight steps of yogic practice prescribed by Patanjali. The first is called Regulation, the second one is called Rectification. They both mean the same thing. Regulation means a regulation of dynamism and inertia, which results in poise. We are expected to practise the habit of harmlessness, truthfulness, non-covetousness, that is reducing the tendency to possess valuable things and persons.

You can use valuable things, but the mentality to possess valuable things is a disease. As per the law of Nature, the less possessive nature you have, the more availability of valuable things in the world you have. It is a truth which never fails and which you never find an exception for. I repeat once again. The less possessive nature you have in your attitude, the more valuable things come to you to be used by you. You can verify it and you will always find it correct. The more you possess the valuable things, the more useless they are because they sleep at home.

I may have the best machine in my house, but I ask my children and wife only to enjoy it. And because they have no time to enjoy themselves, the machine goes to waste. But suppose a person uses his machinery for public purposes it serves a more useful purpose. If the university had not allowed this room for us to use, then we had no opportunity to sit down here and speak. So, the individuals develop institutions, so that the mind begins to feel the public utility of valuable things. So goes the training received from Nature. Nature gives us a mentality to establish public institutions as we approach the quality of poise. And then, we begin to

make better use of the things we have. That is what happens when we begin to regulate and rectify our nature.

Then, we are expected to practise mastery over sex life in order to travel from dynamism and inertia to poise. And then, practise meditation and grow passive to pleasures. Do not torture yourself not to have any pleasure, but let pleasures come to you. You don't prefer to go to pleasures like a dog. See how they come to you and want you to enjoy it. You will understand the law of Nature more and more by practising these things and your attitude changes towards others.

The spirit of service should be there in everything we do. Djwhal Khul calls it charity. Charity does not mean taking 100 dollars from the pocket and throwing it on the face of Swamiji. Charity is an attitude which makes you positive. It removes the negative vibrations from yourself. The charity has nothing to do with money. Charity is an attitude which may sometimes include money also. But what is required in this practice is yourself and not your money or property. You are expected to submit yourself to poise.

Do you know a so-called disciple of Djwhal Khul was discarded by Him after many years? He wrote a letter to the Master. "I have given everything to you; I have donated many properties and money". He gave a list of what he had done for society. The Master answered, "We wanted you, but not these things. You have not submitted 'yourself' but submitted everything you 'have'. Spiritualism is not

commercialism. This is not what we want. We want you and not what you have". That was the answer of the Master. He advised him to wait for some time until he learnt how to submit himself.

So, we approach what is called the sacred quality 'poise'. We begin to rejoice in the tolerance we have. We begin to practise '*unity in essentials, liberty in non-essentials*'. I can have my own way of dressing. I have no right to ask my brother also to wear his clothes like me, to give the same mould to every fellow on the face, to ask everyone to dress like myself in the name of religion or spiritualism. Whatever is convenient to him, he can have at his best. So, one should practise liberty in non-essentials, but unity in essentials.

As far as the attitude of life is concerned we are expected to have unity, a unity of attitude to practise something in common and that too a willing unity, a willing self-submission and not obedience without submission. It is highly dangerous to show obedience without the spirit of offering. The inevitable result will be rebellion.

Do you know why communism has been necessitated on this earth? It was due to the forced obedience without offering, self-offering. Religions tried to enforce discipline upon us, whether we liked it or not. The result was anarchy, lawlessness and disturbance. The whole society went into dynamism without having any poise. The result was the inevitability of two global wars in the past. If we still want, there is a third world war. It all depends upon our choices. If we find ourselves interested in killing and dying, there is the third world war. If we do not want it, there is no third

world war. It all depends on us and not upon the planets, the black or darker forces, the black-magicians or Atlantians. Leave off all fantastic theories which are cock and bull stories.

You are the maker of your own Future

Always remember that you are the maker of your own future. Your tomorrow depends upon your willingness to kill yourself or allow yourself to live tomorrow. There is no better truth. All other things are fairy stories and fairy tales.

We are thinking of the world crisis for the past 50 years. I believe that humanity has been talking about a world crisis. If we go into the history of soothsayers and astrologers, we come to know that the whole world has been speaking of the world crisis for the past so many thousands of years. It is a mental disease and a delirium. Still there are people who believe that there is a crisis ahead, just as there were people who believed in the past thousands and thousands of years continuously. Every time they speak of destruction and a new age, it is only a mental symptom of collective humanity.

The new age and the old age are always ahead of you. The evil forces are working before you, whenever you want to think of them. The black magicians are working wonders, as long as you are pleased to live like a Macbeth. If you yearn to heed the three witches, there is black magic before you. But if you want to believe in your own goodness and your own making of your future, you have white magic before you.

Learn how to read and understand the book, "Treatise on White Magic". Excuse me if I point out, you have to read it again and again because there is something which we have not yet understood from the book. The more seniority we have in reading that book, the more we are mistaken in understanding the book because most probably we studied the book in our dynamism or inertia. Let us try to study once again after we have entered into poise. And also study 'The Science of Yoga' as it is taught by *Patanjali* and the *Bhagavad Gita* which gives us a clear-cut, scientific safe procedure as to how to enter into poise.

When we begin to work in poise, we learn to understand that the mind is under the influence of the three qualities. We understand that our independent thinking, our logic and our reasoning are self-conditioned. It would have been easier if others had conditioned us, but it has become very difficult because we have conditioned ourselves.

Now we will learn how to come out of the influence of three qualities. We understand the littleness of our mind and we understand the existence of the background mind, which is beyond the three qualities. The Masters call it, 'the fourth principle'. The first one is *Matter*, which is the body, the second is *Ether*, which is force, the third is the *Mind* and the fourth one is the *background mind* which we call '*Buddhi* or *Will*'. The moment we begin to taste this fourth principle, we begin to understand the other three principles standing above those three principles, not involved in the three principles. So, you can be beyond matter, force and mind. Still your mind is working, that is what we call *Buddhi*

or the creative will. It makes way to the 5th, 6th and 7th principles, that is what is called, '*Nirvanic, Para-nirvanic and Maha para-nirvanic*'. Until we cross the third and enter the fourth, we will be covering the evolution spiral within the triangle.

When we begin to follow the scientific procedure given by *Patanjali*, evolution has nothing to do with our coming out of the three *Gunas*. You can come out to the background mind at will and observe the behaviour of matter, force and mind, steer them just as the driver handles his steering in the car. Make better use of them. Then the evolution spiral stops because the purpose is served. Nature is happy that there is the birth of one fellow into wisdom. That is what Buddha says in his teachings. He says, '*Whenever a person is born into Buddhi, there is the birth of another Buddha*'. Then the earth under his feet will have thrilling and exhilarating joy, because it is sure that this fellow will lead a part of humanity into the right lines once again. So, one Buddha should take birth from every one of us. That is what Buddha wanted. That means we enter into the background mind.

Even poise is not the goal. We have to come out of the third quality also. But poise is more positive and powerful than the other two, in the sense that it shows us the path to come out, whereas the other two qualities keep us under self-conditioning. Everyone has to study his own mind and body, try to find out the proportions of dynamism and inertia in him, try to find out the oddities of his temperament. Some are too ordinarant, too assertive and affirmative in their nature,

while some are too emotional, some are always busy doing something and some are lacking initiative. They are satisfied with the present conditions and they do not want to do anything. Some want to go down still backwards, while some want to live in their own paradise.

So, it all depends upon the proportion of dynamism and inertia. If we have 100 units of dynamism and 100 units of poise and 100 units of inertia, we can make our own triangle by having 150 dynamism and only 50 of poise and 100 of inertia. Like this, everyone has his own pattern of the three *Gunas* or qualities. In this, each one of us differs from others. This is what makes the temperamental difference. This is accountable for the psychological inequalities.

When we begin to follow the order of rectification and regulation, we will make our triangle equilateral, reach poise soon and live a poised life. We eat and drink in a poised way, find a sense of proportion in everything, find a meaningful way of living and then come out of the self-conditioning of the three qualities. This is what the ancients taught us about the three qualities. But it is an ocean-like subject and many symbols have also been given about these three qualities.

Three Qualities

The whole creation depends upon the activity of the three qualities. Creation is caused by dynamism, destruction is caused by inertia and existence is caused by poise. That is how the scriptures describe it. The dynamism in the capacity of the creator is called Brahma, the four faced

Creator. The aspect of destruction is called Siva and the aspect of poise or existence is called Vishnu, that is God as pervasion. This is called the Trimurti aspect. Trimurti means the three heads that govern the creation.

In our body also this activity of the three qualities makes its manifestation. For example, you take the etheric body which the homeopath calls the vital body and which the spiritualist calls 'Prana'. You have three whirlpools of activities going on. The one is dynamism which produces destruction. That is the combustion activity in the constitution. For example, the action of oxygen and the action of the digestive juices. There are twenty four centres where this activity takes place. Unless there is a destructive activity, we don't have oxygen purifying the blood and the digestive juices digesting the food and the food being decomposed to release the calories of heat required to the body. So, it is not a mistake; it is correct. So, dynamism produces continuous destruction of matter in us to sustain the body, just as paraffin wax is burnt in the candle to maintain the flame.

Then the whirlpool of activity of inertia works out what is called materialisation, that is construction of the cells and tissues. Then the third, which is called poise, produces the activity, which we call pulsation in the matter created by inertia. The inertia works out materialisation and poise produces pulsation.

Dynamism produces the activity of combustion. Inertia produces the activity of materialisation. So, every moment, tissues are produced by inertia and then destroyed by

dynamism. The existence of the constitution is maintained by poise by virtue of pulsation, which works as respiration and heartbeat, and the various aspects of peristalsis in the constitution. This is how the human constitution is explained in the science of Ayurveda. Here also, the base is the three basic qualities.

The basis of self-conditioning of the mind is the three qualities. So, for everything in the creation from the birth of the solar system to the individual, every activity is traced to the three-fold activity of the three qualities. We are expected to follow the procedure through which we come out of the conditioning of the three qualities and then live a liberated life.

Question : *You have said that the whole creation depends on the activity of the three Gunas. Is it also true in the case of the human constitution?*

Answer : But here in the constitution, it is different; the *Trigunas* change their portfolio because the construction of the tissues requires physical law and materialisation. So, it requires inertia because the matter is to be precipitated. The combustion comes under destruction without which we cannot live and the poise comes under pulsation. So, there is an interchange of portfolios here.

Question : *In which book can we have the topic dietetics?*

Answer : You have to make a collection of the material for the topic from many books. But if you want the collection under the heading 'Diet', it is already done by one of Djhwaj Khul's disciples and the book is called, '*Ponder on This*'.

If you take the heading, 'Diet' in that book, you will find the various passages taken from all his books, beautifully edited with the cross-references given. I think that is a better approach.

There is a book called 'The Master Index' in the books of Alice A.Bailey. I do not know if it is available for sale or not. If one has the whole set of Alice A.Bailey and that 'Master Index', one can do it for oneself. I think it is better to have a copy of 'Ponder on This' instead of doing everything for oneself. It has already been done there. You can take advantage of it.

I wish that we co-operate and join the company of the Dalailama. Excuse me if I am not agreeable to all, but let us co-operate and follow one path.

Thank You

Is Destiny Final?

Our subject for today's lecture is deep and important and includes three lectures. One is the destiny of humanity. *"Is our humanity facing its own destiny?"*

The second thing is, *"Is it a part of the periodical work of the planet? That means is the life of a human being predestined?"*

The third is about the periodical phenomenon of human beings coming and going. *"Does it have any relationship with individual behaviour?"*

I hope this is a practical approach. I think this is what our friends mean by giving the heading of today's lecture. It includes three very important issues, each of which is very deep and requires a detailed study. But as far as our present time permits, we will try to present a point of view which is practical to make any approach to the problem and try to know if at all we have a solution. If there is any solution, does it lie in our hands or does it lie in something else? I think such an approach is more useful.

Fate and Destiny

First of all, let us try to understand what destiny means. There is a school of thought in this world always existing as old as humanity. There is another school of thought equally ancient, existing from the earliest humanity itself. It is called, "*The School of Fatalism*", that is everything is taking its own course. Everything is predestined and there is nothing to be changed. All the incidents are inevitable. They are in the plan already arranged. This is one view. The persons who believe in this are called fatalists.

Almost in the same sense, the word destiny is used. There is another school of thought equally ancient existing from the earliest humanity itself. That school opines we are the makers of our destiny. What we do will give its results. We as individuals do something and our doings produce their own results. All these results put together form the inevitability of our future. Everyone creates his or her own destiny and the whole of humanity faces the cumulative result and we call it destiny.

This is another viewpoint. These are called rationalists in a positive sense of the word. Of course, we have a word used in a negative sense also in a political context. Since we are standing here in a holy place like Theosophical Society, we use the word rationalist only in a positive sense. That means from those who approach the issue from a rational point of view, we have the fatalists and the rationalists and till today the discussion has not come to a conclusion.

Each has his own arguments to support his own theory and his own practical points to prove. Each theory has an equal number of strong points and that's the reason why the two theories exist through millions of years. No one of these two theories can be cancelled because the world is going according to both these theories. If we break a glass into two, there is glass in the two separate pieces. Similarly, the two theories have the two halves of truth. What we have to do is not to break the glass into two, but to use it when it is one because if we make it into two or many pieces, no doubt every piece contains a part of the glass, but no piece is useful to hold something in the glass. Similarly, if we take any one side of the two parties, we have some truth in each of the philosophies. But our philosophy will not be any more useful to produce solutions to tell us what to do. It can give us some fine thoughts like the little splinters of the broken glass containing a part of truth in every theory, but the practical application is lost.

When there is no practical application and no solution, no theory is useful, however intellectual and valuable it is.

So, let us approach the issue from a practical point of view, that is, in what way it is useful for us to do something. Are we expected to do something better? Do we have a way to make ourselves better? Can we have a better understanding of things, a better doing of things and a better approach towards humanity? This is what we want.

The first thing we should not forget is the existence of the individual and the existence of total humanity. They

are inseparable. The individual and the total humanity co-exist. The individual's existence is not at all different from the total. If at all one thinks that others have nothing to do with his independence, it is false. It is inexperience that makes us think so.

If I want to stand here and speak something before you, I have something to do with all of you. Suppose you are not there, am I to talk to these chairs? So, no one is independent in this world. Unless we have something to do with the persons who manufacture the garments, we have no garments. So, without the person who cuts the hair, there is no hair cutting. So, from hair cutter to shoemaker, from head to heel, the individual is inseparable with the total humanity.

Impersonal Work

The idea of independence should be carefully understood. It should not be understood as excluding others. It should be understood as the inclusion of everyone.

See, the hands have their own existence, but they have no separate existence from the total constitution. Unless they prefer to exist as part of the whole constitution, they cannot work. Suppose, the hands want to work for themselves and refuse to take water because water is not for the hand, but for the mouth, then what happens? There is no water. Therefore, the person dies and the hand has no opportunity to live. This is the inseparable existence of the individual and the total. The hand cannot help itself. Suppose I have to scratch my body, this hand has to scratch

this hand and the left hand has to scratch the right hand. One hand cannot scratch itself.

It is a Law in Nature which works as a fundamental law from the Atom to the Solar System. The law works in every atom. The eyes can see everything except themselves. The tongue can taste everything but does not know its own taste. So, the same law works in everything. Everyone has to work for others, just as the hands have to work for the other parts of the body. The total put together is called the work impersonal, which is the only solution and according to which we all are living. This aspect cannot be easily understood.

Sacrifice

This aspect requires a certain amount of experience for us to understand. It is called by the technical name, 'sacrifice'. Don't misunderstand the word. It does not mean the victimization of anyone or killing an animal and offering it. The word sacrifice is used in a higher sense by the authors of the scriptures.

God has sacrificed Himself in the form of omnipresence and the result is, we exist. So, the total existence of God is sacrifice for the birth of the individual existence.

These two things should be considered together and only then we will understand that we have to live only through a spirit of sacrifice. Unless I do something useful to others, I cannot live because I am using the many things made by others from head to foot. This is the kind of inseparable relationship between the individual and the total. The

individual working for the total gives him what is called the spiritual discipline. A spirit of sacrifice is already there in the individual mind. We need not teach the spirit of sacrifice to human beings. It is already there in every one of us because it is natural. It is a part of ourselves. Our duty is to understand it and make better use of it.

These two things should be considered together, and only then we will understand that we have to live only through a spirit of sacrifice. Unless I do something which is useful to others, I cannot live because I am using many things from head to foot. I am using what others are making. This is the inseparable relationship between the individual and the total. The individual working for the total gives him what is called the spiritual discipline. A spirit of sacrifice is already there in the individual mind. We need not teach the spirit of sacrifice to human beings. It is already there in every one of us because it is natural. It is a part of ourselves. Our duty is to understand it and make better use of it.

For example, the parents help the children in childhood. What do they do it for? Well, they do it for no result. If the parents start expecting some result, that means that they are not inclined to bring up their children. There are many things we do without expecting a result like doing our duty in the office. Some of us may deceive ourselves by believing that we are doing it for our own money. Apply your attention to the thought a little more. Yes, we are doing our duty in office for some money but what do you get with money? Is it to save it in the bank? What do we get when we keep it safely in the bank? No answer. We have to use

the money to purchase something. What can we buy? It is only food, garments or housing, if we are sensibly trained. If we are not trained, we will purchase other things which are not useful; sometimes not only useless things, but also harmful things.

Suppose, two young people get married. They believe that they have got married for their happiness. Is it true? Of course they enjoy life, but they grow older and have children. If they are not willing to have a child, they find someone upon whom they shower their affections. We sometimes purchase dogs and cats. We want to give them food and drink and speak to them and smile. It is because we want to do something for others. It is natural. Instead of doing something for children, dogs or cats, can't we do it for ourselves and die? Instead of smiling at a child, cat or dog, can't we smile at ourselves in the mirror? Why do we prefer to do it to other living beings? It is because we have in us a spirit of offering and a spirit of sacrifice. We want to do something for others; call it selfishness, call it friendship, call it relationship or call it sex. Whatever it may be, everyone is eager to do something for others.

The name of the relationship may be different. It is direct proof that there is a spirit of sacrifice in everyone. When we have a proper understanding of it, we have a solution to our life. Otherwise, we try to eat for ourselves. We try to earn money and save for ourselves. We purchase houses for ourselves. We purchase many fine things for ourselves. We sit at home, develop our bodies and then die. Is there any happiness in doing so? If at all there is real

happiness in doing so, people would not have married at all. They would have kept their things for themselves. People would not have got children and they would not have pampered children and animals.

So, there is a spirit of sacrifice that helps us to understand that an individual has no existence separate from the total existence. Thus, man the individual is the same as the man the total of this earth.

Fatalism and the Rationalism

Now let us come to the two theories of the fatalists and the rationalists. There is the theory of Karma. That is, what we do will have its own result. We are doing some things and we are producing the results. For instance, today I am eating more than I need. Tomorrow I may suffer from a disease and go to see a doctor. Then I purchase medicine and eat it. It is the result of what I have done. So, every deed has its own effect. We can classify our deeds in the following way. Our relationship with our work, that means our profession, sleep, rest, our food and drink and sex. These are the main headings of our activity.

Generally speaking, we show our behaviour towards these aspects. Whenever we are on the right path, whenever we are purposeful in doing right things, whenever we do these things in the right way; we live a happy life without ill health, without conflict with others and ourselves. Then we complete the action of what we are expected to do in this life. That's all.

If we begin to misbehave with any of these aspects, it has its effect and we have what is called disease or enmity,

misunderstanding and conflict. We have to live with them and they have their own chain action of things. Once we start the chain action, we cannot cut it in the middle. We have to allow the actions to take place in order to realize the ultimate results. After doing something wrong, we can't say I don't want the result. We can't say, I will be a good fellow from today, so let me not be punished by the results. If I eat and drink today and tomorrow if I say, I will be sensible in my eating and drinking from today, so, let me not be punished by any disease today, it is not possible. It is very good that wisdom has dawned on my mind, but the results of yesterday's eating will be there today. Even after wisdom dawning on my mind, I have to accept the results of what I have done yesterday and allow them to pass through me. I can save myself only from doing more bad things and I can save only myself from the results of tomorrow. This is one aspect. If we begin to understand how to do them better, we have everything natural. We can enjoy life.

So, the rationalist is right in saying that everything depends upon our own doing and if we do things better, the results will be better and we will have no misery in this world at all. Everyone can try to understand how to do things better.

Take a certain amount of care to do them only in the right way, that is right thinking, right speaking and the right action. Then the body, the mind and the senses are pure and the results of our good deeds are bound to be good. We enjoy a life of happiness, realization and accomplishment. Then there is no trouble at all. There will not be any social

problems and there will not be any political problems and everything will be good. Life will be a paradise. One can live in this world as if it were a heaven. Everything depends upon how we do and man is a maker of his own destiny. This is what is proved by the rationalists.

But the fatalist has his own point of view. Suppose I do everything correctly and behave better with others, but others may not behave better, then what happens? There is evil in this world. There is no solution to this because once again the rationalist reminds us that we are in the habit of seeing evil in others. That is the basic crime in human psychology. We are inclined to think that though we are pious, others may be criminals in their behaviour. Though I speak the truth, are all people ready to speak the truth? Though I behave morally, are all people ready to behave morally with me? This is the criminal question that exists in every heart. Unless we are ready to make a surgical operation of this question and throw it out, there is no solution for evil in any century.

Everyone should begin to cure himself and not others. We see people who are trying to cure others in this world, forming into groups and working vigorously. Through millions of years, we see this as a part of a story of humanity. Those who are very active in trying to cure the evils of humanity are the political people and the religious people. Politics and religions are the two institutions that give useful work to cure others, not only to cure oneself to make humanity better, but to see that humanity has much to eat and to see that poverty is eliminated from the earth. So,

we have many glorious false statements spoken over the centuries. But the fact is otherwise.

There is a traditional story from India. Once in the olden days, there was a wealthy king. He was planning to perform his daughter's marriage. For that, he wanted to purchase all the milk from the neighbouring villages. So, he sent a word to all the people who had cattle to bring the milk for all the three days of the marriage function and stated that he would pay the highest price. He asked them to bring the milk early in the morning when it was still quite dark and fill up a big drum as big as a house to feed the people who would attend the marriage. Everyone was expected to bring the milk in a big container and pour it in the bigger container. The price the King wanted to pay was very high. So, naturally everyone was inclined to bring more milk and earn more money on that occasion.

But a fellow had only one container of milk in his house. He wanted to supply more containers of milk. So, he thought of mixing water in milk and bringing it and filling it into the bigger container. After a few more hours, another fellow also had the same thought, "It is early in the morning and still dark and nobody will be there to see. If I take water only and not milk and pour it in the container and get the money, I can fill up four or five containers and get the four or five times the money required."

The fellow thought like that but he had only water and not milk. So, in the darkness of the night, he filled the bigger container with only water and no milk at all. Everyone thought the same way and brought only water. In the morning,

the head cook who was appointed to prepare coffee for the people who came there, went to the bigger container of the milk and opened it. He saw a large quantity of pure water.

This will be the story of humanity as long as we try to see the evil of others. There is no coffee. This is not a story of one day's marriage, but this is the story of humanity through millions and millions of years, not a story of one country or one village. This is what can be called the story of commercialization of values.

This is one aspect. If we can solve this, that is trying to make everyone purify himself, then what remains? We are born like children, we grow through age and we become old and die. Can we control this? Why can't we control this also? If we do things better, if we do good things only, why should there still exist something like old age and death? This is the question of the fatalist.

He says man is not the maker of his destiny. Nature has a thing called periodicity. We take our birth, we grow through age, we attain old age and we die. This is predestined and no one can control this. No amount of good deeds can neutralize this. So, it is false to believe that man is the maker of his destiny. This is the argument of the extreme fatalist.

Rationalism

The argument of extreme rationalist is that everything can be changed by us. We can make ourselves better. We can help our future. We can better our future. We can make this earth a heaven. We can dispel misery and sorrow from this earth. If at all we begin to behave better, then we have

only a bright future and no dark future. We can expel all the evil from the world and fill the vacuum with something that is sweet. This is the argument of the extreme rationalist.

On the face of it, it is evident that there is something too much in the two arguments. There is something which cannot be changed and there is something which can be changed. That's the reason why the two fellows are not able to defeat each other through millions of years because the fellow who takes one side can never argue out and give a solution which is practical. There is something which can be changed. For example, our daily routine, our way of eating and drinking, our behaviour with others, our pure thoughts and glorious way of thinking, they can change something. That something is our individual life and we can clear the obstacles from our way of living. We can live without obstacles and we can have what is called satisfaction. With that satisfaction we can live on this earth, grow in age, become old and die which cannot be controlled.

Then do not complain against Nature. Don't question Nature or God. Why should we become old and die? Why should old age and death exist in this creation? You can question why should misery exist? There is an answer. The answer is misery exists because we have created. God never created misery, Nature never created misery. Nature created only the solar systems, the planets, the heaven and the earth, the living beings and the fertility of the earth, the seed becoming the tree and one seed giving 10,000 trees. Nature has given us water, fire, air and earth. Water never asked us to commit suicide by jumping into water. Nature never

demanded us to jump into the fire and burn ourselves. Nature asked us to use water and fire for cooking, not for dying.

So, everything has its own right use and wrong use. Wrong use is made by man, whereas right use is given by Nature. It exists eternally as long as the human race is there. Even before the human creature was there, all the other creatures had been living in happiness just as they are living in happiness even today. So, if we question why there should be evil in this world, the answer is because we have created it. Why should there be sorrow in this world? The answer is because we have created it. Why should there be disease? The answer is because we have created it. Why should there be enmity, because we have created it.

But if we question why should there be old age? The answer is different. We have not created old age. It is there in Nature. We have not created death. It is there in Nature. So, before we question Nature's behaviour, let us try to clear off our work, what we have to do to better ourselves. Let us make ourselves better as far as it is in our hands. Let us clear off our duties as rationalists before we question Nature why such things exist. Why do earthquakes exist? Why do storms exist? There is no use of such questioning. But we can clear off those miserable things caused by ourselves.

For example, we can question ourselves, why should there be a war? The answer is because we wanted it, because it is the human being who brought war to this planet and it is a mass scale genocide which exists only in human

kingdom and not in other kingdoms. So, if we question why does war exist? The answer is because we want it. If we do not want it, let us stop fighting. Let us express our idea that we do not want war. It is not enough if we are law-abiding and we are obedient to the law. It is not enough if we behave well, but we should express our views also and see the same thing is observed by others also as far as possible.

For example, if we do not want war, we should be courageous to express it, not to join war service, not to join in the factories where weapons are produced. Everyone has every right to deny his services to the negative aspect. It has nothing to do with any country or any nation. The human beings of every nation are the same and they are privileged to keep themselves off from joining war service, from making an open denial of war service and from closing the manufacture of the weapons. This is only an example. When human beings feel their right to choose the correct thing, everyone can behave in the correct way and can prevent war which is a self-made crisis of a human fellow. It is pure self-deception to argue that the war is a predestined incident.

The extreme fatalist believes that wars are also predestined, that there are certain periods where human beings are inclined to fight and make continental or world wars. To that effect, there are people who predicted and the predictions every time proved correct. There are many great people who predicted world events which came true. For example, a great man called Cheiro published a book called, "The World Predictions" in 1913 for the first time. In that he predicted a Global War in the next year 1914 and it took

place. He predicted another World war in the same book. It took place. He predicted a third World war in the same book. People are very much worried about it and very alarmed. When the prediction came true in 1914, immediately the book was proscribed by the British people.

It is not enough if we proscribed books. But the theory of periodicity may be applied to world wars and we can say that wars are also predestined. We can argue that human beings cannot help or cannot control the wars. See how the first two world wars were predicted. The third world war is predicted near the Suez Canal where there are the inflammable oil fields. It is said that almost all the nations take part in the war. There will be great destruction of present humanity. In the same book he has given that this is only a possibility which man can make it true by his criminal behaviour or he can make it false by his true behaviour. The same author in the same book has written like this.

The Theory of Probabilities

"Everything exists in this world in the form of probabilities. Future is also a probability and we can understand things through analogies and correspondences".

For example, if we think about our programme for the next one month, there are certain things in our mind which we wanted to do. Next Tuesday, we want to go to Paris. This exists in my mind. This is what is called a programme. The programme exists only in the future. Is it a surety? It is only

a probability. We may not go or we may go. The future of humanity also exists in the same way.

So, every aspect of the future exists as two alternatives. Our present behaviour decides which of the two alternatives is going to happen.

So, there is a plane of existence in Nature where fatalism and rationalism are also true. Tomorrow the Sun rises, it is the future. It exists as a probability. Suppose, there is a global nuclear war tonight, there is no tomorrow for humanity, there is no Sunrise. That is also possible. That is 1%. But 99% tomorrow the Sun rises in the East is possible. We stand between the two alternatives. We can make the 1% possible or we can make the 99% possible. We can read only the tendencies. That is the tendencies of the individuals. It can be understood through the horoscope and the tendencies of the time can be understood through the scriptures.

For example, we can roughly understand the seasons of the year and the probable climate that exists in each season and also the fauna and flora of each season. Just as the cycle of the seasons is a probability, there is also a bigger cycle of bigger seasons through thousands of years. The authors of the scriptures have studied the bigger cycles and they have given the properties of time what are called the time cycles.

Lord of Time

For example, if you divide time into centuries, each century has its own psychology which gives a different psychology to the human beings of the other century. Like

that, if we take a bigger period of about 2000 years, each period gives its own mentality to the human beings who are quite different from the mentality of the other periods. If we take the 360 degrees of the zodiac, each degree gives about 72 years, which the scientists of ancient days called the Lord of Time.

Just as we have Lord in our heart, there is the Lord of Time to the whole planet. It is what we call the precision of the equinox. It travels through each sign. It has completed its journey through the sign Pisces. It has entered into the sign Aquarius and hence we call it the Aquarian Age. It will have its own qualities. There is no individual importance in the Aquarian Age, just as it was in the previous ages.

Aquarian Tendency

Everyone should live only by contributing to the total before which no one can have any importance. If anyone tries for individual importance, there will be an immediate conflict and the fellow will be shunted back to the bottom of the society. As long as a fellow is working for humanity, then that fellow is brought forward to society and he is required. So, this is a period which makes us lose individual importance, individual possessions, property, money, name and importance.

Suppose a great author has discovered something and written a book in the previous period, the work was known under the name of that author. If Archimedes discovered something, we call it the Archimedes principle. But in the present age, one thousand Archimedeses may discover one

thousand great principles. It goes only in the name of humanity and not under an individual name. Such a change has taken place and the social structure is changing according to this.

Those who do not accept this structure and those who want personal importance or sense of security, those who want to own or possess money or persons or property, they are thoroughly disappointed. They go to the bottom of the society. This is the nature of the present period running. Like this we have periodicities in time and according to these periods, we will have tendencies of humanity. Each century has its own human tendency quite different from the human tendency of the next century and we have the bigger cycles of the scriptures.

The Four Ages - Iron Age

For example, it is called the period of the *Iron Age*. About 5000 years have passed, since the present *Iron Age* started and the tendencies of the *Iron Age* are given in the scriptures.

Virtue will be secondary and intelligence will be primary and the nature of our behaviour will be unimportant. The nature of understanding becomes important in this period and the institution of the society will be broken into pieces. Institution of the family will go away. There is only one relationship. That is the relationship of man and woman in the form of sex. Other relationships will be unimportant during this period and there is only one relationship on the social level. That is what is called commercial relationship and what we call

affections will fade into unimportance. Like this many hundreds of readings are given about the Iron Age.

It is said that there will be no governments in the nations. There will be groups. Society disintegrates into little groups. Each group fights another group and the leaders of each group will eat away the individuals of that group. Sense of security will go away. People believe they disagree with one another. Belief is rejected. Humanity rejects belief and prefers to suspect one another. These are a few examples of what the scriptures have given about the Iron Age.

Before this Iron Age started, there had been another age called the Copper Age which was twice the magnitude of the Iron Age. Before the Copper Age, there was what is called the Silver Age which was three times the magnitude of the Iron Age. Before that there was what is called the Golden Age which was four times the magnitude of the Iron Age. So, in the same order, the magnitudes exist.

The Golden Age is called the age of virtue. The Silver Age is called the age of Lawful behaviour. The Copper Age is called the age of virtue as a necessity. The Iron Age is called the age of intelligence and confusion.

According to the scriptures, we are existing in the Iron Age at present. In Sanskrit, it is called *Kali Yuga or Kali Age*. 5000 years have passed since the beginning of the present Kali Age. Each age has its own tendencies according to which humanity behaves. It is also predicted that there will be no rulers or the Kings and no nations and countries. There will be only little political groups fighting one another

and killing the civilians. That is what is described about this black age.

So, if we take the argument of fatalism, there is a tendency that is given to the whole humanity according to which humanity behaves. All the four ages put together, they form 10 times the Kali Age and this is called the Great Age. 72 Great Ages make one largest period called the "Period of one *Manu*". Each period of *Manu* gives a humanity of different evolution and we have to go into the scriptures for the details. It is a clear cut scientific study that is given in the scriptures and it pinpoints all the periods down to the centuries and to the years in which we live. It gives us a prediction of things to come.

So, the extremist of the fatalist argues that everything is predestined. Everything is given in the scriptures. That everything happens according to the plan which is already there. But in the same scriptures, there is another statement.

"Man is made in the image and likeness of God and also man is made a creator of his own future on the background of the creator. God is the creator, every human being is a creator of his own future."

Even though we exist in the Iron Age, it is stated in the same scriptures, that those who live in God-awareness, those who live in the awareness of the totality of Humanity and those who live in the discipline of the right way of doing things, those who want to know the Law of Nature that is working through the planets and the Solar System, that is working through the planet earth also. The same Nature is working through every atom of this earth.

Here lies the ultimate truth. We should co-relate things. The Law of Evolution is working through every atom of this earth. The atom is taking its course of evolution in the mineral kingdom and then it enters into the Plant Kingdom and then it enters into the Animal Kingdom and then it enters into the Human Kingdom and there is a future which is the fifth kingdom. This is the kingdom of the Intelligences that are working in Nature. They are called the *Devas* or Angels or Archangels.

Through your behaviour, you can take the next step of evolution. Through your work as a worker in Nature and if you are on this path, you are called a disciple of planetary work. You are called the true disciple of the true spiritual path. When you have such an intention and when you are very sincere of your intention, there are Intelligences who are working everywhere on this earth take notice of your sincerity and who recruit you as one of the members of this Deva Kingdom Group. They will give you the stimulation required to complete your evolution soon according to a scientific process.

For example the occult path or the occultism of the Zodiac or the Kriya yoga or the Eightfold Yoga path of the Patanjali or the Light of the Path given by Christ or the Path given by Lord Buddha or the Light given by Lord Krishna. You will understand that there is only one path.

All these great people who are called the Masters of Wisdom. They exist as Intelligences of Nature everywhere on this earth. They are always ready to take notice of

everyone who is sincere. There is no question of being overlooked.

When you are made a creator of your own destiny, they begin to stimulate your evolution and then such a thing is possible.

The scriptures promise you that what is prophesied in the Black Age is only a probability which can be made a dream, a falsehood. The possibility can be neutralized because there are two probabilities in the form of the future. If you take one path, you will reach destruction. If you take another path, you will take what is called the future of humanity.

So, the same scriptures promise us that there is nothing like destiny. There is only a Plan. If you obey and give your cooperation to the Plan, everything will be changed from Darkness to Light. If you disobey and want to live as an individual, away from the future of the rest of humanity, you will create your own miserable future and whenever individuals create such a future and then they will have a Global War.

It has happened many thousands of times in the history of this earth. Once again we are heading towards that probability. Even in the past there were periods when humanity averted the dangers and entered into periods of safety and security. Whenever they averted a Global War, there was no record in any scripture because only if a war is fought, there will be a record. For a war which is not fought, there will not be any record. So, only whenever humanity

failed, there was destruction and the destruction is recorded in the scriptures. The probability is periodic and the destruction is not inevitable. So, understand Nature's workings, understand what is inevitable and understand what can be changed. *There is a certain amount of future which can be changed, the key of which is placed in your hand; that which cannot be changed, the keys are in the hands of Nature.*

With your good behaviour to yourselves and good behaviour towards others and good behaviour with other kingdoms, you can always avert your own danger. Just as you can live a healthy life by good behaviour, you can make the society healthy by your presence and create a better society which easily overcomes the danger of war. This is the solution and always it is the only solution. Let us not confuse ourselves by believing that everything is predestined or by believing that everything can be changed.

So, we are living in the change on the platform of something which cannot be changed. We have a life of eternal values and we are living a life of changed values. On the platform of eternal values, let us live a life of change. A change from the worst to the best because every one of us is created as a creator. Unlike the animals or the plants, we are given the power of discrimination which is not given to the animals or the plants. We are expected to use discrimination by Nature.

Nature always has great hopes about the human kingdom because it has given the power of discrimination to the human kingdom. It expects us to use discrimination and change that

can be changed and create that can be created. Let us not create our own destruction, our own disease, our own misery and our own enmity. So, let us create our own future and let everyone of us contribute to that end without thinking about what others are doing. Don't expect others to understand what you do and don't wait till others do good things. Let it start with you. Let others take their own time to understand you. That is the solution and beyond this, no solution has been given by any modern thinker till today. This solution is age-old. It has been given by all the scriptures. The authors of the scriptures have given the same solution through thousands of years. If any one of you has a better solution or if any modern thinker has given a better practical solution, let us follow it. But until then, let us not be carried away by the glamour of intellectualism.

Let us only remember practicality and the workability of a theory but not the rare features of a theory. Let us not care what is valuable. Let us care about what is useful. Let us not care for what is great. Let us care for what is good. Let us be free from glamour and if there is a real practical solution for the better, let us include ourselves with that and make a contribution of our life to it. Except this till now, there is no solution. Think of the issue with a calm mind and don't forget that you are inseparable from the total humanity of this earth. Don't forget that you too are a creator and don't forget that you too can either produce a perfume or a stinking smell in this society. Then remember what you have to contribute to society. There ends our duty.

Thank you all.

God, Love and Sacrifice

The word love has its meaning as old as the creation. The word is used in as many meanings as we like. Every time we use the word in a different sense other than the original. We cannot use it in the original sense exactly as it is. That's the reason why we use it in some different sense; every time different in some way or other from the original sense. We cannot use it better because we do not possess the meaning of the word in an ideal sense.

The original meaning of the word is possessed only by One. We do not know him properly. He is whom we call God. Of course, the meaning of the word God is also known roughly by every one of us. Therefore, the meaning of the word love is also used roughly. Had we known the meaning of the word God properly, we would have used the word love also properly. The one being that has love in him is God Almighty and when all of us are born out of Him, He stands as our Background. He sacrifices himself into our existence. Unless he permitted himself to become many, we would not have existed at all.

Our existence is due to our first respiration, our first respiration is due to our nature to respire and our nature to respire is due to the nature of life, the nature of life is due to the nature of God.

The love that God bears towards us is the relationship between us and God. Just as we forget about the space in which we are living, just as we remember ourselves more and we do not remember the space in which we are living; similarly we are busy to remember ourselves and hence we do not remember Him in whom we are existing. Do you remember that you are breathing Him? You are busy with your own work during the day. You remember your work and yourself and you do not remember that you are breathing and hence you do not remember how important the breathing is. If anyone happens to close our mouth and nose for some moments, then we stop being busy with our own work and we begin to remember our respiration and its importance. Similarly, if there is anyone who can shut our activities down for some time and leave us without doing anything, then we begin to remember about the omnipresence of the Lord in us. Until then we are busy with our own work.

Of course, it is only to make us remember Him that old age comes. Sometimes disease occurs and sometimes in the last moments of our death, it occurs. In such moments we are forced to stop our activity and then remember the background of our existence of the One who is permitting us to breathe. Only after we lose breath, we lose hope upon

the biggest doctor of our place and then we begin to recollect in whom we are living, by whom we are permitted to respire. There is another method to remember Him also. That method is not as unhappy as death, disease or old age.

That method is called the Science of Spiritualism. We can remember Him also when we are happy and understand our happiness is due to His presence in us. In our desire to be happy, we do many things. The boy eats a chocolate and the fatigued man goes to sleep and the active man conducts his research upon Nature and man. The scientist conducts upon the various dimensions of Nature. For example space, time and mind. The artist tries to gather something which he calls beauty. Everyone is active in his own way because he finds happiness in his own.

Finding Happiness

We try to find happiness and in trying to do so, sometimes we do the right things and sometimes we do the wrong things. Just as when there is no light in the room, we try to locate the switch with our hand. We place our finger in the wrong place where there is a very sharp rusted metallic nail and injure ourself. That does not mean, we want to injure ourself, but that means we want to help ourselves. But our procedure is wrong. Our intention is never wrong. Similarly, everyone proceeds in his own way in the activity of life.

Sometimes, we are right and the result is happiness. Sometimes we are wrong and the result is sorrow, unhappiness and pain. Then we begin to locate the causes of our unhappiness in others. We very much like to throw

the responsibility and blame upon others. It begins to multiply our jealousy. Instead of putting our finger on the right place on the switch, we put our finger on the wrong place and we begin to call others as fools and then we grow angry with others. There is no trouble for the other person. But our anger increases the speed of our circulation. The result is hypertension to ourselves, not to others and headache only to us, not to others. Sometimes we do the wrong things. We go into suffering and then we try to locate the causes outside, either with our neighbours or with some other people whom we call enemies. If no enemy is found, we try to locate the causes in invisible beings whom we call the planets.

In the weekly readings in the newspaper, the astrologer divides all the mankind of this globe into twelve equal parts and writes twelve paragraphs with beautiful pictures of the ram and the bull, etc. We look for our picture in the paper. I am a Bull. I will look for the bull. If I am a ram, I look for the picture of the ram and try to read what story is written there for me in that week. The astrologer writes, 'this week the planets are a little bit difficult for you. So, be prudent. Over the weekend, you have a trip.' He need not write. We know that we will go somewhere over the weekend. But he too writes because he has to write something in the paper and we throw the blame and responsibility upon the planets. We say that it is already written in the newspaper. Our planets are not favourable this week. That's why my Mars has asked me to place my hand on the nail. So, we throw the blame upon the poor Mars or sometimes on Saturn who are very good friends of ours.

Anyhow, the human mind is guilty enough to throw the blame upon someone else. Some people throw it upon karma. They say it is due to my karma. In India, the number of people is more. In the Occident, the number of people is increasing day by day. Who says it is my karma? Of course, in one sense it is true. Karma means what we have done. We put our hands in the wrong place. That is what we have done by way of karma and the result is the damage.

Similarly, we do many things but the motive to do anything is only happiness. No one wants to injure his finger with the nail. Everyone wanted to have light in the room. Similarly, all those who are suffering in this world, they are in no way wishing to be unhappy. Nobody likes unhappiness. Everyone wants to be happy, though some people make themselves unhappy and then they say, 'God is cruel'.

Some people say, "We don't believe in God. If God were to be there, why should he create so many people suffering?" The question remains there always because he cannot telephone God. This is because we want to be happy. This is the sum total of the story. If we question why we want to be happy, the answer is we cannot try to be otherwise. When we spend a few moments thinking about ourselves, when we remove all the technical terms used to understand ourselves and directly look at ourselves, we find that everyone tries only to be happy. One cannot try to be otherwise. The answer is 'because we come out of happiness'.

We are sparks of the One God and we took our manifestation in Him. One consciousness is sacrificed for

our many consciousnesses. In his sacrifice, we are born. Because of his sacrifice, we live in his background and into his sacrifice we merge, just as the waves of the ocean come out of the ocean. They move on the surface of the ocean and then they disappear in the ocean. Just as the water in the wave is also salty because the water in the ocean was salty, the living beings in the creation also want to be happy because the background is what we call happiness, whom we call God. He is nothing but happiness in existence.

We, the living beings are "*Happiness*" in experience. Happiness in existence can never be imagined by living beings. Happiness in experience can be spoken by any one of us and it is somewhat different from the original happiness. But at the same time, it is somewhat identical to the original happiness.

The space in this room is somewhat different from the open space outside, but at the same time it is not different from the space outside because this room is built in space which was there previously. Space is never built in any room. Space is the original, the eternal in which the room is built periodically.

The shape of the space in the room takes the shape of the room temporarily and is used according to our own taste and utility, though there was no specific separate selfish use in space. If we speak of the space in this room, it is in no way different from the space outside in its essence. But in its utility, it is always different from the space outside.

Experience and Happiness

Similarly, we are not different from God. But in our way we are different from God. The concept of happiness exists in us only as experience. The concept of happiness exists in God not as a concept but as existence. You try to imagine the difference between existence and experience. *Experience is localisation and existence is totalization. Experience is a specification. That is conditioning, whereas existence is not conditioned by anything.* So, we can narrate our experience about happiness. Our experience of happiness is a sample of the existence of happiness just as the water in the tumbler is a specimen of the water on the mountains. It is not very easy to drink the water in the springs of the mountain. If we go there and try to drink it, the spring will flow down with great speed. But here, it permits us to taste. We know water only as the specimen which we have until we approach the spring. Similarly, every one of us has the concept of happiness before we can make a direct approach to real happiness.

Possessiveness is Not Love

With this introduction, we will try to enter into the real meaning of Love. We say, the mother loves the child, the father loves the son, the husband loves his wife and the wife loves her husband. No doubt, it is love but it is only a specimen of love and we can't call it love, the original. A mother and a father were taking a child in a boat. If the child slips from the arms and falls in the river and if the father or mother does not know how to swim, they begin to weep in the boat, but they do not jump from the boat.

So, this is the limitation of the love we know. If the mother is taking the child by the hand and if the child goes to the rail track when the train comes rushing, the mother shuts her eyes and the train runs over the child. The mother never runs to die with the child or tries to protect the child. Here is the limitation of what we wrongly call love. If a mother and father stand on a terrace and take the child in the arm, show the colourful lights of the illumination and if the child stretches arms outside, slips down from the mother's arm, they cry and weep and run down either on a lift or they run down the staircase but they do not jump from the terrace. This is the limitation where our love stops. So, we can know the greatness of what we call love.

It is correct that it is love but it has its own limitations. It is not wrong to say that this is water. But this is water only in a tumbler. You can't compare it with the ocean. I can't say that there is some ocean in the tumbler. I can say only that there is water in it. So, this is only a specimen. Now, at first you try to understand that every one of us has a specimen in us, a specimen of what we call love. We call the water in the tumbler also the ocean, but it is not the ocean. It is the water as the specimen of the ocean. We have to travel a long way to reach the ocean. It requires great devotion to reach the ocean. Now let us try to trace this journey a long way. Every living being has to take this journey some day or other. It is a matter of time.

Just as the flowers on a bunch of flowers exist in many gradations of blossoming, there are some blossomed flowers, some half blossomed flowers, some matured buds,

some immature buds, some very little buds not yet developed either the perfume or the colours. So, we have among ourselves all these gradations of love. Among us, we are there who have not developed either the perfume or the colour of love yet. There are people who are just developing. The colours in the bud are just forming. They are very busy in finding in their colleges and schools their girlfriends and boyfriends. They are very busy looking for their mates and they too call it love. The young man says, 'she loves me'. The little girl says, 'he loves me'. Yet we human beings call it love. But, we are permitted to call it love by the one who loves us. He is in us all.

He loves us so much, that he permits us to call this also love. This is nothing but the animal instinct of sex. It is common to animals and human beings. The sex instinct is quite common with age to a pig or a dog or a human being. Yet, we have no shame with our dirty faces to call it love. But, the one in all of us so loves us that he permits us to call it love because this is also a sample or a specimen of love. If I call this ocean, what do you think? You may think that I am insane. But, God never thinks us insane. He thinks that we are children and infants. He is neither angry nor jealous of our play. But, he just smiles at us and says, 'these are my little children. They will grow. Someday they will know what love is.' That is how he thinks about us. It is not a lie. We are thinking one about the other, but the one thinks about all of us in a benevolent way because a spark of his love is with every one of us all. Therefore, we call every dirty thing by the name love. But, in the background, there

is that spark, love. That is what we call the presence of God in us.

After some years, the student grows up and he marries her and she marries him. Then they believe that what they experience is love. They laugh at their behaviour in the school days and college days and begin to recollect how they were foolish to call college life as love. Now, they will begin to understand that what is there between the husband and wife is real love. Then, they begin to remark that 'every little fellow on the street says that he loves. It is very bad. It is wrong. We husband and wife, we love each other. This is true love. That's how the young couple thinks! But God sees them and smiles because he is never proud of himself though every young couple is proud of themselves for some years.

He loves her too much, she loves him too much and the too much love creates quarrels between them. He wants to take her to Brussels. She wants to take him to Paris and there is a quarrel and a long way to dispute, the car is there waiting in the street. They quarrel and quarrel till it is late in the night. Then they say, 'it is very chilly, let us go to bed'. They take the car again to the garage. They cancel their programme.

After four or five such experiences, each of them separately consults a psychologist and tries to explain their own difficulties. They call it difficulties. In fact, they are created, there are no difficulties at all. Meanwhile, in the middle the psychologist sleeps twice or thrice because he

has to receive his payment. She says, 'my husband cannot understand me'. He says, 'my wife cannot understand me' and the psychologist says, 'you cannot understand me'.

Then there comes a time when they apply for a divorce. Then they no longer call it love. Again they marry. The wife says, 'now my husband loves me very much.' He says, 'now my wife loves me too much, she is very close to me'. They call it love. Again, the same God smiles and says, 'my little beings, they are coming step by step'. We can't always call these things by the name love, though we use the word love for all these things. These are only samples of love which Nature keeps us within our reach, so that we may find a taste of what love is and gradually go up step by step until we hope to know what love is in its true sense.

If the wife cannot permit the husband to go out after 6:30 PM, if she wants to possess the husband or if the husband tries to possess the wife, we like to call it love. But possessing is the work of the devil but not the work of love. Do you know how the devil possesses a human being? Possessing means making you do what I want. That is called possessing and we call it love. The husband does not permit the wife to go to her mother's native place because he loves her too much. The wife does not permit the husband to wander in the streets after eight in the night. If he were to be busy with his own profession, the wife says, 'your profession is more important to you than myself. Then I don't want your love'. If she calls it love, it is nothing but the devil's work and not love. As long as we want others to follow us, it is only possessiveness and not love.

I love my friend too much. He goes to Brussels with another friend. When I know that he is having another friend whom he loves as much as he loves me and if I feel very sorry for it, it is called possession or devil's work and not love at all. But, this devil's work is also a sample of love because the devil also wants to possess souls away from God. It wants to purchase souls by giving anything we want. It wants to purchase us from the kingdom of God because we do not know what the kingdom of God is. We know some religion, we know some prayer. Then we shut ourselves in and smother ourselves in the name of sanctity and piousness and we call it God. But, we do not know what God really is. We do not know what a friend really is. The result is, every day we are being purchased by the devil in the name of love. Still we pray, 'Oh Lord! tempt us not into evil'.

The mistake of this prayer is, God never tempts us into evil. But we are asking God not to tempt us into evil. It is the devil that tempts us into evil and not God. But we pray to God and ask Him not to tempt. Unknowingly we are praying to the devil and not God because we are asking Him not to tempt us into evil. We should know how to pray to God in its true sense. When we know that God is love and not temptation, we will never pray like that.

Find out how illogical our attitude towards love is! In the name of love, we try to possess many things. While talking to you, if I like this article, sometimes I may take it away because I love it. We also call this love. Love towards beautiful things makes us steal the beautiful things. We call it love. We want friends because we try to possess them.

We want a husband, we want a wife because we want to possess them. We want a child because we want to possess him. We want a house because we want to possess it.

If you allow me to live in your house for a long time, even though I know that you are good, even though it is proven that you never ask me to go out, even then I will remember that this house is not mine after a few years. I feel that it is better for me to have my own house because I have love for the house. In all such cases, we use the word love. We can't use it properly. We possess a husband or a wife or a child. We say, we have love for our wife, love for children. It is false to call it love. It is a possessive instinct which we call love many times. We only wanted to possess a child. Sometimes when our neighbour has a child, we too want to have a child and we don't call it jealousy but we call it love for a child. But the truth is jealousy and not love for a child.

God sees all behaving like this. He smiles at us. He permits us to call this love. Now, what is love in its true sense? We will go a step further because we cannot define love in its true sense. It is only God who can prove to us what love is. We can only go to the nearer and nearer meaning of the word God and also the word love. So, we will try to go to the next meaning of what we call love.

We want to do good things that are useful to people. We want to do charitable work in some countries. We want to spend money and our energy and see that something good is done in this world. Then we call it love. This is the next

step. Even then, if we find others doing the same thing, it is convenient for us to think that we are doing it more than others and it is sometimes inconvenient for us to notice that others are doing better than us. Even then we call it love towards humanity. We show compassion towards animals. We call it love.

We buy some animals and begin to feed them. We take every care of the animal and if anyone takes the animal away without our knowledge, we are sorry for it. We search for it. If we find out after six months or one year that the person is taking care of the animal better than what we have done, then we are not happy because we want to possess the animal. So, this possessive instinct should show us the next step.

Then it makes us know what love is in its true sense. You observe the various flowers on the trees. Every flower has its own arrangement of petals. Some flowers have big petals, small in number. Some flowers have little petals, much in number. But every flower has its own arrangement of petals in it. There is a centre to each flower from where all the petals find their way to blossom. When you see this formula of the flower, when you see not only the botany of the flower, not only the floral formula and the floral diagram of that flower; not only the taxonomy or the name and the christened name of that flower, family name and its surname and if you know more than this and if you find that there is something which is arranging the petals into a design and a pattern which is regular in its own way, then You will find that there is a mind behind it which is doing it.

Without any intelligence, the flower cannot be according to a design. The flower cannot blossom in a systematic way and the colours of the flower cannot be so beautiful and systematic. Commonsense tells us that there is a mind behind the flower. Unless we are intelligent enough to lose our commonsense, we have to accept that there is an intelligence that is working behind; not only intelligence but also a taste, a taste to arrange things, not in their own way but in a beautiful way.

See how the wings of a butterfly have designs! How both the wings have the wonderful symmetry from which an artist can copy and improve! See how the sunrise and sunset have their own arrangement of colours! See how everything is meaningful in this creation, unless intelligently disturbed by the human being! The mind behind the flower has the intelligence. Behind the mind of the flower, the intelligence has the taste to produce the flower in such a way that the taste has a force which keeps all the petals to the centre. This, of course is what we want to call love. It is not the taste to take away the flower from the tree and arrange it somewhere here or somewhere here or somewhere to God.

We show the ugly taste to take away the flower from the tree and offer it to some whom we call God. Had we really understood what God is, we would not have done such an ugly thing which is against the intention of God. God has decorated the garden with flowers. It is the mental disease of human beings not to be able to enjoy them when they are on the trees. So, it is our duty to cure ourselves of our mental defects, just as we try to cure our diseases by going

to the doctor. We should make a proper diagnosis of our mental disease and try to cure it. Until then, we try to take the flower to the feet of the Altar and we are not ashamed of calling it God. Many times, we call it love. The husband takes a flower to the wife, offers it to her because he loves her. He calls it love. But, to prove his love, he has done the ugliest act on this earth i.e. to pluck the flower from the tree.

The Force of Love and Sacrifice

Now, we will try to understand what love is. What is it that is producing the flower? The botany professor can dissect the flower, but he can never produce a flower. What is it that is producing the heart for the living being? What is it that is producing the nucleus for the living biological cell? What is it that is producing a nucleus for the atom? What is it that is producing the Sun for the solar system? There is a force that is binding all the petals together in the flower. There is a force which is binding all our parts of our body and tissues together to allow us to live. That is what we call the heart.

There is a centre in every cell of our body which we call the nucleus, which binds all the biochemistry of the cell intact in synthesis and you wonder how the nucleus of an atom keeps the equilibrium of the tremendous forces working in the atom, keeps the atomic number and the atomic periodicity table constant. See how the Sun is binding the whole solar system as one unit with all the planets as parts of the one body which we call the solar system.

We very easily understand that there is a centre forming force which manifests itself and makes its parts gradually manifest and then it begins to work as the centre to supply what is required to the parts. It is not to possess the parts, not to hold the bud very tight but to make the bud gradually blossom; every minute giving something, not possessing anything. It gives to the petals until the petals are matured and they give to the centre until the centre is matured and until it is fertilized. Then with great joy of sacrifice, these petals drop off and the flower drops off in the joy that it has created a fruit.

So, the flower sacrifices itself to the fruit. The flower never possesses the fruit. The fruit sacrifices itself to the seed and the seed sacrifices itself to the tree until the tree is there and the seed is not there. The tree sacrifices itself into the branches and the branches sacrifice themselves into the flowers once again. The flowers once again start the same story. This is what the ancients called the cycle of the universe. It has neither beginning nor end. It is going on like that.

We can question, how long has it been going on? The answer is like this. How you could get your question, because you have a mind. So, your question is born when your mind is born. The cycle is going on and the question comes and goes with your mind. Therefore, your question has no relevance. The question, 'how long is it since this creation is going on'? It will be there after the mind is born. It will be there as long as the mind is there. It disappears the moment the mind disappears.

Many millions and millions of times the mind has appeared on this earth and the question appeared in the mind and disappeared. This is an eternal story. The cycle has in its background a force which is binding all the petals together, which is binding all the tissues together, which is binding all the chemicals together and which is binding all the isotopes of an atom together, which is binding all the planets of a solar system together. If we try to call it love, we are nearer to the meaning of love, but we are not altogether correct. We are just nearer to the meaning of the word love.

Let us try to understand the power of love and not the force of love because force when properly arranged becomes power. Force, when not arranged, becomes ill force.

Force can manifest even through a cyclone or through a steam engine. In a steam engine, it is working towards positivism. In the cyclone, it is working in a destructive way. Whenever the local area of creation is to be removed, there will be either a cyclone or earthquake because the tendency of the total Nature is to restore balance and arrange everything like the pattern of a petal.

Whenever we try to play some disharmony with it, there will be a violent reaction to restore harmony and we experience that reaction in the form of a cyclone or an earthquake and sometimes it tries to express itself in a third way also. It creates craze and unnecessary activities in the human mind. Whenever man transgresses in terms of Nature, whenever man misuses Nature, whenever man tries to invade

Nature and try to use Nature by the false concept of conquering Nature, then Nature creates a reactive activity in the human beings on this earth and it works out as our intelligence and we work out into a world war and we destroy ourselves.

This is the story of a human animal many times on this earth, and even now the human animal is not wiser. Once again, it is heading itself to destruction and it is not ready to use the experience because the human animal is not yet near to the meaning of the word, love. When we care more for vanity, when we care more for greatness than goodness, then we are never wise. The result is suicide on a large scale which we call by the noble name the world war. So, a wrong understanding of the import of love is a world war. Let us try to understand what power is making the forces work in Nature.

The Love

The centre forming nature is what we call Love. Without this centre-forming nature, there is no solar system; there is no atom on this planet earth; there is no tissue formation or the biological cell on this earth; there is no design for any flower on this earth. So, it is the centre-forming nature which we call Love.

Nature is one which works as our background and which shows us, manifests us the many changes of evolution. From the evolution of space and time to the evolution of the gasses in space; then the evolution of the illumination which we call the stardust; then each

particle of the dust becomes a centre of a solar system; these are the three stages of evolution. Then in the fourth stage, we call it Sun. Therefore, it is only after three days during the seven days of creation, it is said that the Sun was created. We have to understand that each of these seven days of creation includes millions and millions of our human years on this earth because by the time God was creating, this earth was not created and this solar system was not created.

Continuously all the solar systems are gradually coming into existence, living their own span just as we are living and dying into the same space, just as we are also dying. The matter of the solar system is distributed into space just as our body matter is distributed into this earth and air. This continuous process requires one Mother Force and one Father Intelligence. By father and mother, we don't mean sex.

We mean only the force and the intelligence. The original intelligence is what we call the father of all creation. The original force is what we call Nature.

From this Nature, space and time are born and solar systems are born. Our solar system is one among the millions and millions of solar systems. Our earth is one of the many planets going around the Sun. Our Belgium is a spec on the space of the earth on the globe. Our school is a tiny spec and the room in our school is still smaller. The body of every one of us is still smaller, though everyone thinks very highly of himself and herself. But everyone has

his and her own centre of existence which makes these forces work.

It is the heart of all and everything. It is the centre of what we call love. Love is the very nature of life. Life manifests from love.

Therefore, there is a closed consciousness in the heart which protects the relationship between the body and ourselves very tightly. It is what we call fear of death. This exists as an instinct to protect ourselves and this proves that the love to live is the greatest of all among the animals.

Since the human being is also an animal among the other animals, he too has the greatest love for love to live. Even though the one who commits suicide and kills oneself, tries to put great effort against himself. The higher mind inside wants to live, the lower mind outside which we call the psychological mechanism works out many wrong things in life and gets itself involved in many troubles. It knows only one thing. That is escape. So, to escape, it wants to kill the body. This is what we call suicide. The one who wants to die, suffers great agony and suffering.

Thank you all.

Love, the Force of Life

Today I am expected to speak about, "*Love, the Force of Life*". Every one of us has an idea about love, just as every one of us has an idea about beauty. According to Pythagoras, "There is no one in this world who does not have an idea of beauty and love". According to some great poets like Shelly and Keats, love and beauty are equated to truth. According to the ancient most scriptures of India, the Vedas, the whole creation comes out of poise which is called love or beauty and exists on the plane of poise.

Everyone has his own disturbance away from the poise and tries to recapitulate the one poise which is lost and the journey through the span of life is the effort to recapitulate the one that is lost. Some living beings can recapitulate and find out what they lost before they leave this physical body and thereby enjoy what is love in its original form; what is beauty and what is truth in its original form. But, some people are so restless that they miss it every moment. They are very restless to get at the happiness of beauty and love and their restlessness to be happy makes them miss the happiness they wish. The desire and the wish

to be happy is the only thing which makes us miss the happiness required. The more we desire happiness and the more we are restless about happiness, the more we are restless and the more we cannot be happy.

Real Happiness and Love

Once this game is understood and when a living being gets at the ease and comfort of knowing what is love, what is truth and what is beauty, then he begins to live in love. His life becomes happiness. Instead of trying to purchase happiness with other things like money or property or job or business, he begins to know that everything can be purchased by love and nothing can purchase love. Love is happiness. Happiness is such a valuable commodity that everything we achieve in the world is cheaper than love and every attempt to purchase love with some other thing becomes a failure. People try to purchase happiness with money, forgetting that if they are happy only, then money contributes to happiness. Anything on this earth which is achieved by man has its own significance and meaning only when a man is happy.

If anyone thinks that something is more valuable than happiness, he loses happiness and life is something other than happiness. This is because what we call happiness is nothing but what we call love. Everyone has his own idea of love, just as everyone has his own idea of beauty and happiness. But, the understanding of love depends upon the concept, just as the understanding of the sky depends upon the window through which we look at the sky. We

are in our body just as we are in our house. We are peeping through this body into the outer world just as we peep through our window. We have mainly five windows. That is the hearing, the sight, the sense of smell, the sense of taste and the sense of touch. Through these five windows, we are looking to the outer world which we call objectivity, just as we look at the sky through one of the windows of our house.

The Truth

To everyone, this sky is visible through his own window, but the dimensions of the sky depend upon the dimensions of the window. Those who have narrow windows will have a narrow sky. Those who have broader windows have a broader sky. This is only the sky as seen through the window and not the sky in itself. Every one of us looks at love according to our own concept and it is what we understand that we experience, but not what is there that we experience. If I know you intimately for ten years, I know you only through my understanding, but I do not know you according to yourself. *Every one of us exists in this self-conditioning and according to this self-conditioning, what we see around us in this world is not what is there in truth, but what we know as it is there around us. There is a lot of difference between the two. What is around us is something different from what we know it.*

The Forms of Love

Every one of us knows according to his own understanding and the result is that the understanding of one person

is different from the understanding of the other. I use the word love and you also use the word love, but the meaning of the word is different in both cases. What I understand is according to my impression of love and what you understand is according to your impression of love. The result is generally no two people will have the same idea about the meaning of the word love.

There is a difference of opinion about everything. Similarly, there is a difference of opinion about love also. We say truth but truth according to one person is different from the truth according to another person. What we call truth is only our impression of truth and truth as it is not available. Some people question, 'in this world, who is right and who is wrong'. Those who live with that question will die with that question in spite of their knowledge in many branches, because what is truth according to us is only truth to us. It can never be the truth according to others. The ultimate truth is the total of all the mentalities put together just as a glass vessel when broken into pieces, in each piece the glass exists but no vessel. If all the people distribute among themselves each piece of the glass vessel, everyone has a part of the vessel with him, but the vessel is absent. Similarly in this world, everyone has a piece of truth with him which is not false, but which is only a part of the truth, but it never serves our purpose as truth, just as the piece of glass can never serve the purpose of a vessel. The vessel exists in the totality, but not any part of the glass. So also, truth exists in all of us as the simultaneity of our existence.

Everyone when he thinks separately for himself, he has a broken piece of truth which is just enough for him to call it truth, but which never serves the purpose of truth. Same is the case with love also. Everyone calls something love according to his own understanding. The young boy looks at a beautiful article and says I love to have it. It is love. No doubt about it. The mother of the child takes the child into her arms, calls it love. She says, 'I love my child'. Suppose the mother and the child are walking on the railway line, or a very busy street in Brussels, they are crossing the street from one corner to another, when the child runs across a car, and when the car hit the child, the mother stands there, closes her eyes with her hand and gives a very big cry. But, she never rushes to the car to save the child. Yet, the mother calls it love.

Drop of Love

We know that it is love but it has horrible limitations. It is only a sample of love, a drop of love and just as a drop of water cannot quench our thirst, just as a drop of water cannot be useful for us to take a wash. This drop of love of the mother cannot save the child from an accident or it cannot take the mother along with the child in the accident. So, this is one example to say that what the mother calls is love. No doubt that it is love. But it is only a very little drop of the sample of love. The student in the college says, 'I love that girl', and the girl says to her parents, 'I love that boy'. No doubt it is love. But it is also a drop of love which is too little to give us any experience of love. At the same time, a sampling business is required of the

living beings of this earth to keep them continuously trying to know what love is.

That's the reason why everyone has a speck of love with him or her. With that speck, they begin to start their business in life, the industry of love we can say. But just as a person who has only five Belgian Francs in his pocket, if he begins to make a big industry of about millions and millions of Franks, it does not make him do it possible. It makes him wait and wait until he purchases the application forms in the bank with those five Belgian Francs and fill them properly, show some security of property in the bank and borrow some lakhs of Francs of money from the bank and then make a real beginning of the industry. Before that, he has to wait. Similarly, every human being having a drop of love with him or her is waiting for his turn to have his right relationship with others.

As wife or as husband; as son or father or mother; as brother or as friend; or as an acquaintance, any relationship he is trying to purchase with love, he is trying to make acquaintance. He is trying to make friends. He is trying to marry or he is trying to have a child. All these things are efforts when one is waiting to purchase what is love. But that one drop remaining with him is so very tasteful and sweet. That everyone lives because of that one drop. Everyone lives because of the taste of that one drop. Everyone waits for a kind word from another person as association or a help from another person; a sympathy from another person. All these things are the tasteful experiences of one little drop that is with us. But, people have to wait

for a long time because this one drop is being utilized in some other way.

Death conditioning Psychology

For example, the first application of love is loving to live. Everyone has a very strong desire to live on this earth and this protects the body in the form of fear of death. The result is that all the drops of love are converted into fear of death. Instead of enjoying that one drop of love in life, everyone more or less lives in a fear of death and he is chased and hunted by a peculiar fear of death, so that he wants to finish everything in life before he dies. The affectionate mother and father want to complete the education of their children before they die. They want to see that the children are married safe before they die and before they die, they want to see that the children are well placed economically. They begin to earn more and more because they want to see before they die that the children are well off. All this activity is very good, but it is done in a death conditioned psychology because the motive is that we should finish before we die.

All the taste of love is transformed into a fear of death and the experience becomes bitter. While the taste of love is very beautiful and very powerful and forms the centre of energy to make us live healthy and happy, the fear of death makes life a tragedy and though we have everything at hand, we live in a craze, so that we cannot live life to enjoy life. But, we live away life with love as if we are vomiting life. This difference takes place when the love

for life is transformed into a fear of death. That is why a better conception of love is required for every one of us. It becomes necessary for us to understand the meaning of love better and better day by day and year and year, so that we may live better day by day and make others live better day by day. Otherwise we live our life crazily and we make our people crazy around us.

Possessiveness is not Love

The restlessness and the neurosis that is hunting us begin to hunt our people also. A restless husband cannot keep his wife happy. A restless wife cannot see her husband happy. So, the meaning of love should be properly understood and then only life is to be enjoyed properly. Otherwise all the beautiful things in the world cannot give us any happiness. You can have the richest building in this town. You can have the best things in your house, best pieces of furniture and most skillful people as your officers and assistants in your house. The cook who has got a diploma from America may be working in your kitchen and he may prepare the most tasteful food in your house.

When it is the birthday of your wife, when both of you sit down at the table, if your wife wants to have a car ride that evening, if you want a calm enjoying of life in the house, when you differ from each other, when you begin to discuss about how to spend that evening, and when you do not agree with each other, when one of you begins to grow restless of the other, when both of you become irritable about each other, you throw the plate away, go

away from the table without eating and spend the day in great tension, great sorrow and great bitterness.

So, no one of these valuable things could purchase happiness to the couple. They have love towards each other, but the love could not give expression to each other because they could not understand love in its proper terms. After ten years, they may be wiser enough when they do not differ from each other, when the one knows the taste of accepting the idea of the other, instead of having an animal possessive instinct over the other. Then comes the stature to enjoy what love is. As long as love is understood in terms of possession, it is only a false conception of love and the result is nothing but sorrow and unhappiness. We see many young couples full of love among themselves and at the same time unwise. That is the husband trying to possess the wife and the wife trying to possess the husband. So, they go into great jealousy towards each other and the result is unhappiness and hypertension. Everything is waiting at the door to enjoy, but the will to enjoy is closed. They shut the door of enjoyment because they try to possess each other. The husband wants that the wife should obey him and the wife wants that the husband should obey her. This is the foolish way of understanding what love is. They cannot understand that they are going into sorrow, jealousy and suffering.

The young fellow says to his friend, "I love my wife very much. I love her more than any other thing on this earth. She should be faithful to me and when she disobeys me, am I not justified to grow wild. Is it not her duty to obey me when I love her?" This is the foolish understanding

of love in the husband and the same is the understanding of the wife. So, with their own hands, they convert their love into jealousy, sorrow and unhappiness. When the young husband is thriving and improving in his own business, when he is involved in his business work in the office and when he does not return home even after 8PM, then the wife says, "Don't you know I love you so much? But you are so ungrateful, cold and callous. To me, you are important. To you, your business is more important than me. See how heartless and cruel you are. From tomorrow, I can't be happy if you do not stop your business by eight and come to me and attend me".

The young husband is in a fix. He has great love for his wife, but he is inexperienced. He does not know what to do with his business and with his wife. She forces him to choose either business or wife. She feels that the business of the husband is another wife to her husband. She begins to develop jealousy over the business. But the husband has great hopes of earning money to make his wife happy. She cannot understand him and he cannot understand her. It is as if a German girl is marrying a South African youth without the one learning the language of the other. Everyone has his and her own mother tongue different from the other, having good ideas about the other, but there is no proper means of communication between the two. So, she begins to quarrel in her own language. He begins to quarrel in his own language and the sum total of the quarrel is that they should be happy. They fight and fight because they want to be happy and the result is unhappiness.

Meaning of Love

If everyone in this room begins to shout silence, silence, how can there be silence in the hall? Similarly, if the wife and husband quarrel for happiness, how can there be happiness? This is the consequence of understanding the meaning of love in everyone's own language. What is it that makes us understand love properly? If we observe Nature properly, we can understand the meaning of love. See how the tree gives us fruit? Does the tree demand anything from us? It is its nature to produce fruit. But, the tree never demands that we should be with her before it is 8 o'clock in the night. The clouds shower the rain and make the land fertile, but they do not expect us to be faithful to the clouds. Are we faithful to the clouds? Do we have a stature to repay the clouds for what they have done to us? When the sunrise is beautiful to us, does the beauty of the sunrise demand anything from us? Does it demand that we should see it and appreciate it? If we see it, we will be happy. If we lose the sunrise because we are sleeping, we will lose the happiness of enjoying the sunshine but the sunshine never loses anything, but at the same time, the sunshine never cares if we appreciate it or not. Whether we appreciate it or not, it showers its own beauty and life force upon us.

Observe Nature

It is we human beings who are immune to the beauty and the life force of the sunrise. Observe Nature in its terms, you will understand the meaning of love. See how your respiration is taking place in spite of your effort. Are you

breathing in for yourself or is breathing taking itself for you to make you live? The respiration is taking care of you and you are not taking care of your respiration. What happens if Nature decides that everyone has to conduct his own respiration for one day? Suppose in the morning at sunrise time, if it is announced in the television or radio that, 'there is a big change in the atmosphere of the earth and now onwards everyone has to breathe for himself, his respiration does not take care of him. Everyone should take care of his respiration. If anyone does not breathe for himself, it will stop'.

Suppose there is such an announcement by the real scientists of Nature one day, what is the result? We begin to breathe for ourselves carefully and remember our respiration carefully. But we are so illogical in our basic nature that we become busy with our mind for some routine work and within three or four minutes, we forget that we have to breathe. We begin to telephone our businessmen to book our orders. We will try to inquire with our agent how our business is. Then when we take the telephone and say hello, and our agent says hello from that side, there is further no conversation, because there is no respiration. Then, the two fellows feel suffocated and suddenly remember that they have to breathe once again. Then, again they take the respiration and with that respiration, they again start discussing about the business and again they forget about the third respiration because his business is more important than his respiration. It is the wonderful logic of the human being.

So, just observe how Nature is working. It is giving us what we need and it is not caring for our thanksgiving. It never grumbles that we do not remember Nature. It knows that human beings have no gratitude. By nature, they are all mechanical and logical, but they got only one drop of love with them. How can they use it to show gratitude towards Nature? How can a human being remember to be thankful to his respiration, to the sunrise, to the rain, to the cloud, to the tree that is giving fruits, to the animal that is giving its flesh and milk? Man has only one drop of love with him. He cannot afford to spend it to be grateful to all these beings.

We should not be ashamed of knowing these facts. Because it is how we are behaving. We attend to those people who are useful to us. We care more for those who are immediately useful to us and we render all our services to them. Even though we borrow money from ten people, we care to repay first only to the fellow who comes and wants to give a kick to us and to the one who wants to give you a legal notice.

Suppose there is a friend of ours who has lent us some money from whom we borrowed, but he never minds whether we repay or not because he is so kind and sympathetic towards us. He never cares when we repay and he never cares if we do not pay it at all! How many of us remember to repay that friend first? Many people repay the people who give a kick and a blow. Many people attend to those who quarrel first. This is the unfortunate attitude of the average human being and how we can show our gratitude towards the various things of nature that are making us live.

If we begin to think in these terms, we will begin to understand what love is. Many times we say, "I have a love for music. I have a great love of poetry. I love watches. I love dogs. I love trees. I love sunrise." We often express ourselves like this. This proves that there is an object to our love. Unless there is an object, we cannot have an experience of love. I love him very much. I love her very much. Like this, we have an object to love. Does that mean that love starts with the object or with us? Is there anything like love without an object? It is difficult for the average human mind to understand that love is impersonal because to many of us, love is personal.

We should have an object to love, an idea to love. Something should be there which should be the object of our love. This means, we want to possess that object. The idea to possess is selfishness but not love. If I have a great love for music, if I am starting to attend the opera, suppose there is a person dying in the neighbouring house, he is single and he wants some help, by chance I look through the window that he is dying, what will I do?

We have a great love for music and we have fixed up the programme to attend the opera. What are we to do? It is the love that decides. If the love for music dominates, it is what we call brutality and selfishness called by the beautiful name love. If we automatically enter into the room of the old man who is dying, if we feel like doing what he wants in those last moments, then the word of love is more meaningful than when you use it to say that I have a great

love for music. So, it is very subtle and very difficult to say that I have great love.

Understanding the Nature

To understand this, we want to go to Nature. There is a power in Nature which makes us feel things are beautiful. We say, 'these flowers are very beautiful'. We say, 'this is very beautiful'. It is made up of glass and some bottles are also made up of glass. If I call this beautiful and if you ask me, is this beautiful? If I say, 'no, this is not beautiful, this is only a bottle, but this is very beautiful'. What do I mean? What is the difference? This is also glass, and this is also glass. Is it the shape we mean by beauty? Definitely shape is not beauty, but our response to a shape is beauty. So, beauty is in our response and not in the shape. We keep this on this table and close the doors, go away to our house. Is this beautiful? It is neither beautiful nor ugly because beauty belongs to you and not the object. Your response to the object is beauty and beauty never exists in the object.

If beauty were to exist in the object, it should show its beauty even though it is locked in a room without anyone to observe it. Is the wine tasteful to itself? Is the pudding tasteful to itself? To the tongue, it is tasteful. Taste belongs to the relationship between the tongue and the pudding, but it never belongs to the pudding. If the wine was to be tasteful to itself, the wine itself drinks completely and it never allows us to drink any wine. If we say, it is cold, it is not cold to itself, but it is cold to our touch. To be cold or hot, they are not the properties of any matter, but they are the properties of our response towards anything.

Here lies the secret of the anatomy of love and beauty. We say that this is beautiful. Similarly, we say, I love him and just as beauty does not exist in any object, so also love also does not exist in any object. If you take a black board and draw a beautiful picture on one side and some ugly lines on the other side with a piece of chalk, call an illiterate person and ask him to see both the pictures and ask him which is beautiful. He says that the picture is beautiful and the ugly lines you have drawn are ugly. Even an illiterate person can distinguish between something beautiful and not.

Even the boys going to the countryside can see the beauty of the sunrise and sunset and sing songs in the fields. But when the child sees a ghostly picture or the head of a tiger or a scorpion or a serpent, he is afraid and he runs away. Why can't he think that the scorpion is beautiful? Why does he think that the sunrise or sunset is beautiful? What is it that is making the difference in his taste? Is it education? Has anybody taught him that sunrise is beautiful and scorpion is ugly? No professor has taught him but he knows from within himself.

See, when the child is born, do you expect him to know the science of chemistry? But, still he takes in only oxygen and gives out only carbon dioxide. By mistake he never takes in carbon dioxide or gives out oxygen. If you put your finger in honey and put it on the tongue of a newly born child, the child catches your finger by the tongue. If you put your finger in pepper and touch the tongue of the child, the child will throw away your finger and cry. There is something inside which knows many things.

When the higher side of life is opened within us, it knows what is desirable and what is not. This concept of desirability is what we call the concept of beauty. This concept of beauty is behind the concept of real love in us. It is difficult for us to accept that this has nothing to do with our education because our vanity never permits us to accept it. I have spent not less than fifteen years in college and in the university. I studied sciences systematically and I have taken a diploma and my vanity is not there to allow me to accept that to know what love is and to know what beauty is. It is not education that helps us.

Now you see, observe Nature from another point of view. Take any flower from any tree. You find an order and arrangement. You can't find a flower on this earth which has no arrangement of some order or other. It has a centre and some petals around it and the petals are bound together at the centre. If you take away the flower and separate the petals and then again bind them with a string to a stick, can you call it the flower? What is the difference? In the flower, they exist as one. In the stick which we have arranged, the petals are put together, but they are not one. Now you observe the structure and the activity of an atom. There is a centre around which many bodies are revolving and as long as it is an atom, it has its own centre and the bodies around it revolving. Can you arrange it? With your scientific knowledge, you can bombard an atom to produce some electronic activity. You can disturb the equilibrium of the atom, but you can never make an atom. But, as far as I know till now, no scientist has made an atom. There

are scientists who bombard the atom and disturb its equilibrium and make an electronic activity so that our work may be done by it. But, observe how the atom has its own centre and there is a force that is maintaining these. So, you have a similar formula in the flower and in the atom, a centre and petals in the flower and a centre and the isotopes in the atom and something binding the various things to the centre, not keeping as the many things tied by a string but keeping the oneness of the total.

You can't count the petals of a flower and say there are ten flowers in it. It is one flower with ten petals, just as you are one person with ten fingers. You have the oneness in you. Similarly, the flower has oneness kept at its centre. The atom has the oneness at its nucleus by which it lives as an atom. Now, come to the biology laboratory. Observe under a high-power microscope the structure of a biological cell more preferably the plant cell. You will find a nucleus which forms the centre of activity and you will find the protoplasm going around it and the various bodies called plastids going around it. You will find that every piece of plant is made up of millions and millions of such cells. That the cells are being multiplied at some places and at some places they are being reproduced. In every cell, unfailingly you will find a centre which you call the nucleus around which all the activity is being maintained.

Now, you turn your eye towards the sky with the astronomical telescope. Understand how the solar system is working. There is the centre which we call the Sun, around whom the planets are revolving and the oneness

of the solar system is maintained, though each planet lives millions and millions of kilometers away from the Sun centre. We think that our earth is different from the Sun, just as an ant crawling on our thumb, an insect crawling on our thumb looks at our head from a distance and thinks it is a different thing at a distance. Similarly, we look from our earth, the Sun who is at a great distance. It is because of our littleness and tininess, we think that the Sun is far away and different from our earth. But, a true observation of Nature scientifically made, makes us understand that the whole solar system is working as one constitution.

The Sun, forming the centre like the centre of the atom and the planets going round just as the isotopes in the atom are dancing. By observing these various things, you will understand that there is a consciousness in Nature which you can call centre consciousness and another consciousness which you can call pattern consciousness. That everything in Nature exists in its own pattern and in its own design. The solar system has its own pattern or design. The atom has its own structure. The biological cell has its own structure.

Centre and Identity Consciousness

The advanced living being has its own structure, for example yourself. You have a centre called the heart around which all the life activity is going on. As long as the centre is working, the psychological mechanism is working as the circumference. So, you have your own structure or pattern, having your own centre consciousness and having your own

design consciousness which is called by you as "I AM" of you. Your centre consciousness calls itself as 'I am' coming and 'I am going', 'I am seeing', 'I am eating'. The design consciousness in you makes you understand that I am Krishnamacharya, I am Michael, I am John, etc. This is what is called identity consciousness.

Identity

Everyone has his own identity. The flower has its own centre and its own petals, its own activity. You find that everyone has his own centre and his own circumference. From the scale of an atom, to the scale of a solar system and beyond, there is a plan working. There is a mind called centre mind working. There is a mind called design mind working keeping everything in oneness at the centre. When this is properly understood, we will realize the real meaning of the word love. Until then, we will understand science only as pure science and until then, we understand poetry as something different; music as something quite different; painting altogether different and sculpture which is quite different from all these because we live like the ten blind men and the elephant with the love in Nature.

Blind men and Elephant

Ten blind men went to a university to do research on elephants. They called it elephantology! Each of them wanted to have a PhD. One fellow said, 'the elephant is like a wall' because he touched its belly. The other fellow said, 'the elephant is like a big tree' because he touched the leg of the elephant. The third fellow said, 'the elephant is like a

stick' because he has touched the tail of the elephant. The fourth fellow said, 'the elephant is like a big python' because he touched its trunk. Another fellow said that the elephant is hard like wood because he has touched the tusks of the elephant. No two scholars agree. This is the result of the research. The advantage of the research is, every one of them got a degree because he has submitted altogether a different thesis about the elephant. So, we are towards love like that.

The Oneness

When we understand how the structure is maintaining the oneness of the solar system, then we understand that the science and arts are not different from one another. It is our mental fatigue and our ignorance that makes us differentiate between science and arts. The science and arts of this creation are two phases and two angles from which we have to look at and then we will find the oneness of the many sciences and the many arts existing in Nature. Then we will understand what love is and then we will be able to live love in our life. The result is, we do not try to possess those whom we love. The greatest love is in allowing them to live according to their own satisfaction.

If I expect you to behave according to my taste, simply because I love you so much, it is animal nature and not love. True love excuses the faults of others, finds the pleasure of the inefficiencies of others and tries to find pleasure in helping others to become better and not trying to control others. It gives self-control to a very high degree. It makes you speak to others in a most beautiful and useful manner and no single word of yours hurts anyone around

you. This is the first sign of love. If we begin to find fault in those whom we love, it is only our primitive animal instinct and not love. Our language finds its precision and discipline when we have love. Our language not only rectifies others but pleases others while it rectifies.

Our way of living does not do any inconvenience to others and at the same time, it heals others. The healing is not only of diseases and physical sufferings, but also of the mental diseases like jealousy, fear, suspicion and intolerant nature, those traits which make them suffer. If anyone is jealous, he suffers. If anyone suspects others, he suffers. Therefore, these traits are also understood as diseases and no one can hate a person who is suffering from a disease. One, who properly understands these things in the mankind around himself will understand the imperfections in others and while trying to rectify himself and his own behaviour, he begins to rectify others by making them expand and understand and at the same time, keeping them happy. It is this procedure which makes beauty, truth and love, one.

Under any circumstances you will never tell a lie when you are in real love. You will speak the truth however bitter it is, but when you begin to speak, it is never bitter. It is touched by the sweetness of your expression. Because of your attitude to rectify others, because of your compassion and love towards others, when it is uttered by you, it tastes sweet to others and there is no bitterness. This is the real nature of love and the power of love. Wherever it is, it keeps the oneness of the many things because it is in our

heart, because a drop of it there in our heart, it is keeping all the tissues of our body as one and all our psychological faculties as one person. It is trying to keep the members of a family as one family and the members of a healthy nation as one family and finally it solves all the difficulties of yourself and those in your environment.

Evolution plays a major Role

The difficulties of many intellectuals in this world are only intellectual and not real. The difficulties of the educated people are only educational and not real. Real difficulties do not exist to a student of real path in life. This is a truth which you can verify every minute of your life when you begin to experiment. When the mistake is not rectified, even ten thousand lives are not sufficient. But there are cases where one life has been sufficient to complete the whole spiritual practice and the rest of the life is lived only as truth and happiness. So, there is no rule which can be applied to the length of time. That is why it is called the grace of God. That is the one thing which has no measure. There are cases where in a split second a man reached perfection. There are cases where thousands and thousands of reincarnations are required. When the desire nature is stuck up, nothing can be set about the time limit of perfection.

All the creation is like the play of a child and who can predict how the child plays? It is his pleasure. The Sabina airport is daily as full of as many passengers as it was ten years ago because there are new recruits of

passengers daily. Similarly, in this creation there are new recruits into the human kingdom from the animal kingdom and all the stages are always present. Those who have gained seniority in the human births may be entering into silent, calm and true life. But those who have entered into the human kingdom recently from the animal kingdom will be having the same animal instincts as the previous souls had, committing the same mistakes and experiencing the same emotions and instincts and repeating the same story.

So, always the new recruited souls will be repeating the same story. So, it is not at all true that all the cruelty of all the human beings of this earth will be dispelled at a time. See, take a bunch of flowers. There are flowers fully blossomed; there are flowers that are dropping to give place to the fruit; there are buds and there are still green buds. Why does the bunch contain so many stages of flowers? Because the flowers have come out in different intervals of time. So, we are contemporaries on this earth like a bunch of flowers, but everyone has his own experience in evolution, each differing from the other. So, the newly recruited souls are always still having the animal instincts, whereas those who have no detachment and love will be entering into the sweet path. All stages of human beings will always be there on this earth. Man gets only information from history and if information was to change us, we would have changed long ago. It is our maturity that changes us, but information never changes us.

More than twenty years ago, I read in a scientific journal that caffeine is a great poison and it causes many

diseases. Till today, I have not stopped the habit of drinking coffee. So, information is not the factor which helps us. I worked as a professor in a university, getting only a thousand and a half of rupees a month. My neighbour and my friend are great industrialists who are earning millions of rupees every month. I know how he conducts his business relations. Does that change me from being a professor and becoming a businessman? It is only our fitness that makes us change and history never makes us change because many thousands of times, mankind brought destruction upon itself. And at present, we are once again heading for a crisis. So, it is not only the information of the past that can help us, but our willingness to become better that should help us. That depends upon the maturity we have attained. Can a little boy grow a beard by seeing his father and grandfather? He has to wait until he attains maturity. Similarly, we are coming from the animal kingdom into the human kingdom and we have to wait until the individual maturity is gained. So much information about history is not needed for us to change.

Riddle of Creation

Unfortunately, the betterment is always individual and not on a mass scale. This is the riddle of the creation of every problem on this earth. It is this love which is expressed by the great ones. Christ never felt the pain of purification when he showered his love upon us all. The Buddha never felt leaving his wife and child when he had seen what we wanted from him. Every great one on this earth wanted to give us a touch of his love and it is at

that point we are not able to understand them and still there exists a big gulf between their language and our language.

We remain commercial at this end of humanity and they remain as 'lights of love' showering their compassion upon us. This is the nature of true love and the power to keep the oneness of the many and as far as it can be expressed in one discourse and lecture, this is what the word love means.

Question : *What is the reason behind suicidal temperament?*

Answer : Suicide is not different from killing others because the one who wants to live is different from the one who wants to kill. When the mind creates its own cobweb which we call personality, you know how the spider weaves its own web around itself. But yet it lives differently from home. You know how the snail creates its own shell in the sea and yet lives different from the shell. Similarly, our psychological mechanism lives differently from what we are and it begins to behave independent of ourselves. Just as we do not stop from our undesirable habits, even after we know that the habits are harmful, similarly there is a double nature that is formed in the personality of man as he grows up from the stage of infancy to the stage of adulthood.

In the age of infancy, both are the same. But as the personality grows through adult nature, the psychological pattern or the personality becomes different from what we are.

So, there will be a double nature after the grown up stage. One nature is what we are, another nature is what we want to be. 'What we want to be' exists in the mind working through the brain cells. 'What we are' exists as the truth of our life in the form of the circulation of the heart and the respiration of lungs. The personality side of it does things in this world that may not always be true but the things that are desired. What we need is different from what we desire. What we need is known from the life centre and what we desire and what we wish is prepared by the brain centre.

When the psychological activity does not carry the truth of our life, the actions done by the psychological man run away from the truth of life and make him involved in certain situations when he feels afraid of. Then it is his nature to escape. He wants to escape, but he kills the body. The phenomenon which we call suicide is not killing oneself, but the psychological setup killing the physical body. That is why he suffers very much while dying, though he wants to die. So, the false man in us kills the body in us and the great agony and pain that is experienced by the mind and body while dying and the psychological nature as something borrowed and created by ourselves. So, we have to consider these things a little bit carefully and we will understand then why suicide occurs. It is a foolish attempt to escape. The escape is not successful, but the butchery is successful. He wants to kill himself, but he kills the flesh. So, it is a wrong experiment just as we do many wrong experiments in this world.

Question : *How can we get focused from 'what we wish' to 'what we need?'*

Answer : By being properly educated by the psycho spiritualist, we should first learn the lesson to distinguish between what we need and what we wish and to care for what we need and to grow passive towards what we wish or desire. Then your speech and your movements in society become more and more meaningful and the more and more you find yourself focused with the needs of the society, the more you will find the body and the psychological setup properly focused and gradually you will find the ease and comfort of living.

The change in your procedure reflects upon everything in your daily routine; your food, your drink, your work, your rest, your sleep and your values of sex. All these things are maintained according to need and not desire. Within a maximum period of three years, we become completely focused. The practice for this is the simple practice of what we call *Pranayama* in the eight fold yoga method.

Select a place and sit down at the same time every day choosing your own time according to your own convenience. Sit down in a comfortable position, relax every muscle and nerve in your body, close your eyes and begin to observe the movements of your respiration. Then you will understand who is breathing for you inside. It is the higher self who is breathing for the sake of the lower self who is working. Within a short time, you get the focus and everything will be understood in its true significance.

When you eat, you will eat only for the needs of the body and not for the taste of the food. When you sleep, you will sleep only for the needs of the body and not for the pleasure of sleeping. When you do anything, you will do it for the use of either yourself or others and not for the habit of doing it. When you speak anything, you will speak for the benefit of others or yourself. While doing so, you will make your world sweeter and sweeter day by day. This is how you begin to practise. After some months, you will find the real one who will guide you within yourself. You will be suggesting to yourself the right things. The higher yourself begins to suggest to the lower yourself and this is how things begin.

Question : How does the origin of desires take place?

Answer : This is one of the confronting questions to many people but the answer is already given in all the scriptures long ago. Nature created us. And we are human beings different from all the other living beings on this earth. *We the human beings are created as creators on the background of the Creator. Every one of us is given the power to create. We can create desire, whereas animals and other living beings cannot create desires. We can create a solution and we can create a problem. So, because Nature has created us as creators, we are capable of creating everything.*

Due to lack of experience, we are creating our desires and being penalized in the form of disappointment and these forms as the experience. We are once again gradually

rectifying our creation and we begin to create the needful. Our creation of desires is due to our inexperience. We will understand that it is bad to create desires because of the penalty we receive. Whenever we have a desire, it will not be fulfilled unless it is a need. Nature guards everything carefully and our capability to create desire is in the human kingdom.

Nature expects us to create certain values so that we too work as guides of Nature because we are the most evolved beings among the beings of this earth. We are given the power to create and our inexperience makes us create desires. Our suffering makes us understand the result of desires and then we will rectify ourselves and then, we begin to create the needs. This is the eternal story of the human kingdom on this earth. Just as the cow has horns, just as the elephant has its trunk, the human species of animals have the capacity to create. So, we create desires by mistake. That is how the origin of desire takes place.

Question : What is the relationship between the Master and the disciples?

Answer : When this question is forgotten in the presence of a Master, it is the right relationship. If we remember that he is our Master and we are his disciples, there is some difference between the two.

When this difference goes away from our mind and when we begin to work, that which is allotted to us and do not anticipate or speculate about the unknown Master, then it is the right relationship with the Master. Just as we

do not remember our respiration, we should come to a stage when we do not remember our Master. Then he begins to work through us. That is the best relationship because the Master knows us and we do not know the Master. Just as the doctor knows our disease and we cannot know if our doctor is a fool or a correct doctor. It is not possible for a patient to know if the doctor is giving the right prescription or not. So, the idea of Master should go from our mind and the idea of our immediate duties towards mankind should fill our mind completely. That is the nearest relationship between our Master and ourselves. Those who remember their Master too much, they think of the Master more than they should think of their own duties. That is what is given in the scriptures about the Masters and the disciples.

Lord Buddha also was teaching the same thing to his disciples. One disciple asked Buddha, "Sir, some say that there is God and some say there is no God. What is your opinion?"

Buddha answered: "Those who argue that there is God, those who argue that there is no God, both of them are lazy fools, because they argue. Those who do their duty properly towards their fellow men and those who live with love properly focused, they are those who are wanted in this world. If they can call the total creation by the name of God, or if they say that there is no God, but there is only creation, it does not mean anything different."

God is not mad after our voting and those who argue that there is a God, they argue because they do not want

to do their duties. Those who argue that there is no God, they argue because they are not ready to do anything good to the world. Leave away both the fellows and do what you feel like doing to the public.

The same thing holds good with the relationship between you and me also. If you begin to meditate upon me, it is only with a lazy idea of not doing anything to your neighbours. If you expect anything from me, it is not your expectation that brings me to you, but it is their need that brings me to you. When you are useful to them, I am with you already. That is what Lord Buddha also said.

So, the question of Master should go from the mind and the aspect of good and useful work should fill everything in our mind and whatever may be the physical distance between the Master and the disciple, the one begins to live close to the other. When his consideration is totally filled with something useful and when the fear of life has completely gone and when the fear of the future is dispelled from the mind, then we can understand that the mind is matured.

It works to the utility of others. It never enters into a clash with anyone. Every idea of his should think of the usefulness to others. Then, the reactive nature in his mind has completely gone. Reaction to the environment no longer exists in him and true action begins to exist through his mind and senses. That is the true sign of maturity. There is no agitation to such a mind and no dissatisfaction of the environment and no illusion about opportunities in life

because he realizes that whatever happens in his life is a great opportunity for him to do something good.

He realizes that there is only one opportunity that is life. He finds that he is fit in that particular environment. That is why Nature has placed him in that environment. He never deceives himself by thinking that he would have done something better if he were to be placed in a better environment. Everything to him is only happy and sweet and no trouble will arise from such a one to anyone. These are the signs of maturity according to the scriptures and according to what I believe.

Question : What is the difference between knowledge and wisdom?

Answer : Generally much of the knowledge is called wisdom. When we know many valuable things, it is knowledge. When we begin to use them, it is wisdom. When we have mastery to use something we know, when we make an application of what we know and when our application is only comfortable to others and ourselves, it is called wisdom.

Questions : Who is called a man of wisdom?

Answer : The story of the solar systems will be seen in the story of the individuals by a person of wisdom. The story of the atom is seen in the solar system and the story of man is seen in the life of every man. And he will be able to know the nature of time and centuries and millenniums of years. Just as we know the cycle of seasons in the year and just as the expert doctor can know a disease long before it occurs

in the body, a man of wisdom will be able to know what he should do and what he should not do; where he should do, where he should not do; whom he should preach and whom not to preach; one who desires, one who wishes the welfare of everyone in this world- such a man is called a man of wisdom. This is from the book of Solomon in the Old Testament. These are the things we know by the term wisdom.

Question : What is the simple path?

Answer : Simple. It contains only a very few points. Great paths include many points, but the good and useful path is only one. It includes only a very few simple points, always simple and direct. When followed, they lead to perfection and when known, they lead us to nowhere.

They are only the four or five points that are given in every scripture of the world. That is:

1. Be careful of your intentions about others.
2. Every day find out if you have any temptation for anything.
3. Whenever you want something, find out once again if you really need it.

These are the main points. The other things are :

4. Be charitable, excuse when there is a mistake and let people rejoice according to their own understanding.
5. Until they want something better from you, do not enforce them into what you know as good. But when once a person wants to know from you, give out what all you know without keeping even a small bit. You will get double the amount of wisdom.

6. Whenever you do anything, let it be required by the society, otherwise you will be involved by your own deeds.
7. If you want to do it though it is good, you will stand answerable for what you have done. If they want something good, do it to them and that too don't do what they wish. Do what they want.
8. On the physical plane, eat only when hungry. Do not eat for the sake of the marriage of your friend's son.
9. Drink only when you are thirsty.
10. Sleep only when you are sleepy.
11. Work as long as your body does not suffer.
12. Practice your daily routine into a regular pattern of work.

These are the points from the scriptures which directly lead us to perfection. You have at least twelve items in your daily routine which you can do at the same time and the same hour and same minute daily. These are the things that are trained by the scriptures.

Happiness

To bring perfection to our mind, body and soul, happiness is the keynote of every second and every moment of your life. You will know that you will get everything by true renunciation. Before renunciation, everything tasteful in the world will be found by you as it is found in a restaurant. When you reach renunciation and perfection, you will be the proprietor of the same restaurant without the business and the commercial aspect of it.

Now you tell me how much you can eat when you are the proprietor of the same restaurant. That is what you get by renouncing. If the difficulty is conventional or social or religious or academic, then it is a false difficulty. If the difficulty belongs to physical health or hunger or thirst, then it is called a real difficulty. And when our procedure is correct, the false difficulties will be dispelled from us and true difficulties will never face us because we are not involved in the economic structure of the country or nation. We will be in the economic structure of Nature and Creation where you do not find any want. Therefore, difficulties will not arise.

Thank you all.

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