

Master E.K.
Ancient Indian Thought
(Overseas Messages-X)



KULAPATHI BOOK TRUST
VISA KHAPATNAM

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The Ancient Indian Thought

(Overseas Messages - X)

MASTER E. K.



**KULAPATHI BOOK TRUST
VISAKHAPATNAM**

First Edition : 2020 (*59th Gurupooja Celebrations*)

Copies : 1000

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Price : **Rs. 120/-**

For Copies :

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ISBN : 978-93-82199-71-7

Printed at :

Triveni Offset Printers, Machilipatnam

Foreword

Tenth volume of Overseas Messages containing eight discourses of Master E.K., are now presented with much fervour and devotion. The topics are of great interest to truth seekers. Etheric body, Rhythm and Rituals, Symbolism of Triangles and other lectures are given a fresh approach by the Master.

Master E.K. has an inimitable way of presenting various dimensions of wisdom. The teaching carries the fragrance of freshness and engages the listeners and also the readers.

I congratulate the team that has been working on the Overseas Messages for its print and distribution. May the Master bless all connected to His work.

May this tenth volume serve its purpose, since it expressed itself through the Master for the benefit of new groups of World Servers four decades ago.

K. PARVATHI KUMAR

The Work Continues....

Let us try to understand the general outlines of the Ancient Indian thought and if the time permits, I will go into the detail of the one or two aspects of it. The Vedic texts are only a part of original text and the original text is not found now. But from the text that is available now, we are able to understand the grandeur of the original thought and make out some of the original thoughts without putting our thoughts into it or without trying to understand it, with the spectacles of the 20th century.

As far as possible we should understand a book in terms of its own time and not in terms of our times. Many people have succeeded in doing so about the ancient scriptures of India, China and Egypt and the ancient scriptures of Chaldea, Assyria and Babylonia.

Let us very clearly go into the outlines of the Indian thought. There is a study according to the *Vedas* which is called the study of *Brahma*. That is, when man begins to look around himself and begins to gather impressions about outer world, tries to go into the essence of everything around himself, he goes into space and time and background of both. This background is called *Brahma* and the meaning of the word *Brahma* is expansion, expansion of consciousness. That means the whole world is filled with the same thing which is consciousness and which is expansion.

The WTT Brotherhood of Machilipatnam Branch brought out 10th volume of Overseas Messages of Master E.K., entitled, "The Ancient Indian Thought" to be released in the 59th Gurupujas at Visakhapatnam.

We express our gratitude to the WTT European brotherhood for providing us the recordings of Master E.K's Overseas Lectures. We appreciate the dedicated service rendered by Brothers Ramprasad and Nagalingeswara Rao in proof reading and editing the lectures. We also greatly appreciate Chy. Vinutna, Lohitha and Brothers Mohanbabu and KVK Guptha who typed all the lectures in this volume.

We sincerely hope that the readers would be blessed with the spiritual enlightenment after going through this higher wisdom never revealed before.

Ch. S. N. RAJU
Kulapathi Book Trust

Acknowledgements

We are thankful to the blessed soul Sri D. Jeevan Kaladhar, Managing Director, J NET Technologies Pvt. Ltd., Madhapur, for his contribution towards the publication of Overseas Discourses of Master E.K. entitled “*The Ancient Indian Thought* ” (*Overseas Messages -X*)

May his family be blessed by the Divine Grace of Master E.K.

11-8-2019
Visakhapatnam

Ch. S. N. RAJU
Kulapathi Book Trust

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The Ancient Indian Thought

Today's topic is "Ancient Indian Thought". The ancient most thought of India is recorded in the books called the Vedic Texts. The most ancient that has been accepted by the historians and the archeologists is the Rigveda, the date of which is supposed to be 12 to 15000 BC and Madam Blavatsky mentions this in her Secret Doctrine. The idea and the estimate of the historians and the archeologists is that the date of the *Rigveda* is 1200 to 1500 BC. In the foot note she remarks funnily that the difference is negligible difference indeed, 15 to 12000 BC. Whatever it maybe, we are not bothered of the dates. Let the historians be more interested in the dates than the content of the books. But we, the followers of the spiritual path of any nation are more interested in the content of the book than the date.

There is a saying by Gautam Buddha to one of his disciples, "***Look not as to who has said it, look to what has been said***", and we believe it. We are the least bothered if the author of the books belongs to the 19th century or 15000 BC. But what we are interested is the import of the books; the ancient most thought of not only India but the world.

Let us try to understand the general outlines of the ancient Indian thought and if the time permits I will go into the detail of the one or two aspects of it. The Vedic texts are only a part of original text and the original text is not found now. But from the text that is available now, we are able to understand the grandeur of the original thought and make out some of the original thoughts without putting our thoughts into it or without trying to understand it, with the spectacles of the 20th century.

As far as possible we should understand a book in terms of its own time and not in terms of our times. Many people have succeeded in doing so about the ancient scriptures of India, China and Egypt and the ancient scriptures of Chaldea, Assyria and Babylonia. But the historians differ from them but they do not count much. They are no scholars of any scripture at all. They bothered only with the dates and they are prepared to decide the dates without knowing the content.

So, we the students of spiritualism of all nations do not attach much importance to either historians or archeologists. let us very clearly go into the outlines of the Indian thought. *There is a study according to the Vedas which is called the study of Brahma. That is, when man begins to look around himself and begins to gather impressions about outer world, tries to go into the essence of everything around himself, he goes into space and time and background of both. This background is called Brahma and the meaning of the word Brahma is expansion, expansion of consciousness.* That means the whole world

is filled with the same thing which is consciousness and which is expansion.

These two put together form everything in the Creation and gradually by knowing this, man begins to know all sciences and arts he is expected to know and gradually comes to himself and then he tries to know who the observer of the universe is and tries to know, who is the one that is questioning in us. Up to this stage it is called a study of *Brahma*, which means the Cosmos that is called the first chapter of the Vedic wisdom.

The second chapter begins with 'WHO I AM' and it is called *Atma*. *Atma* means in Sanskrit 'I AM'. A study of *Atma* makes us go into the construction of this constitution and it makes us understand the seven tissues of the body and the material that fills in it and the counterparts that are making it. Once again they are understood as the vibrations of sound and light. These vibrations of sound and light are made up of the "I AM" in us. ***So, there are two things that are to be known by a student of spiritualism according to the Vedic thought. One is the Brahma around us; the other is the Atma, the one who wants to know.*** These two are called the two chapters of spiritualism.

There are two types of students; those who start with Brahma and realize in Atma and those who start with Atma and realize himself in the Brahma around himself. The first batch is called the students of Brahma or Brahmavadis. The students of the second group are called Atmavadis. The first chapter is called Brahmavidya and the second is called Atmavidya. The one forms the starting point of

the other and the other forms the culmination point of the one. You can start on at any end and reach the other one. This is one of the concepts that is given in the Rigveda.

The method of teaching is unique in the ancient most Indian thought. How to make it understand is something unique, it is described in the form of a conversation between two persons; sometimes between a father and a son, sometimes between a disciple and a Master. With the one the questioning starts, and there comes the answering. The subject is dealt in the form of questions and answers.

Once a son questions his father, "Where from all these living being are coming?"

Then the father says, "Where from has your question come? Try to send your mind to the same source".

The son tries to locate the place where from the question comes. Then he receives an answer. "My father, there is matter in me. So, from the matter all the living beings are coming; in matter all the living beings are living and into the matter they are all merging".

The father says "Yes".

Then the son says, "Father, there is something else, where from are these beings coming, what is that?"

Then the father says, "Where from has this second question come? Try to locate the source".

The son meditates upon the source where from the second question has come within himself.

"Father, matter cannot create; the matter in us is moved by the vital force or life in us. So, from the force all the

beings are coming; in the force the beings are living and into the force all the beings are merging. All the matter is also coming from force and matter exists as equilibrium in force and matter merges in force".

The father says, "You are correct".

Then the son says, "Father, there is something else. The whole creation seems to be full of intelligence. There is something which we feel mind, so father what is it?"

Then the father says, "Where from has this third question come? Meditate upon that source."

The son meditates upon the source where from this third question has come. He called it mind. The son says, "Father, the whole world comes from mind. Force comes from mind. Matter comes from force. Living beings are living due to their mind and they are coming out of the mind, they are merging in the mind".

The father says, "For a third time you are right".

Then the son says, "Father, there is something else, which is called the nature of them. Everything seems to have its own nature. See how the banyan tree comes out of the banyan seed. No seed gives no other tree. It gives its own tree. So, in this Creation, there seems to be a nature of things, the background Nature which produces the nature of everything that exists. It seems that everyone lives according to his own nature and no one can escape from his own temperament and nature however great and intelligent he may be. So, father what is that?"

Then the father says, "Once again trace the source of the question from where has it come."

Then the son meditates and he says, "It is the source of intelligence. So, all this Creation comes from that source. It includes force, it includes mind but it includes intelligence also, because everything is going in order. The planets go around the Sun in order. The seeds in the fruit exist in their own order. Everything is according to number, form, smell, taste etc. An apple tastes only as an apple and smells only as an apple and it cannot smell like any other thing. So, everything seems to have an intelligence to produce its own nature. From this intelligence the whole creation is coming; from it the universal mind is coming; from it the force is coming; from it the matter is coming. So, all the beings come from that intelligence. They live in that intelligence and they merge into that intelligence".

The father says, "You are right for the fourth time".

The son says, "Father, there is something else".

The father asks, "What is it?"

The son asks, "What is the purpose of this Creation? Why are these things coming?"

The father says, "Meditate upon the source of your question."

The son asks, "I want a clue, I want a clue to meditate".

Then the father gives the clue, "My son what is your question?"

Then the son repeats, "What for is all the creation?"

Then the father says, "What for is your question?"

The son says, "Because I feel I want it?"

The father says, "The Creation is coming out because it feels it wants to come." This is the highest of all initiations when properly received. Every one of us lives in it. We come from it. We go into it, because we like it. It is the ultimate and final question and answer. This final answer is called the 'for the pleasure of it.'

All the creation comes out because it is a pleasure. See, because it is the pleasure of the total consciousness to live as many. Therefore every individual who lives has his pleasure to live according to himself. Every individual lives only for the pleasure of living. People may fool themselves thinking that they have something to do. But they want to do it because for their pleasure. People may feel much serious about it, but it is because they feel a pleasure of it. People may feel the necessity of understanding. It is only because that is their pleasure to feel the necessity. This pleasure is the background of all. Because we feel like doing so, we do so. We feel like behave like this therefore we behave like this. We feel like travelling therefore we travel. We feel like marrying therefore we marry. We feel like begetting children therefore we beget children. We feel like suffering therefore we prefer suffering and then we feel like getting fed up with suffering, we feel like getting vexed with suffering, therefore we feel better to get out of the suffering. Therefore we try to come out of it. We feel like getting liberated from the problems we have created for ourselves therefore we feel like liberated. This is the total story. This is one example of how the Vedic text teaches.

It is called the teaching of the conversation, the dramatic method of what you call 'visualizing the vision'. It is a science by itself. Teaching through conversation seems to be the best method in such subjects. Rigveda has given a symbol for us to meditate. It says, "Close your eyes, try to locate where you are, do not show it with your finger or hand but show it with your mind, where you are." The location is the answer, 'here I am'. Meditate upon the source where from the answer is coming. Close your eyes and say 'here I am' and while answering so, you meditate upon the source where from these words are coming. You may feel that they are coming from your throat, but the throat cannot speak, you are speaking through the throat. You may feel that they are coming from your breath, but breath cannot speak, you are speaking through the breath. You will feel your presence somewhere here. It is not a location, but it is a centre of consciousness. It is not a location in space, it is not a location in time, but it is only a location in consciousness.

Therefore you can just locate roughly but you cannot locate the path. You may feel it somewhere near the heart; you may feel it somewhere near the lungs, because the lungs and the heart are working automatically. They contain the Lord who is making them work. So, this is the answer we get, when we try to answer 'here I am'. These questions are said to be the fundamental questions in the Vedic language.

The whole creation comes like this. That is, in the form of what we call 'here I am'. The whole thing gives a symbol

to meditate like this, with central point as a symbol of the 'I AM' in you and the circle symbolizing the horizon around you. Wherever you stand, you will find the Heaven and Earth meet and that line forms a ring around you and with your mind you cannot go beyond that ring. Similarly, everyone has his own ring of mind; his own point of view; his own limitation of consciousness beyond which he cannot go. This is called his own purview or his own limitations. Beyond this limitation man never exists. If man does not exist, there is no person to learn it. When man exists, he is limited with this limitation. So, the knowledge of the man is limited on the 'background of the unlimited'. It is always limited as an instrument and it is always unlimited as something which is known every moment.

This is another concept given in the *Rigveda*. The centre is called, in Sanskrit, *Swayambhu*. That means self-born or self-conscious. The circumference is called *Paribhu*. *Pari* means *peri* or around. *Bhu* means manifestation. *Swayambhu* is self-manifestation. *Paribhu* is manifestation as the environment. Both form fifty percent of our existence. We exist as two, not as one. But we fool ourselves to think that we exist separately. Therefore we are limiting ourselves every moment. This is one concept given in *Rigveda*.

Similarly I will give you another concept. The whole creation has units of space separated in space and every unit becomes an awakened space with some millions of solar systems. Each unit of space is compared with a banyan fruit and the would be solar systems are compared with

banyan seeds. The development of each solar system is compared with the germination of a banyan tree from the banyan seed. While the solar systems are being produced, there are intelligences that are working. These intelligences are three fold. Three groups of intelligences work out the universe.

One group is called the intelligences of radiation *Devas*. They are also called the *Devas* of radiation, next the *Devas* of vibration and finally the *Devas* of materialization. So, three groups of *Devas* are described as the *Deva* Kingdom in the *Vedas*. The word *Devas* means the intelligences that are working out the creation. The first group has twelve sub groups. The second group has eleven sub groups. The third group has eight sub groups. The whole thing forms an Egg of Creation. It is called the Egg of the Cosmos which is, to some extent, described by Madam Blavatsky in her Secret Doctrine. In the *Vedas*, these twelve are called *Adityas*. These eleven are called *Rudras*. These eight are called *Vasus*. They are called the intelligences of Light. Here Light means consciousness, not the optic light we know.

Optic light is only a type of light, whereas there are forty nine different types of lights existing in this Creation according to the *Vedic* thought. So, these are called the *Devas* of light or the *Devas* of intelligence or *Devas* of consciousness. The second group *Rudras* is called the *Devas* of shape and sensation. The third group *Vasus* is called the *Devas* of dimensions. Dimensions exist only in the third group and the properties of everything exist in

the second group. Awakening of any consciousness exists in the first group. All the three make up a universe.

In us also all the three exist. Our consciousness and its sub divisions exist as the first group. Our force which is called the *Prana* or the vital force exists as the heat and light in us as the energy which is making us move as the metabolic energy. It exists as the second item in us. Our physical body and its sub divisions exist as the third group in us. These three sets are working in us also to produce the three planes of existence; the plane of matter in us, the plane of force in us and the plane of consciousness in us. So, just as they are working in a cosmic egg, they are also working in the individual egg. The principles exist the same, whereas the scales and dimensions differ.

Here comes what we call the Law of Pulsation. This whole egg is floating on waves just as a balloon floats on the waves of a lake of water. These waves are called pulsations. Here a law exists and it exists in the form of waves. Each wave has its own rise, its own highest point and its own merging. According to this, each globe of universe comes into existence. It works out its own complete cosmogenesis into the millions and millions of the solar systems and each solar system works out its planets and each planet works out its own items and its own chemistry and its own units of consciousness, whom we call the living beings and the living beings make their career individually and then they grow spiritually to know each other in a collective plane and to gather themselves into a group on the soul plane and give the highest illumination

of their consciousness to the planet on which they are living and make the planet illumine, so that the planet gets the highest degree of illumination and gets its stage equal to its own source, which we call the Sun. Then the whole solar system is illuminated into a high candle power, which is more than our Sun. Then the whole solar system is transformed into light and there is no solar system. This is the merging of the solar system.

So, millions and millions of solar systems exist in each unit. They take their origin, they work out to the highest point of illumination and then they have their merging. Each wave is called one pulsation. And according to this Law of Pulsation, the whole universe works. This pulsation is called music. It is called *Sama* in the *Vedic* language. *Sama* means music. And there are musical beings who are governing this law. These musical beings are called *Gandharvas*. These *Gandharvas* are always playing the 'music of the universe' and according to their music each cosmic egg makes its appearance. It goes into disappearance once again. The whole thing is called the Music or the Pulsation.

According to that formula, the space pulsates around our solar system. There are alternating impulses from the Sun which give out energy, light and consciousness and reabsorb everything into themselves. According to that Law of Pulsation, we have our own pulsation at the heart giving out blood for circulation and reabsorbing the blood into the heart to purify and give it out once again. So, the heart beat is called one sample of the music and the respiration

in us is called another sample of that music. Out of that music, our respiration and heart beat are coming and according to that music they are working. This is one of the concepts given in *Rigveda* about the Cosmos or the 'Background of the universe'.

I will give a third example of the ancient seers, the people and the beings around us. Everyone has his own head, his own hands, his own feet, his own eyes and his own ears. But try to understand that the one living being having so many heads, so many hands, so many feet, so many eyes, so many ears and so many bodies. Now from this angle you take a photograph or a picture. One person is existing with so many heads, so many hands and so many feet. So, instead of everyone having his own life in himself separately; can't you understand that the bodies are floating in life, just as bottles left in the river are floating in the river?

Though the bottles are filled with water; though water is there in the bottles, the bottles are in the water. Similarly though life is in every one of us, we are floating on the surface of an 'ocean of life'. Similarly mind. Though everyone has a mind, there is an 'ocean of mind'. We are floating on that ocean. Same is the thing with our intelligence. Though every one of us has his own intelligence, there is an 'ocean of intelligence' on the surface of which we are floating. This is one speculation or one aspect of ancient Indian thought.

Then it proceeds into the next step. See how the bird number one has an egg through his wife and from the egg

again the bird number one comes. Call the wife bird number two. So the father bird is there, the mother bird is there and the egg is manifest. Once again the son bird is there and he becomes the father bird of the next generation. Take this as the formula of the creation and meditate what the first three entities are. This is another thought. This is called "I AM", this is called "YOU ARE" and this is called "HE IS".

In grammar of every language, we have these three persons. Without these three persons there is no sentence. They are called the first person, the second person and the third person. Irrespective of the language these three persons should be there and so, whom we call the original is called the father. You try to know the father of all, whom we call the son, is the off spring. Try to know how you are the son and try to know how your everything is the mother. Your body, your mind, your senses and everything which you call yours is called the mother aspect of yourself.

Everything you say I AM is called the father aspect, then as son. This is another concept given. The "I AM" is called *Purusha* also. *Purusha* means the seeker of abodes, that is living beings, houses. That is one who constructs his abodes and one who seeks to live in his abodes, that mean bodies; one who lives in bodies. That is the meaning of the word *Purusha*. This egg is called *Virat*. *Virat* means self-manifest. So, from *Purusha*, the *Virat* comes. From *Virat*, the *Purusha* comes. That is how we exist in this world. This is one formula given in the ancient most Indian wisdom.

When one egg is taking its evolution, as we have seen previously, through the *Devas* of radiation, vibration and materialization, it is taking in the multiples of seven. This is another concept in the ancient Indian thought. For example, when we start from where we stand, we have the Earth under our feet, which we call the solid. We have the liquid. We have the gas and we have what is called fire which transforms one, two and four, just as the ice block is made into water and the water is transformed into vapour by fire, and just as the vapour is condensed into water and water is condensed into ice by the same fire. The fire is called the postal department that is the one who organizes things. So, the second is liquid. The first is solid, the fourth is gas and the fifth is what we call *Akasha*, wrongly called space. It is the content of the space but not space.

There is what we call 'space mind' and above it what we call the 'I AM'. It is called the seventh principle. *So, when we take our self as a unit, the first item is our physical body. The second item is the liquid in us, the third item is the heat and the energy in us, the fourth item is the air in us and the fifth item is the content of the space which is getting transformed into all these things every second. There is nothing but space in us. But this space is transformed into all these forms.* The space is speaking through these vehicles and we say we are speaking. 'We' means the space in us and the speaking one is the 'I AM' and the *Akasha* is the content of the space. We have the space where we stand. We have our mind and we have our 'I AM' into which we awaken from sleep every day. So, we are seven-fold in our existence.

All these seven put together form one unit. You can call it X. Now this X forms one seventh of a bigger sphere. There is X², X³, X⁵, X⁷ each of which has these seven sub divisions. The whole set can be called Y. When this forms one unit, we have Y¹, Y². Each unit has the seven sub divisions. So, when you consider the source whom we call the Sun, from whom all these universes are coming, you can understand each of these rays as 7 to the power of X. X means 7 to the power of 7 to the power of 7 to the power of 7 up to seven times. So the Sun is called the secret of 7 and its powers. In Sanskrit it is called *Sapthasapthi*. *Saptha* means seven; *Sapthasapthi* means the powers of seven. That is the square, the square of the square of seven like that. This is one aspect. There is another interesting aspect of these is as follows. There is the one 'I AM' who is travelling in this universe.

There exists no chariot with one wheel. There is another chariot going around it. This chariot is called the Earth. This Earth has two wheels, one is very big and the other is very small. Suppose it is travelling, which direction does it take? If one wheel of a car is very small and the other wheel is very big, and if the vehicle is made to travel, what is the direction it takes? It goes around itself. Therefore, this universe has bodies going around themselves and around the Sun. This Earth has two wheels, the big wheel is called the Sun; the small wheel is called the Moon who goes around the Earth. So, the Earth goes round the Sun and the Moon goes round the Earth. Peculiar and humorous descriptions in the ancient Indian thought.

It is said seven heroes come down to the Earth on seven different horses. Each horse is of a different colour. One hero comes down upon one of the seven horses and his horse is green. He comes to Earth, stops his horse there and enters into the house in the form of energy and food. He disappeared into the house in the form of energy and food. That means, the green ray is received by the Earth to have the beginning of the plant kingdom of the Earth. The green leaves receive their food from the Sun. The hero on this ray is called *Haryaswa*. *Hari* means green, *Aswa* means horse, so, the hero on the green horse. The second awakening is the biological awakening. The previous awakening is called the nuclear awakening. The atoms exist previously, but afterwards the cells begin to exist. It is called the second dawn of consciousness, called Ushas.

Ushas means dawn, Sunrise. So it is the second dawn of consciousness, second awakening of consciousness. This is because the inorganic matter becomes organic. It becomes *Oshadhi*. *Oshadhi* means a plant. The word means which is awakened a second time. This is one of the poetic thoughts of *Rigveda*.

One more example of the ancient Indian thought. The whole creation comes out of a background which is called Nature. Beyond Nature, there is what is called "I AM." In Sanskrit, it is called '*Aham*'. Every one of you is asked to meditate upon this every day, because it leads to yourself. All the layers of your consciousness are led to yourself by meditating upon the one light 'I AM'. There is no second word except the meaning of the word 'I AM' to liberate

a person from his bondage; bondage of matter, bondage of force, bondage of one's own concept, bondage of one's own intelligence and bondage of self-conditioning. So, a great liberation is given only by proper meditation of the 'I AM' in you. That is why the *Bhagavad Gita* teaches us that there is no one greater than 'I AM'.

Gautama Buddha initiated his seven disciples saying there is no greater light than 'I AM'. Jesus, the Christ, initiated his followers saying, "I AM the way". Only one word is there for liberation. That word comes down in the form of the one who gives us that word. Again and again He comes down through thousands of years and He gives that word. We lose that word. So, again and again that word is lost and that is searched for once again. It is said in an allegory that we are living fatherless, because the word is forgotten, the word is lost, the real father consciousness which is the real word. Since we lost that word, we are in search of that word.

See, how the same concepts exist through thousands and thousands of years beyond religions and beyond civilizations. Though we are narrowed down with our religions and civilizations; though every century we are narrowed down with our political barriers; though we are accustomed to think each other as foreigners; though we have our national and country barriers as our signatures of ignorance, even then these thoughts come down to us through thousands of years. These thoughts select their own vehicles as the proper persons who can understand them. They exist as concepts in those persons and they are handed

down again to posterity through those persons. Just as the tree is protected by the seed through thousands of years; these concepts are protected through the living beings who are the seeds of these contents. It is those seeds whom we call the Masters of spiritualism. They stand there as the beings who live through thousands of years.

Though they come and go into physical bodies many thousands of times, though their bodies also die just as our bodies also die, they do not forget themselves though we forget ourselves. At the end of every body, we not only forget ourselves, but also we lose what all we have learnt, once again when we take a new body, we have to learn right from the alphabet. No subject can be carried from birth to birth. But these Masters carry the wisdom through them from body to body and they go on initiating people in the right time

From this 'I AM', the nature of all things forms the surface of the 'I AM'. From this nature, there is the birth of the three-fold nature. The three fold nature is what we call the three *Gunas* or the three qualities of nature. The one quality is Inertia. It works as the matter. The second is Dynamism. It works as the force. The third is Poise. It works as equilibrium. In *Sanskrit*, Inertia is called *Tamas*. Dynamism is called *Rajas*. Poise is called *Satva*. These three *Gunas* or qualities manifest on the background of nature. These three interact with one another.

There is the birth of what we call the five states of existence. That is, the solid, the liquid, the fire, the air and the space. ***These are called the five states of existence,***

wrongly translated as five elements in English. If anyone has studied the wrongly translated books, let them correct the translation by calling them the five states of existence, not five elements. In Sanskrit, they are called *Bhuthas*. *Bhutha* means a state of existence, a form of existence. So, from the threefold nature, the fivefold nature comes. From this fivefold nature, from the second one we have another fivefold manifestations. These are called the five senses; the sense of sight, the sense of hearing, the sense of smell, the sense of taste and the sense of touch.

These five are called the five senses. The origin of the five senses takes place from the Dynamism or Rajas. The five *Bhuthas* are five states of existence. They take their origin from the Inertia or Tamas. Then we have the origin of the fourfold consciousness. ***The first one is called Ahamkara, that is, what we call the Ego and what some people call it as a 'permanent atom'. In the theosophical language, it is called the 'permanent atom'. In the philosophical language, it is called the Ego. The next is called Buddhi. This is what we call the creative will or the creative intelligence.*** Of course, we should know it slowly. Generally speaking we have no concept of our creative intelligence, because we live mostly in our imitative intelligence.

All our education is only imitation. We gather the good thoughts of the other authors, the information of the other authors and we call it education. It is nothing but reproducing and it is not education. So, we are mostly living in imitative consciousness. So, we do not know what

creative intelligence is. We have to wait until we know it. But sometimes in our life, we know it rarely. But the situations will be so terrible that we do not understand that we experienced the 'creative will' during those times.

When we are in great troubles, suddenly we take a step without thinking and the direction of our life will turn into a constructive direction. It is only then that we make our creative will work. Since we can use only in a split second, we do not know about it. We are not able to understand what it is. But for our mundane world affairs, a split second is enough for it to make us live for life and more than that it is not necessary. Therefore, it does not function in us as long as we are active in the mundane world. As long as we are active in the objective world, this creative will has no value, it is not required. It is only our imitative intelligence that is required for us to get educated, to get married, to know what is sex, to know what is appetite, what is thirst, what is sleep, what is money, what is house, what is earning and what is property.

To face the competition of the world and to take something before the other man takes our imitative intelligence, is more than enough and there is no necessity of our creative intelligence at all. Since we are living a life where it is not necessary, there is no application of that creative intelligence. Hence, there is no manifestation of it in our life. When there are great catastrophes, great troubles and sudden changes in life which are unforeseen; when we are not able to do anything and when we are completely helpless and paralyzed in our intelligence, then

our creative intelligence just keeps out, interferes for a split second, when we have a flash of the real existence of values and our life up to the end will be properly arranged. This is the reason why we do not know what *Buddhi* is.

Buddhi is creative will or will power. But nine hundred ninety nine people out of thousand have a wrong idea of will power. Many people call obstinacy by the name will power. If I am not ready to understand what you say, I call myself a man having will power. Because you cannot control me, because I go in my own way, I wrongly call it will power. Nine hundred ninety nine people call it will power. Will power is something different. Let us try to understand what it is. Only once, twice or thrice it peeps into our life as the real part of ourself.

The intelligence we are having is not part of our self, just as our hair or moustache or beard is no more a part of our self. When we cut it we do not feel the pain of it. We can call it my intelligence, my mind, my thought, my concept, my idea and my ideal. That means it is different from myself. But the creative will is never different from yourself. Therefore you cannot easily locate. Just as you cannot locate yourself, you cannot locate the creative will.

The next step is called Chitta, that is, the reacting centre of consciousness. It is the laboratory of the student of yoga. The reactive activity should be neutralized by the student of yoga. This is called Chitta. Lower than it we have what is called Manas. It is the individual mind. Mind is different from the other. Mind is only the reporting centre whereas the others are functioning centres.

When there is a banana on the table, I can see it with my eyes. Through my mind, I can know that there is banana. This capacity is called *Manas* or mind. When there is a goat in this room, it can also see it and observe the existence of banana on the table as much as a great scholar observes it. It is common to both. It is the common faculty to the goat and the man, because it is only a reporting centre. It reports what is there outside to the inner man. So, what we call mind is only a messenger. It has no message of its own. Sometimes the postman may bring you a very valuable book. But the postman has no message to give you. Similarly the mind is a postman. This is the next step of creation.

Then below these things there is the birth of the next set of five. These are called function organs. Just as here we find sense organs for sensing, that is the sense of smell, the sense of sight, the sense of hearing, the sense of taste, the sense of touch, here we have the functioning organs in us. Like this the whole creation comes into existence as an individual until we find our path on this earth. This is another example of the thought of the ancients.

Now we find the total five, five, five, another five, we have three, one, two, three, three into five, three into five plus four; these five total put together forms the 24 aspects of the individual creation. This is one aspect of the ancient thought of India. These are the various scientific speculations and last and final, that is, one idea which is given as a warning.

You can go deep into any one of these subjects and you can investigate any one of these subjects. You can make a specialization of any one of these subjects. It will be useful only when you are present in it, that means, as long as you recollect yourself as the background of your existence, that is, as the space manifesting through your body, mind and senses, just as electricity is manifesting through the generator. No part of the generator is electricity. The content of space is converted into electricity and it is made to travel, function for you, give you the light and the radio; the telephone and the sound; and lift for you big heavy things and then go back into the same space. Just as these generators are being constructed by knowing the electrical engineering, the Nature is constructing these generators which we call our bodies, so that the same space is speaking to each other in the form of individuals.

When you remember this, that you are the content of the whole universe, that you are the import for the whole universe, that you are the real meaning of the whole universe and that you are existing in everyone, if you remember your Omnipresence, as long as you remember that you are the one with the Omnipresence; then you have the moral stature to use any one of the sciences. The moment you believe as a being separate from others, you don't have the stature to use anyone of the sciences, you will go into wrong methods.

So, link up this knowledge with your recollection of Omnipresence and live as Omnipresence. Be liberated from your self-conditioning and then have any number of

sciences known. This is the final and grand thought of ancient thought of India and in every book almost, it is given a special stress. In the *Vedas* and the *Upnishads* and the *Bhagavad-Gita*, in the *Puranas* and the *Ithihasas*; the same thing has been repeated that forms the grandest thought of the ancient Indian.

Question : *How the Ancient thought reflects upon us?*

Answer: The ancient thought reflects through those vehicles, the spoken language through them. Since it was not intellectualized, it was direct just as the Sun's light has its incidence through the window into the house, if we have the window in proper direction. These cassettes of wisdom enter into the personality of the human vehicle when we keep these vehicles in proper and natural position. These cannot be got through effort, research and scholarship. In fact, the absence of the effort gives this scripture to a man and the presence of effort makes one a scholar. The more a person is a scholar, the less will be the possibility to receive the scripture and it is how those people received the scripture.

Each of it requires a further validation and explanation. But it is also necessary that we take the blue print in total because, if we go into the detail without the blue print, we will lose ourselves. It is a person like myself getting into a train at somewhere here, getting down at Brussels and going into the streets to find out how the city is. Instead of finding the city, I lose myself. The sense of my location will be lost. First, we should have a map of the city and then we should go into the locality maps, then we can go

into the street maps. So, the blue print is also important at the first stage. It is only the detail of it that we work afterwards. The intention, with which each group is formed, forms the unity of that particular group. Similarly, the intention of one group forms a part of the science of spiritualism and another group has another part of it, and the sum total of all these groups finds their final goal in the one spiritual science.

Though we go round the city of Brussels daily, we have our own address with a particular place. Similarly, every one of us should find his own place in the science of spiritualism. Each group is a part in the total spiritual science. As we get the awakening gradually, we will find our oneness of our group with the totality of the science of spiritualism. So, each group can be called supplementary to the total science.

Question : *When we belong to different groups and different beliefs, how can we work with same thought and cooperation?*

Answer : I understand what you say. As far as possible we should cooperate with one another on the outer plane also. But it is not always possible to cooperate with all other groups on the external plane. If you live in Liege and I live in Vishakhapatnam in India, we may be working for the same cause. But on the external plane we can work only when I am at Liege or you are at Vishakhapatnam. So, as far as things permit, it is our first duty to see that we cooperate on the external planes of consciousness also. Where it is not possible every thought of us should be in

resonance with the thought of other spiritual groups also. Then much help can be rendered to the other groups.

For that, the newcomers of our group who have recently joined as our brothers should be protected from thoughts of comparison and the thoughts of greater or lesser values with other society. For example I belong to Master CVV group and another gentleman belongs to the Theosophical group, a third one belongs to the Tibetan's group and a fourth one belongs to Rosicrucian group. It is most important to see that the newcomer does not think that his group is the highest and other groups are less scientific than his own group. Then it is most important to have the work done on the interior plane.

Thank you.

Love, the Force of Life

I thank you all for the happy presence you have given me this evening and I thank our hostess who has created this opportunity of seeing you all this evening. Though I am new to this town or city, I feel it quite at home because of the hospitality of our hostess. 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 there by 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 one thing which makes us miss the happiness required. The more we are desirous of happiness and the more we are restless about happiness; the more we are restless and therefore we cannot be happy.*

When once this game is understood and when once 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.

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 there is in truth, but what we know as it is there around us. There is a lot of difference between the two. What there is around us is something different from what we know it.*

Every one of us knows according to his own understanding and the result is the understanding of the 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 difference of opinion about everything. Similarly, there is the 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 inspite of their knowledge in many branches, because what is truth according to us is only truth to us. It can never be 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. And 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.

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 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 to 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 Belgium franks 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 that five Belgium Franks and fill them properly, show some security of property in the bank and borrow some lakhs of Franks 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 beget 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.

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 all the drop of love is 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 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 and, 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.

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 and 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, 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 jealousies 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 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 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 that they want to be happy and the result is unhappiness.

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 us 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 our 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.

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 to our businessmen for booking our orders. We will try to inquire our agent how our business is. Then when we take the telephone to us 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 thanks giving. It never grumbles that we do not remember Nature. It knows that the 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 even! How many of us remember to repay that friend first? Many people repay to 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 can we 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 many times express 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 to 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 neighbour house, he is single and he wants some help. By, chance we look through the window that he is dying. But 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.

To understand this, we want to go to Nature. There is a power in Nature which makes us feel things beautiful. We say, 'these flowers are very beautiful'. We say, 'this is very beautiful'. It is made up of glass and some bottle is 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 do 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 in the country side 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 cries. Does it mean that the child knows botany? 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 has 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 the college, in the university. I studied sciences systematically and I have taken a diploma and my vanity is there not 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. If anyone of you can make an atom, I accept my ignorance and come with you as your disciple. 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 works 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.

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.

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.

Ten blind men went to a university to make a research upon elephant. 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 separately a degree because he has submitted altogether a different thesis about the elephant. So, we are towards love like that.

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; 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 of a very high degree. It makes you speak to other 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, fears, 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 speak 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 it is no bitterer. 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.

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. How it is 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 the bunch contains 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 be always 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 have 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 taking 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 is a great industrialist who was 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 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 of information of the history is not needed for us to change.

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. The 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 has 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 different from the 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 different 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 adult.

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 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 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 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 focused completely. 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 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 yourself who is breathing for the sake of the lower yourself 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 need of the body and not for the taste of the food. When you sleep, you will sleep only for the need 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 usefulness to 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 the 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 the 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; "Both of them are lazy fools, those who argue that there is God, those who argue that there is no God, 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 and 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 in 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 environment no more 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 an atom. 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 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 far as your body does not suffer.*
12. *Practise 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.

To bring to perfection, 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 renouncement. If the difficulty is conventional or social or religious or academic, then it is a false difficulty. If the difficulty belongs to the 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 the nature and Creation where you do not find any want. Therefore, difficulties will not arise.

Thank you all.

The Etheric Body

Today's lecture, it is something about the etheric body and also about the etheric substance in general. In the modern age, we hear the word the etheric body and the etheric substance since the advent of the establishment of the Theosophical Society, the founder of which was Helena Petrovna Blavatsky. Till then we find the concept of the subtler vehicles incorporated once again in the mind of man and gradually making their proper position established as concepts in the minds of modern man once again.

Of course in the beginning there were many hazy and glamorous concepts because it was something new to the present wave of humanity and there was such a craze about these subtler bodies towards the end of the previous century and also the first quarter of the 20th century, we find that almost every Theosophical Society member had contributed some material or paragraph or article or text book about these subtler bodies. If you just have a glance of the old copies of the 'Theosophist' at Adyar, you see a wonderful range of concepts about these subtler bodies. Until the whole thing became a butt of ridicule and there was also a time when the word theosophist meant something very disgraceful because it came to be understood by the

meaning of the one who invokes the departed souls and spirits. About 20 years, in the London Theosophical Society, there were people who had activities of the devils in the name of Theosophy.

So, once again things were to be re-established and the pious meaning of the word theosophist was to be re-oriented in its original sense intended by Blavatsky at first. In the meanwhile, the Theosophical Societies were gradually faded into insignificance because of the same type of orthodoxy which religions had previously. The more we try to know how we are different from others and how we are distinguished from others, we begin to segregate ourselves from others and then Nature segregates us and shuts the door of communication. That is what had happened to all the cults that took the form of a religion. Same thing happened to what we call the Theosophical Society also. But Theosophy has nothing to do with any society.

Theosophy means a school of thought that imparts the ancient wisdom. Anyone who is really interested in the ancient wisdom of all nations and also the wisdom of the unchanging values that existed as the very residue of human truths can be classed as a theosophist in its true sense. All such people gave us a good clear idea of the subtler vehicles of the human constitution. And only since the advent of the Theosophical Society and the teachings of Madam Blavatsky to the 20th century, that the so called modern minds began to suspect something there behind and beyond what we call Matter.

We know only our physical head. We are forced to confront some problems and some questions without discovering any answers. If a stone were thrown on the head and if I say my head pains, what branch of science can define me what pain is? Physics can give us the mass, the weight and the momentum of the stone that had fallen on the head and also the acceleration due to gravity of the stone. Chemistry can give a beautiful analysis of what the stone, what minerals and chemicals the stone contains. Physiology and biology can give the structure and the formula of the biochemistry of the head and the skin on the head. We can very easily calculate the weight and volume of the stone, as well as the head. We can make beautiful columns of the statistics we gather. But nowhere can we find an item called pain.

If we ask an optician, what is the relationship between the object and the image, or a doctor about how we can see the objects with our eye, he will explain us the phenomena of object and image and the properties of a biconvex lens and he can detect the image on a screen and show it to us. But what he is missing wonderfully is, no doubt the object can throw its image upon the screen, but the screen cannot see the object or the image. The whole thing can be thrown upon the screen of our eye; the screen behind the eye cannot see it. But we see it. When we ask what sight is, the optician can explain you only what is light. Till today, there is no science which can define what sight is.

The same thing with what is hearing. If I can listen to you and I ask the anatomist or the physiologist, how

the phenomenon goes, he can explain only about the drum in the ear and the nerve that is working in the drum of the ear and also he can graphically shows us the sound vibrations that travel through space. That is about sound, but we asked him about hearing. So, about smell also. The medical man assures us that there is a membrane which captures smell; there are buds on the tongue, which can capture the taste. That much we ourselves know. We do not want a technician to explain us. Even a child or a dog or a cat knows that its tongue has taste. But if we expect something from the objective scientist about the definitions or about the description of this phenomenon, the answer is clear ignorance till today. If there is anyone who can give a definition, I am ready to learn it and teach it to others.

He has to accept when a stone is thrown on his head, that he has pain. Ask what pain is. According to physics or chemistry or biology or medicine or anatomy, pain is personal. He has to accept that there is something going on beyond physical. Pain does not exist in any cell of the physical body or the atoms or the tissues of which the cells are made of. One day we will find that pain is not physical. I may say I have pain here. I may say I have headache. ***The location may be physical and pain is never physical. Pain is what is called sensation which has no place of expression on physical matter.***

If I say, I have pain in my knee, it means there is something wrong in the matter of the knee but the pain is in the knee centre of the mind but not in the knee matter of the knee. Same is the case with all the sensations. If

I say the pudding is tasty, the tongue can taste the pudding very well, it is false. It is mind that tastes through the buds of the tongue. When we have a local anesthesia to the tongue, then there is no taste. This is what is known as sensation. Behind sensation, there is feeling. Behind feeling there is what is called the form of feeling which is translated into a vibration of feeling and which is translated into what we call an idea. This is possible only in the case of the human and animal beings. In the plant kingdom, it is not possible.

Now he has to accept that beyond the physical matter of his head and skull and the fine thin matter of his brain cells, there is another quantity which is unknown, another existence which makes us understand pain and pleasure and sensation and all these things. If someone calls this the subtle body, sometimes the pure materialist may laugh. He says, "I don't find any subtle matter there. If I analyse the tissues of the head, there is nothing except what we know as the chemicals in the chemistry laboratory. All are only well-known elements and compounds, not very rare things." So, he may assure that there is nothing except the minerals and the chemicals and there is nothing like what you call the subtle body.

In the early days of the Theosophical Society, when for the first time the centres of the energy along the spinal column were explained and quotations from the original Sanskrit and the Tibetan were quoted about the six *chakras* and the seventh one, the head centre, so called great intellects laughed at it especially doctors and their children

and their near and dear friends. They assured us that they could find these chakras neither in the anatomy theatre when they operated, dissected a corpse nor in the body of a living organism when they took radiography or photos. They totally denied the existence of these chakras. So, when they denied the existence of chakras, how can they accept the existence of a consciousness in the hollow, the fine narrow hollow tube within the vertebral column and within the cord itself? There may be space here but how can there be any consciousness in it. So, when they said that its name was *Sushumna*, they laughed at it. On either side of this consciousness, two other consciousnesses, one solar and the other lunar are existing in our vertebral column; they are called *Ida* and *Pingala*. They said, "It is all nonsense, ignorance, superstition. We don't believe that which we do not see or find."

The one question put by Madam Blavatsky to all these fellows was, "Do you have mind?" They felt insulted. "If you have, please show us your mind. Either allow us to dissect your head and see your mind or show us something like mind in any corpse in the anatomy theatre." They blinked. That means they had no mind. She asked them, "Do you have commonsense? If you have, please show us your commonsense. They could not show. She asked, "Does that mean you do not have any commonsense?" So, where does commonsense exist? It exists in a plane called mind. Where does pain exist? It exists in a body called the subtler body. In course of time, man could understand the existence of all these subtler bodies. The "Secret Doctrine" of Helena Petrovna Blavatsky, gradually became

popular among the non-Theosophical Society members and influenced the intellects of every branch of learning and produced wonderfully desirable changes in the scientific thought of the century. This no one can deny.

But, excuse me, the Theosophical Society members can never boast of this knowledge, because they are the only fellows who did not read her "Secret Doctrine". If at all through one century and a half, anyone would have gone through the "Secret Doctrine", from leaf to leaf, it may be two or three among the Theosophical Society members of the globe and not less than two thousand of non-Theosophical Society members on this globe. Those who try to understand it, those who try to propagate it and those who try to influence the scientific thought, in the light of the writings of Blavatsky, all of them happened to be non- members of any Theosophical Society till now. ***It is always true that a prophet is never honoured in his own village.*** But wonderfully today, we have many people who know these subtler bodies.

Let us try to understand one of these subtler bodies which is called the Etheric Body. We can imagine our existence in terms of layers from outside into the depths. We have what we call the physical, which we know to some extent and which the anatomy theatre fellow knows much. And then we have to question how this body is moving, how the parts are animated. If at all, I want to hold this glass, how that is my fingers are gripping it. Matter cannot do it and you cannot demand any function of matter. If we believe that it is matter that is doing all these things,

that means we believe that this wire is electricity. Electricity is flowing through the wire. Wire can never be electricity.

Similarly, force is flowing through the cells of the matter of our body and force can never be matter. Force state of existence is different from matter stage of existence and they are interconvertible. That is for the first time, explained to us by Albert Einstein. There were people who laughed at him. Still there are a few people who laugh at him, just as there are people who laugh at the Sun and the Moon. *When force and matter are interconvertibles, we can understand it very easily that a block of ice and the water upon which the block floats are interconvertibles. Just as water and ice are only two states of the same substance and they are not at all two entities or items of existence. So, matter and force are two states of the same existence and not at all two different entities.* They cannot be X and Y, but they can be X1 and X2. That is interconvertibility. Under certain conditions, the force state of existence becomes the matter state of existence and when the conditions are reversed, the matter state of existence is reverted into the force state of existence.

Like that we have matter state of existence, but we have also the second one, subtler body which they say is made up of astral matter. But the one exists in the other. Though they are the two states of the same existence, the one exists in the other and we find in between, some semi-physical existence. It is not completely physical, but it is not totally free from being physical. We have some such existence between the astral matter and the physical matter

in us. You can ask how you feel the touch of air. It is because air is also molecules of gas, physical in nature. No doubt, accepted, but if you switch on the light in darkness, what is it that makes my eyes feel the light? If air were to be physical of its molecules, is light physical of its molecules? The answer is blinking, total ignorance till today. We try to explain that light is also a state of matter. But it refused to obey in terms of matter. Then we try to explain in terms of force, that light is a form of force. Again, it totally disobeyed us in terms of force. That is the fate of the position of the concept of modern science about light till today. So, it is both matter and force.

Some, the people of one religion believe that it is force. The people of the other religion believe that it is matter. So, there are two religions in the modern science about the light. And if we can understand light as an existence, which has the properties of both matter and force, then what is the response of the eye to light? Is it physical? No, it is sensory. *Just as the physical body has a vehicle, so also the sensory body should have a vehicle of its own. Just as the physical body has its own tissues, the sensory body should also have its own tissues. That body is called etheric body.* What is it made up of? It is made up of ether.

The scientist says, we do not accept the term ether. Okay, we ask him what do you mean by explaining us that it is alpha rays and gamma rays, beta rays, etc. or X-Rays, infrared rays and ultraviolet rays. That means rays beyond the known rays and the rays below the known rays. Are we to accept the terms beyond and below as scientific?

Are we to accept that alpha, beta and gamma, the initiators into the greatest secrets? After all alpha, beta and gamma mean, they are only symbols used and they do not signify anything at all. But the word ether signifies many things which the modern scientist has not yet understood. Had he totally followed the school of thought of Albert Einstein and his followers, the modern scientist would have understood things long ago. But all cannot be Albert Einsteins. So here, there is a difficulty in accepting and understanding the etheric matter.

Another question, when electricity is flowing through the conductors, we are very familiar with the conductor and its metal. But we want to know what is flowing and what electricity is made up of. It is a flow and a current. You accept it and I accept it. We accept that it is conducting so many functions, but what it is made up of? Beyond atoms we should travel, but matter never exists beyond electrons. Electricity exists beyond electrons. So, existence is there beyond matter and we have an existence which is not at all material in its nature. If we can understand that electricity has existence, there must be a substance with which electricity is made up of. It need not be matter but it should be substance. Matter means materialistic, but substance need not be materialistic or physical. Accept that there is a substance with which the electricity is made up of. Then once again ask the physics professor to tell you what is going in the lines of the magnetic lines of currents. It is not the iron piece, part of the magnet that definitely we know. Just as we are not our physical body, magnetism is not of the physical piece of the magnet.

No one can deny that great beings are travelling from one direction to another direction in the magnet and that they are travelling in an orderly and a beautiful way with their traffic rules wonderfully observed. See how the traffic rules of magnet are observed. See how the traffic goes in one way direction and when we force the traffic to go in the wrong direction, when there is a red light to push the car on the street. It's not possible in the case of the kingdom of magnet. A highly educated citizen, may sometimes push his car through the street when the light is red, violates the traffic rules and meets with an accident and dashes to the ground himself but never anyone of the citizens who existed in the city of the magnets. So, what these fellows are made up of? How their bodies are made? The same thing as we call electricity. In one particular condition, it is called electricity; in some other condition it is called magnetism, both being interconvertibles.

In Geneva it is called Swiss francs and in London it is called Pounds. Both are accepted in the bank for an exchange. Similarly, we have the Pounds on the etheric plane which we call the units of electricity and the Swiss francs which we call the units of magnetic energy. Sometimes, we exchange and interchange according to the need. We use a magnet to produce an electric current. We use an insulated wire to charge the armature. So, we produce a motor and a dynamo according to the need. These are the wonderful banks where we exchange our Pounds and Swiss francs. But the common thing is, it is money, whether Pounds or dollars or Swiss francs, it is money about which the miser and the physical plane materialist can have

fantastic ideas. But to a real student of economics and a real student of spiritualism, there is nothing like money there existing except the paper or the coins which we accepted, which are useful neither to eat nor to drink. But what is there is goodwill, the goodwill that is due to you from me or the public. That is what we blindly call money until we become spiritualists. Here the money of the physical plane is the etheric substance. It can be transformed according to the need into anyone of the functions.

How does it exist in etherical matter? Does it exist as a layer under the skin? No, you see how cotton is made into a fabric, a string. Cotton is different from the yarn taken out. Similarly, understand your physical body as the cloth or fabric made up of yarns. And your etheric body as cotton. What is the relationship between what we call the cotton cloth and each of these yarns and the cotton? See how in the yarn, cotton exists. See how in the cloth both the yarn and the cotton also exist. If I say there is cotton in the cloth, that does not mean under a layer there is something like cotton. But there is as much cotton in the cloth as there is cloth. The fact is, there is no cloth at all, except cotton. We can call it cloth state of cotton.

Similarly, what we call physical body is only a myth, is only a farce. It is as it appears, but it is not what it is. What it is, is etheric matter. *What it is felt and how it appears is what we call the physical matter. In such a way, etheric body exists in us as much as our physical body exists.* It has also the same dimensions as our physical

body because our physical body is nothing but the ultimate or the result of the existence of the etheric body; just as the ice block is only a state of what we call the water. Can we call water a second item which is different from water? So, ice block cannot be a second entity in the water upon which it is floating. The physical body can never be an entity in itself and an existence in itself at all.

The ancient scientists compared the physical body with a soap bubble. See how a soap bubble has air inside and air outside and how the equilibrium of the two airs maintains the bubble state of soap. In total, there are only two items in it. One is air and the other is soap matter. But in effect, we have the third thing what we call the bubble. Similarly, we have our physical body which is not an item at all. This is one thing which is to be understood about the etheric body.

The second point which is to be remembered is, if we put some gypsum powder or calcium upon the skin, the skin cannot accept and we have to wipe it off. But it is a fact that our tissues contain calcium and calcium compounds. Why is it when we throw some more calcium, the skin does not accept? Had it been the case, our friends would have made us a picture of calcium. The body is different from the calcium outside. That means, all the chemicals that are there, all the minerals that are there on the earth can be accepted into your body, but only into the shape of your body and the nature of your body and in terms of the rules of your existence. Otherwise nothing can be accepted. We eat bread. We eat potatoes. We drink

milk, everything. But we are not being converted into breads or potatoes. The chemicals that are there in our food are being translated into our own existence. Your shape is standing constant and the matter is taken in according to the need into your shape and then thrown out according to the situation. But the shape is there which is not disturbed by anything.

If at all the shape changes, it changes according to the law of age and growth. The face and the features may change through a period of forty years. But your friends can recognize you anywhere on the street, because the shape is programmed due to your etheric body, not physical matter. There is the mould that is there on the etheric body, which you can call the signature of your body and only into that signature, the material is being thrown daily. So, what we call shape belongs to the subtler bodies, not the matter of the body. There are intelligences who preserve shape in the etheric body.

For example, if there is a little injury on the skin, the shape of the injury continues and until it is healed by the many doctors working in the skin, for 24 hours or 48 hours. If you make a little injury with your nail on your skin, that mark continues for about half a minute or one minute, and the intelligences of the etheric body are maintaining that mark, so that it is properly healed within a few minutes after you made an injury like this. So, that is the nature of the etheric body. It preserves shapes and according to those shapes, the physical matter stands or more correctly, the physical state of body exists according to the shape that is printed upon the etheric body.

We recognize each other because of the shape of the etheric body, not the physical body. See how the corpse changes its shape within hours. It is because the etheric matter is decentralized and disfigured of its shape. It is not that there is no etheric body in the corpse, but there is no centralization in the corpse. There is the etheric matter, just as there is the physical matter that is busy getting analyzed into decay. But since there is no centralizing agent called the ego, every cell in the physical matter declares its independence because the government is dead. The result is the corpse loses its shape according to the individual shape of the cells that are decomposing. This is in short, the relationship between the physical matter and the etheric matter.

When we are getting emaciated and losing our flesh due to some disease, it is the etheric body that is emaciated first. The result is we find that the physical body is being emaciated. When we try to feed the physical tissues with physical medicine, the emaciation will be temporarily checked, but the moment we stop taking these vitamins and medicines, once again the emaciation occurs in a very rapid way. These are the changes that occur in the etheric body first. And then we observe them on the physical body. We think that the physical body is being emaciated. Similarly, a person gets bloated and bloated in his flesh gradually, though he takes all the care to control his diet and begins to fast day after day; he is never reduced, because obesity is not a physical change. It is a change that occurs in the etheric body and then the etheric body invites the material of our food into the cells to be hoarded in the etheric body.

If you want to regulate your physical body, and if you want to make it thin or thick, and if you want to keep it shapely, the care you are expected to take is of the etheric body and not the physical body at all. There are certain rules which are to be observed. When the etheric body is free from pollutions, and then only it produces physical tissues free from pollution. Otherwise if at all there exists any pollution in the etheric body, the physical body will be continuously and repeatedly polluted, even though we take the greatest care of the hygiene in its physical sense. So, mental purity is also as important as or more important than physical cleanliness.

Our mental attitude about our shape and ourselves makes regular or irregular our shapes. If we have shapely concepts and ideas about others, if our thoughts are progressive about others, if our thoughts are of helping nature and loving nature about others, if we believe in the principle of sympathizing, cooperating, the principle of good will, then our thoughts become shapely day by day. They will regain the original purity and proportion and the etheric body will have a change into a proportionate shape of body and gradually the physical shape is changed.

As long as there is a noble purpose, the purpose gives a shape to the mental body, and the mental body gives a good shape to the etheric body and the etheric body adjusts the physical matter, physical body into a required shape. But as long as we live without a purpose in life, it is only the daily routine and the type of life we live that decides the shape of our body. *When there is no purpose at all*

for our life we live, then the theory of use and disuse comes into practice. Those parts of the body which we use, they begin to become more and more active and the other parts gradually dwindled.

Suppose, a shopkeeper sits in his shop daily from morning to evening, not having many movements or journeys, and not having any ideas at all except his own business, his family, his wife, children and his food, drink and the immediate needs, then gradually his body becomes unwieldy for him to manage, because the mental body discovered that he never uses his body. Then if he begins to fast or to starve to become thin, it is not possible. But at the same time if he has a purpose in the mind and be an active member of the merchants association in the town and has constructive ideas about the commerce of the city, the same fellow never develops such a disproportionate body though he sits in the shop from morning to evening.

So, it is recommended by the great people to have some purpose in life, powerful enough to make us live without any nervousity about our own needs, a purpose which makes us forget about our own needs and existence. And automatically we discover that our existence is not a problem at all. It does not require any special attempt at all. The work we do will provide us everything we want. So, when you grow to such a mental condition, that you don't remember yourself while you are working with great interest something for a noble cause, then your etheric body is daily purified with the showers of new etheric substance. Some people inhabiting near the forests and rivers are lucky

enough to have the chance to swim in the river daily. So, they have pure etheric bodies and as long as the etheric body is pure, the physical matter is bound to be pure because from our food or drink, the body accepts only that which is pure and rejects that which is not pure. There is an automatic filtration of what we take. This is another point we have to remember about the etheric body.

What we call chronic diseases, the diseases which recur again and again in spite of repeated medication; they all belong to the etheric body, not to the physical body at all. As a result, they can never be cured with medicines at all. We have to change our habits and attitude towards life, and our attitude towards the members of our family, our neighbours and our friends and colleagues. Until we make radical changes of our own ideas about others, and our own ideas about money and our property, there will be a serious flaw in one of our concepts which works as a key note out of tune with our life. The physical body always responds in terms of a wrong keynote which we have in our concept. The result is, we respond wrongly to our food or drink or sex or sleep or work and continuously the physical body cells are disturbed. When we begin to cure the physical matter, once again the stream of thought is driving a current of etheric force in the wrong direction; the stream of thought is driving a current of etheric matter in a wrong direction. The doctor will wonder why the disease recurs mysteriously. This is another point which we have to remember.

Exposure to Sun daily at least for one hour or two hours is absolutely necessary to have a pure and daily cleaned etheric body. Why? The matter of our etheric body is in no way different from the matter of the Sun's rays we receive. What we call light and what we call heat, they are the sensations caused by the etheric matter to our body. So, the solar heat and the solar light are a must to everyone. Those who expose their body to the Sun's rays one hour every day, they have their etheric bodies daily cleaned and purified. And also running water of a river or a stream will help a lot in cleaning the densest part of the etheric layers of our body.

The etheric body is the cause of what we call the regular and irregular patterns. For example, we see a flower and we find symmetry in the arrangement of petals. Where does the artistic sense exist? Not in the eye of the fellow who observes the flower, but in the etheric body of the flower, which is part of the etheric body of the plant that the pattern or the model of that particular flower buds and floral formula exists. The number of petals and the arrangement of petals, everything exists as the model in the etheric body of that plant. The difference between the flowers of one type of plant and another type of plant also is due to the etheric body of the plant.

Similarly, we too have a floral formula, a flower diagram or symmetry of expression to our etheric body. That is given to us daily by the Sunrise, Sunset, Noon and Midnight. The day and night in the duration of the diurnal activity of the earth, they work as the four petalled flowers

to every one of us. Along with all other living beings on this earth, every one of us daily receives the daily model of these four petals on our etheric body. When we know how not to disturb or destroy it and when we know how to preserve it and make it more strengthened and then we have the benefit of health, joy and ease in life.

How to preserve it? Have your own programme in the day also, fixed up at some time, hours and have one, two or three items of your daily routine as many as possible according to your way of living and possibility and see that you do the same thing at the same time in the same place. That establishes your floral formula and floral diagram on your etheric body. If you choose to pray at 8 AM today, prefer to maintain the same time tomorrow, day after, like that. Unless you are removed from the place by journeys, you prefer to have the same room and same position and same direction for your meditation. Highly scientific, they are prescribed by the ancients to regulate our subtler bodies. Establish what is called the regular figures of expressions of the etheric body. So, this is the one thing which is most desirable. Have some of the items of the day fixed up for the time and the place.

Suppose a musician is sleeping after a beautiful dinner in the night and throughout the night, he snores. He says gurr, gurr.. like that. If his wife boasts, that her husband was singing all through the night, and that it was all music, is it correct? He may be a musician. It is true, but he is only a musician when he is awake. When sleeping, he is no more a musician. Similarly, in our routine work, we can't have it as our practice of the etheric body. We should

have some other items other than the routine, they may belong to some branch of art, like music or painting or picture drawing or poetry or it may be something like yogic way of routine. That is, practice of meditation according to Patanjali etc., or regulating your activities in the path of devotion, daily trying to offer yourself or dedicate yourself up to your own God. All such attempts when done continuously with a purpose and devotion, they regulate your subtler bodies, clean your etheric body, make it healthy and pure day by day. These methods are far more scientific than what a scientist knows about you. So, the one duty is to see that the etheric body is kept pure and regular.

A good understanding of the network of the etheric body is required. Suppose there is a thick blanket which is made up of cotton, a sheet of cloth to make your own pants, another thinner than it to have a T-shirt and a thinner one to have a handkerchief. How the one differs from the other, though the whole thing is made up of cotton? So, you find many types of fabrics in cotton. Similarly, you have many layers of etheric substance in your etheric body. The one that attracts the heat and the light from the Sun rays, which is the most important. As long as that centre is working, we are expected to live without any medicine. There is no possibility of contacting any disease at all, any contagion at all. That centre is what we call as spleen centre. Not the spleen, but the spleen centre which the ancients call the *Swadhishtana*. It is responsible for the number of calories of heat that is being produced in our body. Why the corpse does not produce any heat? That centre is closed and it attracts no more of the solar rays.

You can ask me, 'how can we attract the solar rays during night time, after Sunset?' Solar rays attracting does not mean directly when the Sun is looking at us. It means the influence of Sun upon the earth showering his rays wherever we are or in which angle we are from the Sun. May it be night or day, our spleen centre is attracting the energy from the solar rays. And there is another function to this spleen centre, converts the energy of the food material into the calories of heat. The food is taken in and it goes through the digestive system, it gets digested and analyzed and eliminated, and what is it that we are getting from the food? We believe that we are getting the essence of the food. No doubt, up to the level of blood, we are getting the essence of our food to some extent is true. Beyond the level of the physical tissues, we are not at all getting anything.

Then what for is this food material utilized? What for the physical tissues are being utilized? Are they maintaining us? Are we living, eating the physical cells of our body? Not at all. What is the purpose served by the wick of a candle and candle body? Is it feeding the light of the flame? Not at all. Is the oil feeding the light of the flame? Not at all. The oil is providing millions and millions of intelligences travelling towards the flame and the wick is the bridge upon which these workers are travelling towards light. Fire is there in space. *But it is made visible fire by the intelligences and it is made heated fire by these intelligences and also, lighted fire. We see the original fire decomposed into heat and light. That is what the Devas in the candle units and the wick are doing. They never*

bring any light. There is already Fire in space which they are decomposing into Light and Heat Just as a dynamo or an electro-magnet does.

Similarly, the same thing, same purpose is being served by the food in our constitution. Your consciousness is not strengthened or enlightened by food. But the decomposition process that takes place during the assimilation and metabolism, releases energy from the food atoms. This energy is not at all physical. That is released in terms of calories of heat and when the purpose of the fuel is finished in what we call food, once again the matter is thrown away. New material is taken in the form of tomorrow's food and the atoms are decomposed to make a release of the extra calories of heat required tomorrow and the material substance is again sent out. So, no one of us is eating food in its real sense. Food is to our body what fire is to cooking; what fuel or the fire wood is to cooking. No fool mistakes that the wood in the fire is taking the shape of the food in the vessel.

Similarly, when you know about the etheric body, you will understand that you are taking nothing from your food. The calories of energy in the form of heat are taken from the food material and previously it was stored in the food materials from the Sun's rays. After saving, it is transformed into either electricity or magnetism or radioactive principle. That is the reason why our health or our span depends upon our capacity to assimilate, not the quantity of the food we eat. What is it that we call our strength, our resistance? It is the quantum or the capacity of our etheric body to

extract the required number of calories from food that we call our strength. When this capacity is feeble, when the passage between the etheric body and the physical vehicle is narrow, we say that the fellow is delicate in health, and weak in constitution. What happens if you feed the strongest foods to that fellow? He will immediately go sick and dies. What happens if you feed him with all the vitamins and the proteins of the world? At first, he begins to improve a little. Afterwards there is no improvement at all. If you still push some more vitamins into the constitution, he goes into one type of sickness with a series of reactions. These are some of the factors to be considered, when we become conscious of the existence of the etheric body.

The spleen centre controls the number of calories required according to the temperature outside. When it is chill outside, it produces more number of calories and keeps the body warm. When we go to the hot countries, when the temperature is too much, it makes a perspiration of the body and keeps the temperature less. We have automatic regulators of the temperature according to the climate. So, when we do not misuse it and when we do not prefer to use the Air conditioning apparatus frequently, the spleen centre remains active for a very long period of life and preserves its capacity to adapt to the environment and the basic health is not disturbed.

Similarly, there is another centre which we call the base centre or *Mooladhara*. That centre controls the solid material of the physical body, so that the required quantity of the required chemicals like calcium, phosphorous,

sulphur is accepted into the constitution through our food. When that centre is disturbed, there is a disturbance in the physical tissues of the body. There is another centre which we call the navel centre or *Manipura*. It controls the water content of our constitution. When the constitution requires water, it makes us feel thirsty. When the constitution is clean, it empties our bladder. So, there will be a proper distribution and a qualitative and a quantitative control of water in our constitution by the *Manipura*.

What we call chakras are the fabrics of various textures of the same cotton which we call the etheric matter. And then we have what is called the heart centre or the *Anahatha chakra*, which controls the pulsations of the muscles and nerves of our body which controls the expansion and contraction of every part, every centre of the body, which we call the peristaltic action of the body. For example, the lungs are controlled in their expansion and contraction to respire. The heart is controlled of its expansion and contraction and so there is the function of the heart and if the etheric centre of the heart centre is disturbed, there will be disturbance in the cardiac functioning, which the cardiologist can never understand, because the cardiologist is concerned only with the physical heart, and its muscles and nerves. Functioning heart is different from the structural heart. Here the functioning heart is what we call the etheric centre. This heart centre controls the pulsations of any part of the body.

What we call the throat centre controls what we call the sound vibrations. That means our relationship with the

space in which we live in. There is a bolt fixed between our physical body and the space we live in through this centre. The bolt exists on the etheric body because space is ether in its content. Just as a vessel immersed in a river is filled with the same water of the river and have its own connection at the lid with the water of the river. Similarly, the throat centre keeps the connection between our body, space and the space outside and it works as a regulator of our space consciousness.

Then we have what is called the brow centre, the *Ajna Chakra*, which fixes up the physical matter to our mental body. There is a bolt to our physical body with which the physical matter is fixed up with our mind.

These are the popular functional centres in the etheric body, which control solids, liquids, fire, air, ether and mind. So, this is the ladder for us to climb up from our physical earth to the finer and finer kingdoms up to God. These centres are located in the etheric body and every day the etheric matter is absorbed from the Sun's rays and our earth has its etheric body only made up of our Sun's rays. Through these fabrics of each of these centres, our thoughts travel and they are galvanized. The result is, the force is channelized through the cerebro-spinal system and the etheric matter of the etheric body flows uniformly as a current of river, with its branches into the many limbs and organs according to the need, serving the purpose of healing, nourishing and feeding. The more we become conscious of the existence of the etheric body, the more we come to know of the Laws of Nature working upon our constitution.

We will understand the strange phenomenon which we call the appetite, the thirst etc.; understand the real meaning and the significance of these phenomena and make a better use of those phenomena. Generally speaking, thoughts are conditioned by the etheric matter in our body. But when some part of our etheric body is damaged, thoughts automatically travel in a damaged way in our mind. So, to say when there is a spot of vulnerability in the etheric matter, there is a weak point and a vulnerable spot in our thinking also. Though we know that something is wrong, we accept to do it. So, the rupture in any part of the etheric body not only conditions our thought currents but also it chalks out a deformity in our habits and behaviour.

As a result, it produces abnormal growths of tissues on the physical spot corresponding to that area. See how sometimes when we have some growth of muscle or muscular growth of some tissue, we get it operated but once again we get it. If there is a bulge in the nose or ear, many times when it is cauterized, once again reappears. When there is a lump, when it is a cut, surgically operated, once again it occurs at the same place. An obstinate ulcer which gets refused to heal on the physical plane, when it is medically healed, it appears again at the same spot after some years. A skin disease like eczema, after it is totally cured on the physical plane, it appears exactly at same place again and again because the disease spot exists on the etheric body, not on the physical body. What's the use of washing the physical self with medicines? *When the water is polluted with ink and made into an ice block, what is the use of washing the ice block with water?*

Similarly, an impurity or a pollution that is there on the etheric plane can never be cured by physical means. So, yogic methods and good food and exposure to Sun and fresh air and water are the only remedies.

Even these methods are only temporary. Unless the thought becomes progressive, the more and more we begin to grow positive about the welfare of others, the more and more automatically the etheric body is made pure. As you know the statistics in the world now, if you observe people, the healthiest and the strongest of people are found among those who think of others' health and others' welfare and who have no time to think about their health; a resistance of a very rare and high order in their constitution. They will be radiating life and light, face beaming like children.

So, this is the main clue for everything and the more we try to rectify the faults of the etheric body, the more the thoughts are regulated and rectified. But at the same time, the more the thought is regulated, the sooner the etheric body is cured of its defects. There is a peculiar vicious circle, which is to be known in the end; how the universal consciousness produces etheric matter, and etheric matter produces physical matter, physical matter produces our own body, and physical cells of our brain form a seed of our mind! See, how the material plane becomes the seed of our existence and appointing the mind to protect the physical vehicle. See, our mind is made manifest by the physical cells. Without the physical and the etheric cells, there is no manifestation of an individual mind. That manifested mind is appointed to take care of the physical cells. It is the circuit. Matter manifests mind.

Here I will give you an example. There was a boy who was psychologically ill, almost insane. The boy's father approached a man, who is good in giving advises for this type of problems. The advisor said that this boy will be alright when he is married. Then the father of the boy approached a father of a girl and requested him to offer his girl to his son. The father of the girl advised him, "He should be healed of his insanity first. Then only I am ready to give my daughter". If he were to be married, he should be free from insanity. If he were to be liberated from the insanity, he should be married, medically speaking.

That is the condition of every human being in his physical body. Every moment mind is manifested through matter. Every moment the mind is expected to frame rules and protect the matter. So, there are only two people left in the jungle. The one has to protect the other. So, on the etheric plane, whenever the etheric matter is ruptured, the thoughts are ruptured. We are expected to protect the etheric matter to protect our thoughts. But the next step of your evolution is that in whichever direction you direct your thought, the fabric of the etheric matter begins to travel in that direction.

If you produce a new dimension in your thought, about some fine art or about some healthy occupation to the mind which was not there with you previously, you will produce a new centre of interest or a nucleus just as you make a channel towards your own field of wheat from the river. Then you will be able to tap the waters of the rivers into your field. The matter of the etheric body begins to take

that direction. It forms a beautiful centre of force. So, thoughts properly directed, rectify the deformities of the etheric body and physical health is automatically established.

This is the next stage of evolution which is called the yogic evolution. In the previous stage, our thoughts were controlled by the lines of force of the etheric matter. That is what we call the force of habit. In the next stage of evolution, you will understand the unfailing force of what you call habit and you will direct the force of habit into the positive direction, the required direction. Instead of fighting against your own emotions and faults and wasting your life and energy, you will be producing new channels of thought towards devotion and positive values.

For example, if you are suffering from outbursts of anger, hitherto you are trying to get rid of your anger and fight out anger, the result is you are more conscious of your anger for more number of hours in the day; and you are meditating upon anger and the result is you are growing angry against your own anger. That is the fate of those who fight the degree of evolution. You will know the secret. You will understand how the mind is deceiving you and you will know how to deceive it. Now you will begin to shower your devotion and begin to love people who want your help. You will arrange your daily routine in such a manner that you have no time to think of your anger and fight it out. Within an incredibly short period of one year, you will find that you are freed from the devil and some old friend asks you how is your anger, then you will

recollect, that long ago you forgot about it and now you are reminded of it.

That is what happens when a thought current is well directed. It makes a new channel of the energy of the etheric currents and the result is what we call a new habit engrafted and the old habit, we won't remember what had happened to it. If we remember that it is gone, that means it is not gone. So, we are expected to encourage this change in evolution by ennobling our thoughts. Willfully and intentionally, encourage the action of your etheric substance in the etheric body, by proposing something noble, something benevolent and something useful, so that you are always active and have no time to think about your own defects and faults. This is something useful about the etheric body.

Thank you all.

How to Live the Spiritual Life

I thank you all for the happy presence you have given me this evening. It is really a very good thing to know, how to live the Spiritual Life. Spiritualism is nothing but ourselves in our own spirit. From the spirit, we exist out into the world and our mind is shining forth from the Spirit inside just as the Sun sends his rays out. The mind is shining forth into the five senses and their functions. This requires an apparatus and a mechanism and it is what we say the physical body with all the tissues and the parts. *So, we are expected to understand gradually in some time or in other course of our life that the body is given for a purpose; the senses and the mind are given for a purpose; the purpose for us to become aware of ourselves and then understand that we are existing and understand that we need a life. But, this is given when we do not know what we are.*

When we are born, we are born without our own responsibility. We did not want that we were to be born, because we had no mind to desire to be born. Desire came only after the mind came out and when we gradually try to understand the mechanism and its function carefully, we will understand that every part of this mechanism has a purpose and no part is living for its own sake. So, even

though we try to live for this body some time, we come to understand that this body is for a purpose. Even though we eat according to our taste for some time, we come to understand that taste is only to eat food and eating food is only to sustain this body and that the taste and eating has no value in themselves. They have the value only to maintain this body and this body has only a value to know and remember that we exist. Though this body is also included in us, this body is only an outlet or an expression of ourselves and the expression though it contains ourselves, it is not ourselves properly.

We exist in this body for some time as mind and senses and afterwards as our intelligence and afterwards as our discrimination, the power to select what we want and the power to reject what we do not want. We come to understand no one of these parts is ourselves. From us, these parts come out. In us these parts live as one. Into us, these parts merge again when the time is over. So, it is to know ourselves, these parts are intended. When we gradually know this fact, we will begin to live accordingly and the value of things will take a change in us gradually. The order of priority changes in us. When we are believing that we are eating for our taste, we are disturbed when the food is not tasty. But, when we have reached a state that taste is only a convenience to eat food, and that eating is only to maintain this body, even then we can eat tasty food but we are not bothered of the taste.

When some day food is not tasteful, it does not affect us. Similarly, when some people do not like us or some

people think bad of us, there comes a time when we have no business in mind to think these things. When we know the human nature and the background nature, we come to understand that it is natural to like and dislike. It is natural for people to think of us as enemies or friends and relatives, and others as their nationalists and foreigners. When we know that these things are quite natural, we will be able to grow above them and then we will be able to see the man inside and not these differences. For this, there is a specific practice which makes us understand the outlook of spiritual life. Every scripture gives us the practice in its own way and once we follow the practice given by one scripture, we will reach that degree of realization which is called spiritual living. One scripture gives us the training in the following way in the form of a narrative, an incident.

There was a very rich family which was God-minded. They were worshipping God in their own way and they were venerating all God men, inviting them and showing hospitality to them. They had constructed a separate building to provide for those God men, whenever they visited and rested in their house. It is customary in some nations in ancient days, the people who are going around, preaching about God and who have no family of their own, who have crossed everything of the idea "Mine", and who do not have their own work and who do not want anything except some food and some flooring, but too quite ordinary.

It is customary for them to make seminaries of four months between June and September. Once a group of God-minded people gathered in their house, they were the guests

for four months and every arrangement was made to make everything facilitated to them. A boy of five years old was placed in-charge of them on the first day, they have settled in the house. They were talking in the night about God and many aspects of God science. They were very much absorbed in the subject they were speaking and it was very late in the night. When they looked at the door, the boy was standing there. They were surprised to see him.

They called the boy, "Why are you standing?"

The boy said, "My dear Sir, I am placed here in charge of you to see that whatever you want is served."

Then they asked, "Are you standing there since the evening?"

The boy said, 'yes'.

They asked, "Then what are you doing all the way standing?"

The boy said, "Listening to what you are discussing."

They said, "Are you interested in what we are speaking?"

He said, "Yes sir, it is very interesting to me."

They were surprised very much to see that the five years old boy was interested in the subject they were speaking. They thought that there was something strange and extraordinary in the birth of the child.

They said, "We are pleased with you, but don't you go in the evening to play with other boys?"

He said, "I do, but when I listen to your discussions, I forgot myself. Therefore, this is more interesting than the play with other boys."

Really it is a great privilege of birth to be born like that and they questioned him, "My boy do you want spiritualism?"

The boy asked, "Sir, what is spiritualism?"

They said, "The thing in which you are interested is called spiritualism and since you are interested, it is our duty to initiate you into the Science of Spiritualism and it has certain steps to practise. We will give you now the first step. From today onwards, we will give you one *Mantram* to practise. *That Mantram is, whenever you see some person, you should meditate that God is there in the form of that person. When you go home, when you see other people, each of the persons should be meditated by you as a form of God. You should do it until you continuously do it in this world. You can be seeing the persons but you should remember that they are forms of God. In the beginning, this idea will be there for some time and for some time we will forget it. But after some time, it becomes continuous to remember this; that is to recollect God in everyone. Take this Mantra and meditate upon this. It is called Vishnu mantra in Sanskrit.*

The word Vishnu means one who is pervading in all; One who is in everyone. That is the meaning of Vishnu. So, He is called the God of Pervasion; the Lord who pervades in everyone. If you see any object, you should remember that God is in the form of that object. You should

remember that object and also the God in the form of that object. So, this double meditation should become continuous with your nature because we like you, because you have the greatest qualification to practise this and because by birth you seem to be gifted in the spiritual consciousness, we feel like giving this first initiation. We will be here for four months and you tell me your progress".

The boy said, 'yes sir'.

Within two days, they could understand that the boy attained perfection in the first initiation. It's not so very easy, but it was his dedication to get at the perfection. They tested him in many ways and found that his God-consciousness was continuous in everyone.

Then they said, "We are pleased. We discovered that God is pleased with you. That is why you could get at the continuous recollection of God in everyone. It is very easy to close our eyes and try to think of God, try to locate God either in our head or in our heart or try to locate God in a temple or a church or a mosque, go there and sit down in prayer and then the mind will be going somewhere else. You are born with the gift. This is a real gift which is required. Now we will give you the second initiation. The second step in spiritualism called the second *Mantra*.

Now, when you see that everyone is speaking, begin to meditate that God speaks through them. When you see people behaving in their own way, begin to meditate that God is behaving in that manner through them. It may be easy to meditate God presence in others and it may be easy to meditate God presence in everything we see. But

it is very difficult to meditate God presence in the behaviour of others because the behaviour of others will not be according to our own liking, but it will be in a thousand and one ways. Everyone behaves in his own way and it is for you to remember that the God is behaving in so many thousands of ways. It is very difficult because we have certain things in our mind. Certain shops, certain magazines in our mind and there are some magazines of fire arms and there are some magazines of firearms and artillery.

That is what we call anger, hatred, malice and jealousy. When others are talking, it is very easy to make an ignition point of one of these magazines and explosions take place every day a thousand times. It is not because others speak badly, but because of the fact that we have the fire arms in our side. According to our habit of the previous years and decades and according to the habit of previous births and deaths, we would have gathered these magazines of artillery and they will be awaiting explosions. We think that others made us irritate. When we are angry, we believe that others made us angry. We do not understand that our nature to grow angry is there. With the environment is something else we grow jealous of others, we believe that others are causing jealousy in us. We do not remember that the nature of jealousy is in us and it is only the ignition point that is there in others' speaking and behaving. What can the match stick do when you do not have any artillery with you? Understand that the conversation and behaviour of others are only match sticks in a match box.

The second step in spiritualism is, you will exhaust all the fire arms in your mind and to see that the magazines are filled with fruits and flowers. So, this is really a difficult step to practise to remember God is speaking when others are speaking, to remember God is behaving when others are behaving because as long as you are appreciating me and say that Krishnamacharya is great man, it is very easy for me to remember the presence of God in you. I may believe that God is praising me and God is appreciating me. But suppose, you stand up and say what you speak is nonsense, immediately the God in you disappears and you will stand there speaking what I do not like. Try this, my boy", they said. *This is called the second Mantram of spiritualism. It is called the Mantram of the behaving God, the living God. It is called Vasudeva Mantram. Vasudeva means, the living God and the behaving God. They said, 'practise this and come to us'.*

The boy started practising it. It is really difficult to practise this because there is a self-projection phenomenon in the human being. We project our impressions upon others when we see them and when we try to understand them. We understand them only according to our understanding, not according to how they are. If I live with you for ten days or one month, if I say, I know you, I know you only according to my understanding and not according to your nature. So, we have the habit of projecting ourselves upon others and understand others in our own thought. When this is there, it is called self-illusion. It exists with every one of the human beings and it is called *Maya* in Sanskrit. When the human psychological mechanism is filled with

Maya, that is self-illusion and self-conditioning, it is very difficult and next to impossible to attain perfection in the second *Mantra*.

It becomes possible only under one condition. How can an iron piece become a magnet? By the presence of an already magnetized iron piece, the iron piece begins to behave as a magnet.

It is only the presence of a magnet that can make an iron piece a magnet. Similarly, it is the presence of a person who has crossed Maya and who has known the perfection of the second Mantra, only in his presence we can attain perfection. Saying so, they left the boy with the second Mantra. They said, 'you have to practise detachment when you practise this Mantra.'

The boy had his mother who was a widower. She was a servant in the house of the rich man who was the host of these saints. She was daily working in their house, helping them in everything and cooking for them and serving them food and everything and late in the night she was returning home daily. She had no other one, except this boy. Her only interest in life was this boy and when she was returning home, the land lady was giving her something to eat, a part of everything prepared for them to eat. When it was winter, giving her old garments also. This lady takes all those things late in the night. She doesn't eat. She doesn't wear the garments. She brings them home for the sake of that boy of five years old. Then she sees the boy sleeping fatigued and approaches him with great affection and sympathy. She touches his head and says,

"My boy, are you tired, are you hungry? You are sleeping with hunger. You have not eaten yet. It is too late". Then she wakes him up, gives food to eat. She never remembers her appetite and she says, 'are you cold?' She covers him with the garments given to her and says, "My boy you are the only point of interest to me. I have no one in this world. If I am living in this world, it is only for you that I am living. I pray God that he makes me live on this earth until you are independent". Daily she speaks like that with the boy.

Then this God man asked the boy, "Don't you think that what your mother has towards you is great affection? See, how your mother is too much attached to you. See, these attachments are not desirable for a spiritual person. These are impediments. One should not be too crazy about attachments. One should practise detachment. Now my boy! Are you ready to leave your mother away and come with us?"

The boy said, "Ready Sir."

Then they asked, 'don't you feel for your mother?'

The boy said, 'no sir'.

Why? They asked.

The boy said, "You said that detachment should be there for a spiritualist."

Then they said, "Take care my boy. This is not detachment. Many people may teach you that this is detachment, but remember this is only animal nature in detachment. You are not expected to leave her and come

away. What happens, the moment you come away from her, the moment she finds that you have deserted her? She will die of broken heart. So, is it to kill people in the name of spiritualism and call it detachment? This is pseudo-detachment and no detachment at all. The attachment your mother has towards you may be so very great. But that is her attachment and you have nothing to do with it. You are concerned only with your attachment and your detachment. What you have to practise is to practise detachment for yourself and not to hurt others or harm others feelings in the name of your spiritual practice".

Now, according to the first *Mantra*, are you seeing God or are you seeing mother in her? If you are seeing mother in her, it means you have not completed the perfection of the first *Mantra*. Only if you see God in her, and no mother at all in her, then only it means you have completed the practice of the first *Mantra*. Now test yourself if you see mother in her or God in her.

He said, "I see only God in her".

"Then if you see God in her, what necessity is there to leave her and go away somewhere? See, how real things are different from false values in this world! See how so much of ignorance and nonsense passes in the name of spiritual practice and detachment?" They asked him, "Now, you follow us what we say. You practise the second *Mantra*, the *Mantra* of the behaving God in everyone. The God who sees and who behaves. You practise this with your mother. Listen to what she says. If she embraces you with great affection, test yourself, if you see mother or God.

Tell me if you see that your mother is embracing you or God is embracing you.

The boy began to practise it. The boy saw mother and God also in her. When she was sitting calmly, he could see the form of the God in the form of the mother. But when she began to speak and embrace the boy with great affection and give everything to eat, then he was seeing his mother also. So, 50% he saw his mother and 50% he saw God in her. He said to his teachers 'I see 50% God in her'. They said, continue to practise. After some time, he said, I see 60% God in her. After some time, 70% God. 80%, 90%, 99% and when it is 100%, when he heard God talking only and not the mother talking, when he saw God embracing him and not the mother who is embracing him, immediately a strange thing happened.

In the night, the mother went into the compound to milk the cow. It was dark and a snake bit her on the foot and she died immediately. Then the Guru said, 'see how God enters into our life in the form of so many characters. Just as the characters in a drama enter to conduct the whole story, see, how God stays with you as your mother to make you fulfill your practice. See, when the purpose in Nature is finished, how the character makes an exit. It is not your mother who lived and not your mother who died. But it is God".

So, the boy could get perfection in the second step of practice. He became a Master of detachment. When he understood that he need not desert in the false name of detachment, they said, "My boy, you have crossed a very

bold step".

It is easy to teach and preach. It is very easy to teach sermons but to live and teach sermons, it is very rare. Only one, we know who lived and taught sermons. That is the one, who taught us the Sermon on the Mount, Jesus the Lord. But we cannot understand the greatness of what he teaches, because he lived and he taught. But, when we listen to them or read them on Sunday, we live our life and listen to the sermons. Only when we begin to live them, we can understand, otherwise they will be understood only in the form of some morals and nothing more.

So, the God men told the boy that he has crossed the second step. It was a very bold step to practise. There are thousands of people who can teach this science of spiritualism very beautifully, as if a sweet pudding is being served on the table, but when one begins to practise it and when one begins to live it, it is a very bold step and it decides whether this life is useful or a failure. If we die without achieving this, another birth will be given to us and another birth and another birth and many rebirths will be given to us, just as the student who could not pass is asked to appear for the same examinations again and again. But, this boy could get through the examinations very soon.

They said, "There is the third step which is the final step. We are giving you now the third step. But, it is the fourth month. The time is over. We have to leave the place. We will give you the third step and leave the place. It is for you to see the experience of the third step. You have crossed the first step, the *Vishnu Mantra* that is recollecting

always the God of pervasion in all. You have crossed the second step, *Vasudeva Mantra* that is recollecting the God in his behaving in everyone and speaking in everyone. *Now, we teach you about the third aspect of God, the highest aspect and who lives deep, deeper and deepest in you. It is the very essence of yourself, which we call the Spirit of Man. Attaining the spirit is what is called spiritualism".*

The word spirit means, the essence. What we call the man is only the totality of the outer layers of the mind and body. If we can call our beard, hair and mustaches as ourselves, is it true? If we call our garments as part of ourselves, if it is true, then it is also true that the body, mind, the senses and the intelligences are ourselves. But, generally we get ourselves identified with one of these things. Some are identified with their body and they live that they are their body.

When the doctor says that your disease is incurable, they begin to die with the voice of the dark. Because they live with their body and in their idea, they are their own body. So, when the doctor says it is hopeless, then they believe they are dead. There are some people who live with the mind and believe that they are their mind. So, along with the moods, they will be wavering in this world. You will find the fellows one day laughing and one day weeping. When the mind is ok, they go on laughing. When the mind is something else, they are weeping. When the mind is angry, they are bleating. When the mind is suspicious, they are looking through holes. No two days, you will find the fellows the same.

If you ask me what about Michale, 'I say Oh! He is a very good boy'. After ten days, when I am angry, if you ask me how Michale was, 'I say, don't speak of him'. What happened? It is only my mind that is in a double nature. No two opinions agree. No two days are similar in our life. No two hours we have the same mood. This is the fate of those who live as their mind. There are people who identify themselves with their senses and live as their senses. Unfailingly their life is nonsense. Senses are alternatively 'senses and non-senses'. When the sense of 'T' is working towards the light, the ear cannot hear some sound. So, the ear is a non-sense when the eye is a sense.

When I am interested in what you are speaking, when I begin to listen to you attentively, my eye forgets that there is a light. Then the eye is a non-sense when my ear is a sense. There are people who identify with their tongue and live with their eating and taste. We have five senses. The power to see, the power to hear, the power to smell, the power to taste and the power to touch. Five are the senses that are working for us. But we are getting ourselves lost into these senses just as the little child throws himself down the steps of a stair case. It is not the fault of the stair case, but it is the inexperience of the child. So, it is not our senses that are deceiving us, but we are being deceived by ourselves. Like this people live in senses and non-senses. After some time, we begin to live with our intelligence and we believe that we are our own intelligence. Our intelligence begins to lead us instead of ourselves leading intelligence. It will once again be a repetition of the story of Macbeth.

He was led by the witches, because the witches predicted and prophesied something correctly. When he began to follow the witches, they led him into the wrong ways and you know the horrible tragedy of Macbeth. Same is with the fate of those who believe in their intelligence. Gradually, man ascends these steps and he finds that he is no one of these things. That he is not anyone of these layers around him. There are thousands and thousands of layers around him which are coming out from himself like the hair and the beard, but which can be shaved and yet man can be safe within. Every time we die, all these things are shaved. But yet we are safe. That is called the Spirit and to live the Spirit is called the Science of Spiritualism. In fact that Spirit is yourself, but the truth is, the Spirit is not yourself though you are living in it. It is in everyone, therefore it is God. You can call it "I AM" and 'myself.' Everyone is permitted to live as Spirit.

Just as everyone is permitted to go and visit the park or the river or the zoo, we are permitted to go to the library and use the books. That doesn't mean library is ours. Similarly, we are permitted to live as ourselves, the Spirit, but Spirit is not ourselves. We are the Spirit, but spirit is not ourselves. The space in the room may be the space in the room, but originally it was the outer space and then we can make it (the Space) our room. But, we should remember that we have constructed the room in the space and we have never constructed space in the room. The space existed long before the room is constructed and long before we were born. At the same time, we are privileged to use the space in our room as our own. Same is the case with

the Spirit in you. You can say that it is your Spirit when you are not correct. You can say that it is yourself. It is correct because you are permitted to say. But, more correct is, you are that and it is not yourself.

It exists everywhere in space and in you, it is speaking and space is speaking through you. Every pin-point of space is the existence of God and that pin-point in you is speaking and you understand that you are speaking because you are permitted to understand like that. If anyone does not know that some instrument like this exists, and if he does not know that an amplifier exists, suppose we place four amplifiers to the four corners of this building and if the person who does not know that amplifiers exist, if he comes to the amplifiers and listens to the lecture, he can say, this wonderful big thing is speaking.

So, let us honour this. In the same way, we believe that we are that. We can honour ourselves thinking that we are that. We are permitted to view, we are the spirit. But the spirit is all pervading and all existing. What we call space is nothing but the presence of that one Spirit. From it, layers come out in the form of the solar dust and each spark, particle of that dust becomes a Sun and it forms its own solar system around itself; its own planets revolving around itself, of which the earth is one. The atoms on this earth contain the same spark. They begin to evolve into the living beings on this earth. They evolve into the human kingdom after some time and we are that.

No doubt, we are the Spirit, but Spirit is not ourselves. So, my boy, you are living as Spirit. It is your duty to give

place to the existence of that Spirit in you. You see that Spirit descends in you and that exists in you, instead of yourself existing in it. This is called the third step of spiritualism. There is a practice to do which allows the Spirit to live in us, instead of ourselves living in this body. When that change occurs, it is the God that lives in this body. It is the God who speaks through this body, and it is the God who wants to do work through this body, mind and intelligence. Even then we too exist with him, not as the owners of this body, mind and intelligence, but as the faithful servants of the one who is living in this body. We exist as his ideas and thoughts. Even now our existence is only an idea that we exist. Our existence is not the existence of this body or mind or senses because if it is me or body, we call it corpse. But, when He is living in this, He made this body and He conducts this life and He merges this body into the elements when the time is over. If we understand this and remember this, we will live as His ideas in this body as His faithful servants. This is the third step. That is when He begins to descend into you; you should allow Him to descend in to you, so that there is no existence of your own in this, but there is only His existence. Along with that existence, you also do exist.

This is called the Mantra of Narayana. In Sanskrit, Narayana means the path of God. The downward or the descent path of God is called creation and the upward path of God is called realization of Man. God comes down as this creation and exists as His presence in this creation. Man ascends into God by his spiritual practice and merges into God just as the lesser light merges in the greater light.

So, this path of descent and this path of ascent put together form the two hemispheres of God's kingdom. The whole wheel rotates around every one of us and we are expected to complete this third practice. I am giving this Narayana Mantra to you.

See the God outside and see the God inside. Instead of meditating that God is within yourself, also meditate that you are in God, Just as a bottle immersed in a river has water in it filled, only because it is immersed in the water, simply because the bottle is in the river, the river is also in the bottle.

Similarly since you are in the presence of God around you, it is true that you have His presence within yourself and it is not enough if you meditate God within yourself only. It is only 50% of meditation. If you meditate God in your brow centre or heart centre or throat centre and if you succeed in doing it, it is only 50% of spiritual practice. You are there only in the preliminary steps. So, see the God within and see the God around and allow him to descend into you. Allow him to live in you.

It is up to your ego to make space for God. Because when we think, we live in this body, that thought is called ego and it never gets up from the chair when God wants to sit in the chair. Ego and God cannot co-exist in this body. Either he should live in the name of "I AM" in you or you should live in the name of "I AM" in you. Since the name is the same to both, that is "I AM", it means ego and it means the Lord also. So, you will deceive yourself by the counterfeiting of the name.

See, how the Lord when He comes down to earth, speaks through all the scriptures of the world, see how He speaks "I AM". When He came down as Christ, He said, "I am the way". When He came down as Lord Krishna, He said, "I am the greatest and the highest and nothing is there greater than "I AM". When God spoke to Moses about His own name, He said, "My name is "I AM" That "I AM". So, whenever He spoke through any scripture, He spoke through one name. That is "I AM". But, since the name of Saturn is also "I AM", he may possess you before God descends in you. What we call ego is the Saturn in us and the Lord exists beyond above and within everyone. So, we are leaving you my boy", they said.

They went away and the boy never felt that they went away. Because, having finished two steps of spiritualism, he no more believes that his people are coming and his people are going. Because it is the one same Lord who is coming and who is going in the so many forms. So, he was never sorry for it, because he has crossed two steps already. He saw the same God giving him spiritualism, coming to him in the form of these God-men and going in the form of these God- men and he saw the same God in all the others around himself.

Then he started his journey of no return. He walked and walked and looked at the hundreds and thousands of people in this world. He enjoyed the so many thousands of forms of the same Lord. He enjoyed the drama of the behaviour of the many millions of living beings of this earth, just as when you see a drama, you are not disturbed.

When somebody is killed in a drama, you are not disturbed. But when somebody is killed in the house, you are disturbed and the same change occurred in the boy. The whole creation was a drama of the living Lord to him because it is the same Lord who behaved in all of them, not disturbed by the behaviour of anyone in this world.

He walked and walked through cities, towns and villages and he climbed many mountains and walked through many forests. He saw the Lord in the form of the elephants, tigers and the lions; in the form of the serpents and the scorpions of the forest. Since he had no reaction to any living being, no living being harmed him. Same will be the case with us also. No animal or no insect can harm us when there is no reaction in us. He walked and walked into the summits of the Himalayas where he found a big bamboo forests singing. He said to himself, see how the Lord sings in thousands of whistles. Insects and worms make holes in bamboos and when wind of the valley passes through the forest, you will listen to the whistles thousands and thousands in bamboo forests. He said, how the Lord sings through the thousands of whistles. He said to himself, in this way Lord enters as the breath of everyone like a bamboo and works as the respiration of every living being on this earth and He speaks to Himself in the so many thousands of forms. Then he saw a big vast ground and a peepal tree.

He began to meditate upon the third name of the Lord *Narayana*. He said to the Lord, 'you are in me and you are around me. You begin to live in me. I stand up from

my chair within myself and offer my chair to you and sit down in the centre in the bosom of my heart and begin to rule as the king and emperor of my life. You begin to live in me in this body and I will live with you'. It was time that the Lord began to enter into him. He found the experience very peculiar. He found himself loosened, just as a person who is being thrown from a valley into a river from a great height. He was confused. He saw himself missing and the Lord descending into himself. Then suddenly he said, "My Lord, you be with me forever. Don't leave me".

Then the Lord disappeared and he was left alone. Then he opened his eyes and looked around. He could not understand what the mistake was. He wept and wept for God but he could not see God once again and finally a voice was heard to him saying, "My boy, I have given my presence to you but this third stage which is called *Narayana* cannot be realized by those who are victims of desire. You have dropped off all your desires. No doubt you have overcome every desire but still the desire nature is with you. When I am coming into you of my own accord, why do you desire that I should live in you permanently? When the desire is there, your mind is there. When your mind is there, you are there. When you are there, I am not there. The drama is finished. For this life, you live like this. In the next life, I will give my presence to you".

That is what the voice spoke to him. He wondered how the seed of desire remained in him and how it was foolish to desire to invite God when God is coming to us.

How foolish it is to think of our own concept of God when God presence is there in us. He lived away that life seeing God within and outside. When the time came, he left his body but it was a very long time before he left his body. He had to wait until the next wave of creation because God wanted to descend into him and make His omnipresence held in the boy and along with Himself, God wanted to make the boy also omnipresent in every creature. That's why God made the boy wait for many millions and millions of years after he left his physical body. There was the end of that particular wave of creation when everything went into the Lord; along with that, the boy also.

Then when the next creation is coming out, the Lord gave out the expression of the boy also and God filled the boy with Himself. God made the boy as one of the Grand Masters of creation and one of the Master of the Masters of the Spiritual Science. He is whom we call *Narada* the Grand Master, who initiates the living beings into the path of devotion. This is the path of spiritualism and we are expected to follow this path in terms of our own life, our own environment, our own country, our own religion because God is present in every language. We can call God in any language.

It is not correct to believe that when God comes to earth, he speaks in English only. God is present in every breath and God is every language. God is present in everyone and therefore everyone is in Him. Everyone is expected to practise in his own terms of environment and take these three steps regularly and when we make a sincere attempt, we get at the correct Master who initiates us

into the path. It is not at all our duty to search for our Master and it is not at all correct for us to appoint our own Master in our mind.

For example, I may think that my Master is Master Morya. There are people who believe that my Master is Koot Hoomi. Masters are not our servants to come and go according to our beck and call. A Master can never be our servant. He knows you. You can never know him, just as a doctor knows the prescription for a patient and a patient can never know whether the doctor is correct or not. Similarly always it is our Master who knows us and it is always foolish for us to select a Master in our mind. It is his duty and not our duty. Our duty is towards the God who is in the form of the people around us in terms of our duty towards them as father or mother, as wife or husband, as child or brother or friend. When we are sincere about it, when we are sincere in our attempt to see God in all around us, our Master knows us immediately, directly comes to our house.

One day he gives a knock at your house without having a prior appointment. So, don't send him away on the plea that he had no appointment. He gives you the required initiation and makes you as his disciple.

* * *

Every world scripture gives the Science of Spiritualism and you can follow a path given in any scripture. It leads to the same goal. That is seeing God in everyone, realizing the behaving God in everyone, understanding that the behaviour of everyone is only a drama of God and finally allowing God to live in us. This is the sum total of

spiritualism. This is beyond any religion. Every religion when properly understood, teaches this. Religions are like schools for discipline and training and not to compare other schools of thought. When you have studied in a school and I have studied in another school, it is foolish to compare the schools because it is the study that it is important. Understand that religions are schools of discipline. Remember that the world scriptures are beyond religions though the religions' people claim them. Follow any one scripture. Follow it in your daily life and practice, not only in your mental prayer or lip sympathy prayer; not only on the Sunday morning, but every day, every minute when you are being with others. Then you will know what the scripture is. Then you will know what your Master is. Then you will know what God is. This is the sum total of the Science of Spiritualism.

Question : Can you explain about conditioning of the Karma?

Answer : When you are attending a drama, it is not difficult for you to appreciate the dramatic conversations of the drama; at the same time you will never forget that these conversations are not the ideas and thoughts of the author of the drama. When a holy man and a villain are talking in a drama, when a murderer and a saint are talking in a drama, is it very difficult to remember that the conversations of the murderer do not belong to the author? Similarly, automatically you will begin to know yourself and remember the behaviour of everyone in the world as the part of the drama and portion played by the actors. Man as a character behaves like that, but man as an actor never

behaves like that. You will come to understand this double role of man. Man as a character and man as an actor. In the drama, you may call me a fool. But, when we know each other, and we come out of the drama, do I bear a malice or anger towards you because you called me a fool in the drama? It is very easy. It becomes very easy and we begin to take the step.

Karma always exists, but our Karma stops to exist. Karma is the chain action of the whole creation, whereas what we call bad karma is different from this karma. Individual karma is nothing but self-conditioning. It exists as long as we separately exist in this world for ourselves. As long as we can live our life away from God in the mind, and its sub-divisions also exist to us. They play their conditioning upon us and we will experience the misery of our past karma also. Just as a person who has borrowed money from many people and disappeared from all those people, when he gets a dream that all his debtors discovered him and one by one coming upstairs where he is hiding himself and he looks at everyone and feels the misery of it. This fear and suffering will continue until he is awakened from the dream. This suffering is as true as anything as long as he is in the dream. No doubt it is a dream, but to him it is not a dream. When he is awakened, it is a dream.

Similarly, when God's grace showers upon us, to make us practise the three steps of spiritualism, there will be the awakening of our consciousness into God consciousness and there is the instantaneous disappearance of self-conditioning. So, there is no karma from that time onwards.

Thank you all.

The Polarity of Male and Female

I thank you all brothers and sisters once again. I am very happy in your midst once again after one year. I thank those who were so affectionate in the last year and the previous year. I thank the brotherhood of association of good will on behalf of the East. I thank you on behalf of India and all the brotherhood of The World Teacher Trust of India.

We start the conference of this season with a strange subject, a subject which is strange, deep and profound which is as much popular as much it is unpopular, as much known by everyone as it is not known by anyone completely. It is about the polarities, the application, one of the applications of which is sex. *Polarity does not mean sex. But sex is also one of the examples of polarity. In the light of sex, that is male and female and the difference that exists in Nature in the light of the existing difference, we are expected to understand the principles and workings of Nature and understand if possible what polarity is and understand how the principle of creation exists on this principle.*

The principle of existence and creation occurs on this plane of action. The word polarity means the existence of

two different things of an opposite nature, also of a complementary and supplementary nature. Viewed from a normal point of view, from the lower point of our understanding, two poles appear as opposites to one another. We consider the north and the south poles of the earth. They are understood as having two different polarities and also, the two poles of the magnet and the two poles of an electric cell and the two nodes of a generator; when we observe all these things, generally we understand them as opposites to each other.

In Nature, there is a Law that is working and that Law makes such Pairs of opposites manifest. There is no existence in creation without pairs of opposites. The day and night alternating and the seasons alternating in a cyclic succession, all these things prove that the creation is existing in pairs of seemingly opposites. That a Law is working in the background. This Law is called by the ancients, the Law of Alternation.

The Masters of Science who teach us the science of spiritualism, that is, the Masters of the eternal wisdom, they also recognize the existence of the Law of Alternation which is working as the background of the Law of Polarity and unless there is alternation, there cannot be a duration or continuity of time. Without day and night, there cannot be time. If day were to continuously exist, there was no night. Then there was no time at all. Similarly if night were to exist without day, there would be no time at all. ***Time means duration. Duration is made up of units of change. Without alternation of units of change, there cannot be the functioning of what we call time.***

So, it appears that the Law of Alternation is essential and as a result of which the law of polarity exists producing various phenomena in Nature. The masculine and feminine aspects in the biological kingdom are one of the phenomena in Nature. If we try to understand the principles based on these pairs of opposites, try to understand what is there hidden in these principles, we find many hidden secrets in Nature. If we exist only on the surface mind and only respond to these pairs of opposites, then also we lead a life continuously and in the end we die without entering into the secrets of the working. If we are to understand the secrets of Nature's working, if some day we are to handle them with sufficient experience and mastery, then we have to stand a little objective of these polarities.

That is a male, thinking what a male principle is. A female, thinking what female principle is, standing apart from these principles working through them. Those who have studied in an objective way, that is those who are not involved in the workings of these two principles, those who could transcend the polarities, they enjoyed a different type of life, a life of perfect mastery having a full experience of what we call life. Enjoyment belongs to those people whereas excitement belongs to those who are involved in sex.

So, there are two different aspects. One is mastery and enjoying. The second is involving and excitement. It is left to us the human beings to choose either and to lead a life of either enjoyment or excitement. Those who live in excitement, they have no time to understand what

enjoyment is because they are too nervous and too busy and too irritable and their mind is full of many changes and they have neither the time nor gravity to understand what real enjoyment is.

Some people try to escape from the polarity which is highly impossible and whatever Nature presents to us must be true in some sense or other. It must be having some truth to present to us and there is no possibility of our trying to escape from any truth of Nature. So, those who try to live away from the polarity of sex, they try to practise abstinence of sex life and they deceive themselves by thinking that they are living a life of celibacy.

Those who are involved in the activity of polarity, they succumb to the activity. They get involved with mind and emotion and senses. They lose their mastery over their activities and instead of living as masters of everything including sex, they live as slaves and dogs of sex. This is one aspect of it. That is, they are invited by emotion and they are not in a condition to steer or master emotion. Mainly we see two types of humanity. One is those who have succumbed to the polarity and who have accepted defeat with their senses and emotions.

They have no direction to lead their life and hence their senses and their emotions lead their life. Their life can be compared with the journey of a ship in gale, a ship being directed by the winds and the currents of the ocean. That means, the moving force is outside the ship, not inside. Those who stand away and practise abstinence of sex, they also have equally accepted defeat and essentially, they lived

lives that are not balanced. There is automatically psychological and physical imbalance and they have to lead a life of deficiency which could be covered up only in the next birth. These two classes of people are that section of humanity who have accepted defeat. Those who tried to escape from the fact and those who tried to get indulged, both of them have accepted defeat in their life.

There is a third section of humanity who understand what polarity is, what the purpose of polarity is, what sex is, what the purpose of sex is, what is the sacred role of sex in this Creation and what is their role to play as the helpers of the Creation. Then they study the workings of Nature, they try to understand the message of Nature and then gradually they begin to understand what Nature means by giving polarities. Then they will get ready to re-arrange their life according to the workings of Nature, include the fact of polarities in their life in a proper way, give right place and position to the polarity of sex, make the proper use of sex as masters, but not as slaves. Then they live a life, an accomplished life. Theirs is a life of success and realization. What they get through sex is, fullest enjoyment and not excitement. What the fellows who were defeated get is nervousness and excitement and not enjoyment.

There are still a few who have lived accomplished lives continuously with a mastery over every activity of their life including sex life also and completes the journey of evolution and come to such a stage when they need sex no more. They lead a pure life which is not touched by sex at all. These people are called celibates in the real sense.

But, until we properly understand what a celibate is, we cannot decide that every suppressed sex fellow is a celibate. We should be able to differentiate between abstinence of sex and celibacy. Abstinence from sex is escapism and defeat, whereas celibacy is living above and beyond the need of sex which comes to them only as a result of their high evolution, proving that they have lived a life of mastery through many lives and that they are in the end of the purpose of human evolution.

For example, Jesus Christ is the one example of real celibates. The great teacher called Shankaracharya was another example whom the occidentals may not be much knowing. There are handful of people who are real celibates. In every century, there will be only a handful of such examples and others should not try to suppress their sex instinct trying to become like them. *So, strictly speaking, there are three stages of human beings, those who have accepted defeat in the hands of polarity and those who have gained mastery over the phenomenon of polarity and those who have crossed the phenomenon of sex.* The human evolution marks these three stages of existence above polarity.

First of all, let us try to understand, is sex physical or mental? The difference in the structure of the physical organs itself proves that sex is also physical. But at the same time, there is nothing that can decide in the physical tissues about the sex polarity. If you take any tissue from the body, except the reproductive tissue, for example blood or flesh or anything, if you send it for a doctor for clinical

examination, the doctor cannot decide if it belongs to a woman or a man. At least till today there is no science that can decide this. If anyone can know, please tell me. So, this proves that sex is not a major aspect on the physical plane. The difference in the structure of the male and female organs is only intended by Nature for certain function called the biological convenience. It is like the instruments of two persons having two different professions; for example, a doctor and an engineer going to their office. The doctor will have his own instruments that are different from the instruments of the engineer. More than this, there is no much significance in the difference in the structure of the physical organs of male and female.

If we consider the vital plane, which is called the plane of the etheric body by the spiritual student, there is a difference. There is not a difference at all in the substance of the etheric bodies of two persons. The etheric body of a male and a female do not differ at all in the substances of ethers of the body. But, they differ in the magnetism of the ethers. That is there, in no difference in the matter or substance. There is no difference in the type of energies that are flowing through the bodies. There is no difference in the direction of the flow of energies also. But there is only one difference which we call the difference in behaviour. So, it is a difference in the quality but not the substance. It is what is called the attraction of ethers mutually, attraction of etheric currents mutually, Just as the energies in the etheric bodies of two friends attract each other, so also the etheric currents of a male and a female body, they have the property of mutual attraction.

This is what is called 'animal magnetism' or 'sex magnetism'. On the mental plane, which is a bit higher, there exists the polarity of sex. Instinctively man knows woman and woman knows man. There is the automatic behaviour of each other towards each other and for that, Nature has to conduct a big ritual of completing the construction of the organs and the tissues which takes place only after certain years of age and after that stage, the human being feels the instinct of sex. Since by the time of physical birth, the construction of the organs and tissues is not complete, the attraction of sex as an instinct waits until the construction is complete. That's why we have the average age for sex stimulation. Then the mind is conditioned by the etheric body.

When the magnetism of the etheric body conditions the mind, then the mind feels the sex attraction. It begins to respond to sex. So, the polarity of sex exists on the etheric and the mental planes definitely, whereas on the physical plane, nothing exists except the difference in the construction of the organs. This is because the physical body is not an entity in itself. That instinct exists only on the next two planes, that is, etheric and mental planes. Then there is the next called the *Buddhic* plane on which also polarities exist. But there is more a passive attitude which when properly followed leads to mastery on the *Buddhic* plane. There are two attitudes that are possible for a biological being to follow. One is identification with the existing instinct. The second thing is growing passive to the instinct. On the *Buddhic* plane or the plane of the will, there is a passive understanding of the instinct of polarity.

So, as long as you exist on the etheric and mental planes, you get defeated by the instinct of polarity. When you know the art of living with the *Buddhic* or the will plane of your existence, you will begin to live with a passive attitude to the instinct of polarity. Then you will have time to understand what sex is and what polarity is. Until then, there is no possibility of understanding it. When we get identified with something, we have no possibility of understanding what it is. When we are being washed off in a big current, there is no possibility of understanding the tidal wave and its direction. But, when you have a boat with you and when you know how to drive it, you can study the current from the boat. Similarly, as long as you are living in the etheric and the mental planes of existence, you get identified with the instinct of sex and the instinct of polarity.

There is no possibility of having a mastery over the instinct. Automatically there is no possibility to have an enjoyment of sex at all. That's why in such cases excitement is misunderstood as enjoyment. Many people lead a complete life of excitement without enjoyment on the plane of sex. They die in the end and with a false idea that they have enjoyed sex life. The test of real enjoyment of sex life is the harmonious development of all psychological aspects in the human being. Automatically, a fellowship and companionship of humanity will be there with that fellow. That is when once he comes into good contact with someone, male or female, he will remain as a companion and a friend lifelong. There is no possibility of having any differences with anyone male or female.

Therefore there is no possibility of separations between two associates of life and misunderstandings between a male and a female when once they come together and understand. This is the real test of the real enjoyment of sex life. Those who live in excitement they meet and part many times in life and some people though they are attracted by sex, they mentally dislike each other. So, there is no possibility of a total transformation into companionship. When once the total transformation takes place, one can be a lifelong companion and no other relationship will be there with him. There will be no possibility for misunderstandings or dislikes or fighting and parting. This is the real test of real enjoyment of sex life. Those who exist on the etheric and the mental planes, they have only possibility of excitement and no real enjoyment in sex life.

That's why many people even after five, ten or fifteen years they part from one another after leading a good period of sex life. That means what they led was a life of excitement and not a life of enjoyment. The iron pieces are converted into magnets. If once they are transformed into magnets, the behaviour of the polarity becomes constant. There will be only right relationship and there will be no separation or departing from each other. Those who enter into the *Buddhic* plane of existence, they have time to think over this aspect because they have a passive attitude of understanding what polarity is, and what sex life is. Then when they have a passive way of understanding, they have the possibility of an impersonal tackling of the subject. This makes mastery over sex possible in their life. This mastery is practised by them as a ritual in the books of what we call the *tantric* literature.

Unfortunately, these books are understood by the Occidents in a very ghastly and in a beastly way. The tantric literature contains the secrets of solving the polarity. They prescribe us the discipline required. For example, a male or a female is expected to entertain his or her mind in a higher plane, engaged in the study of some very interesting subjects. Until he or she is aged 21, their mind should be kept in such a plane of consciousness that it has no inclination to gravitate towards polarity. In the meanwhile, the organs of sex and the tissues of sex are being properly constructed by Nature and the functions of Nature are complete. The fellow is expected to select proper mate and companion in life according to the advanced science of astrology and palmistry and then begin to practise a life of a householder, sex life evenly distributed among the activity of all the other aspects of family life.

Then they will begin to enjoy sex life in its true sense, the experiments of which are called *Tantra*. So, the *Tantra* literature is for those who have lived a life of celibacy in childhood and the tantric science is not true with every fellow on the street. Then the higher experiments with polarity begin with such couples. Within a few years of experiment with sex life, they begin to understand the higher consciousness of polarities. That is beyond physical, etheric and mental planes. They will unfold into what is called real companionship in life. A couple who has understood what real companionship in life is, is automatically a couple of monogamy lifelong. They can be separated only by Nature through death and nothing can separate them. Such people, they understand what

polarity is above and beyond sex. The presence of man to a woman and the presence of woman to a man for such people is a source of great energy and health and great inspiration and not emotion because they have already crossed the level of emotion and then they live a life of husband and wife.

Then they are fit to play the role of father and mother. Without such training, the words father and mother do not mean much at all. We in the modern society use these terms only as biologically convenient terms. Father means biologically a father and mother means biologically a mother and nothing more to the modern society because the parents have nothing to impart to the children except giving their body, but for those who have lived a tantric way of life, who have understood what the real happiness of sex life is, and those who could know the art of creating a child, which is quite different from reproducing or procreating a child. Reproduction is common to animals and the human beings whereas creating a child after reproducing is characteristic of only the human beings.

Of course, it exists only with a few couples on this globe, those couples who exist on a higher plane of consciousness, for example those who could really study the books of the Tibetan Master and understand them and those who can practise in their life. These books are not to study and make a note. These books are not for the university researches. They are to practise in life. There is nothing to understand in those books of the Tibetan Master. Our brain begins to reel if we try to understand

them. There is everything to put into practice and realize and there is nothing to understand in them.

So, those very few who can study those principles and put into practice in their life. For example, the principles of the Tibetan Master given through the books of Alice A. Bailey, who began to live according to those books, instead of merely discussing about those books, they know how to create children. They will understand the true meaning of the word epigenesis that is creating a child. It starts after reproduction is finished. Then, the husband and wife will automatically be transformed into father and mother who are compared in occultism as the two wheels of the bicycle.

The spiritual books describe the mother and father of a child as the two wheels of a bicycle, each of which has no independent significance of its own. So, this is the practice of transcending polarities in life. Then we will be able to understand polarities that exist in Nature. Why the principles male and female exist apart from the persons males and females. Persons are different from principles. ***Masculine and feminine bodies are different from male and female principles. Male principle is the active principle in Nature whereas female principle is passive principle in Nature.***

There are pairs of seeming opposites in Nature which form as passive and active principles that make the creation possible; for example, Power and Consciousness. They pervade the whole creation and the construction of an atom up to the level of a solar system and beyond

includes these two principles - Power and Consciousness. Power is the background of what we call energies that are supplied and Consciousness is the background of power.

In space, there is one content of space. There is one content. That is one that fulfills the space which at every point includes two aspects. The one is Power and the other is Consciousness. When these two exist as neutral, we wrongly call it empty space. When they too exist functioning separately, they form a circuit of the positive and negative centres. Automatically there is the beginning of creation. So, the space around us is alternately active and passive in every point. Whenever a unit space becomes active, there is the beginning of creation in that unit space. It separates from the rest of the space as a globe of space and there is what is called the charge of space by the two poles. It is exactly like the activity of the cathode and the anode.

That is, there are two centres forming in space making the space a globe of space and that globe operate as an egg in the sense that it germinates and generates and hatches the future universes. As a result of which there is the externalization or manifestation of light in the form of awakening. Then it forms into a cloud of light which includes millions and millions of solar systems. Each particle separates and becomes a solar system of its own. So, polarity exists in space and the first couple exists in space in the form of Power and Consciousness. This is what has been discussed and described in the tantra literature. It is not about the male and female bodies and

sex that is described there. But it is about the male and female principles that are described there, that is, the positive and negative principles, that is, the passive and active principles. These two principles act as the first couple beyond Creation.

They are technically called *Shakti* and *Shiva* in the ancient scriptures because when science is to be popularized, it should be popularized through symbolism. There is no use of intellectualizing a subject and trying to teach it to people. To deal a subject and teach a subject intellectually and to write a book intellectually is one of the most unscientific methods of teaching because it is the way of making things difficult to understand. But the ancient seers and the Masters of eternal wisdom, they know the real art of teaching and they know how to compose books.

They teach through symbolism and they teach through a process called the process of impression. Unfortunately, we the 20th century fellows do not know what the teaching through impression is. That's why the education in the universities and the colleges is in a most primitive and unscientific way today. The student suffers a lot before he can understand it. He is unfortunate enough to memorize all dirty things in his mind, a process of memorizing, instead of a process of realizing.

Really, a veterinary and beastly type of education we are having in this century. In the next century, we may be having real scientific education. So, the authors of the scriptures and the tantras, authors of the scriptures and the

Masters of wisdom, they taught through symbolism. So, they called the power and consciousness *Shiva* and *Shakti*. They compared them to the first couple that existed before Creation. From them, came down the three heads of the background God, that is, the creator, the destroyer and the preserver. This aspect is called the first triad or the highest triangle beyond all Creation. You can find this triangle in the teachings of the Tibetan's books. Below this triangle, exist all the seven planes of our existence.

So, polarity first exists in space time in the form of a neutral of energy and consciousness. When the two aspects begin to polarize separately, then the one begins to flow towards the other. There is the circuit of the current completed and then the effect is what we call the Creation. The Creation continues in the formation of the solar systems and the Sun of every solar system will have his polarity with each planet.

For example, our Sun and our earth are having their polarity towards each other. Our Sun is the transmitting pole who transmits the seven planes of consciousness and the energy in the form of light and heat to the earth. The earth is on the receiving pole and Sun is on the transmitting pole. Therefore, the polarity between Sun and earth works as the first couple in the solar plane of existence. Then each planet has its own polarity which manifests through the two poles of that planet. That's the reason why every planet rotates on its own axis having its own poles. As a result of which every atom of every planet is having its own polarity with the planet and also every planet is having

the activity of polarities in itself in the form of the activities of the cathode and anode.

When two atoms unite, their polarity begins to operate then there is the formation of the molecule. When two molecules begin to operate their polarity, then there is the existence of what we call substance. When substance begins to descend to the grosser planes of existence, then there is what is called the birth of matter. This is how polarity is operating on every plane and in every level. If you go into the study of astrology, there are the male and the female planets. For example, Sun, Mars and Uranus are called male planets. Moon, Venus and Neptune are called female planets. Jupiter is called the full blown male planet. That means, the active principles are called the male planets and the passive principles are called the female planets.

In the zodiac you have the male and female signs. All the odd signs, that is, the first, the third, the fifth, the seventh, the ninth and eleventh are called male signs; whereas the even signs, that is, the second, the fourth, etc., they are called the female signs. In my childhood, I asked a question, is it true that males are born under male signs and females are born under female signs. My astrology teacher smiled and said, 'it is not true, but it takes a long time for you to understand' and then he explained me the difference between male and female principles and male and female bodies. So, in astrology, we can have a better understanding of the principles, not the bodies. When the male principles are predominant, automatically there will be a male action in the chromosomes and it results in a

male birth. When there is the predominance of the action of the female principle in planets, there will be a passive or female action on the chromosomes. Automatically the fusion results in the birth of a female.

There are some astrologers who wrongly believe that they can predict by seeing the horoscope if it belongs to a male or a female. They do not understand that principles are different from bodies. Horoscope is cast for the birth time and we should remember that the sex differentiation is not decided at the time of birth. So, if an astrologer believes that he can predict by seeing the birth chart if it is the male or female, it is foolish. Of course sometimes it may be correct if he predicts. In fifty percent of the cases it may be correct because there are only two possibilities. At best, he can be correct fifty percent.

There was a big astrologer with a king in ancient days. The king's wife gave birth to a son after many years. When the queen conceived, the astrologer was called and the king asked, if he would get a son or a daughter. The astrologer was very much frightened because if it goes wrong, the king will behead the astrologer.

Therefore he said, "There is a great curse in the case of this child. If I reveal this fact now, he will die and there will be a miscarriage. But to prove the validity of scholarship, I will do one thing. I will predict the result on a paper and seal it in a cover. I will preserve it somewhere. After the child birth, come here. I will prove it."

So, after the child birth, the king sent messengers to the astrologer's house. Then the astrologer smiled and said, "Is it a boy or a girl?" They said, "It is a boy." Then astrologer said, "There is the cover sealed. Take it and see it." They took the sealed cover directly to the king and opened it in the royal palace and found the prediction wonderfully correct. It was because the astrologer prepared two different covers sealed and kept at different places. Always he will be correct. Like that fifty percent this fellow will be correct. So, in astrology, we should understand that it is the principles that are to be understood and not the persons.

Without knowing this, the astrological symbolism could not be understood. This is also one of the reasons why the modern historian understood the planetary worship of various nations wrongly in the form of phallic worship. For example, the worship of Egypt is wrongly understood and the worship of planets by ancient Roman and Greece astronomers and astrologers was wrongly understood as astrolatry and phallic worship. Similarly, there is one grand symbol in India which represents the polarities on the highest plane which we meditate upon daily. It is called the *Lingam*. In many temples, we have big image of that emblem. For the first time, when the British came to India, they had neither the understanding nor the culture to understand it and hence they wrote nasty books about this, just as some of the modern occidentals are writing beastly books on *Tantra*. They have written it as phallic worship. So, the ancient worship of Egypt and Greeks, Mesopotamia, etc. wrongly misunderstood by not knowing, that principles

are different from persons. That polarity exists beyond sex also.

For example, when two persons are talking, polarity exists between them, that is, transmitting pole and receiving pole. When there is the radio station and the radio in your house, polarity exists between the two. When there is the television transmission and the television in your house, polarity exists between the two. It is only the highest polarity that is worshiped by any of the ancient nations, that is, the polarity that exists in space time. That is, the container and the contained of Creation, both existing as space and separating as the container and the contained in the Creation. It will be understood by a little example.

Suppose, you take a big ice block and make a container out of it and fill it with water. Now you understand that the container and the contained are made up of the same substance. Similarly in space, we have our bodies and our souls which form the container and the contained. They are all made up of the same thing, the one existence which we call spirit of God. When everything comes out of it, the thing that has come out is called container and that which is contained in the container is called the spirit of everyone. In the same way, the spirit of God is existing in every one of us, just as space exists in this hall. Space was there before this hall was built and this hall is built in space which is more eternal.

Similarly, our bodies and minds are created in space. It is the space that exists in us as the spirit. Scientifically speaking, space talks to space through body. That is what

is called the Indweller in every one of us. Next layer of it which is made up of itself is what we call the soul. Next layer of it is what we call the will. Next layer of it is what we call the mind. The next and the denser layer is what we call the etheric plane of existence. The next and the densest is what we call the physical plane or matter. The physical plane serves as container, that is, our body and the inner content is the spirit that is the One God, the first polarity that exists.

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Temperament of an average male being is creative and destructive whereas the average female has the temperament of a surviving nature. That's the reason why the average female is fit to conceive and bring forth child because temperamentally it is of surviving nature and preserving nature. Right from the temperament and mentality, male and female principles exist in males and females on an average scale.

There are exceptions which we call the wrong way of birth. That is, we can see females of masculine temperament and males of feminine temperament also. But generally, on an average, one principle will be predominant. When the beauty of Nature exists in both the sexes and when there is automatic attraction of sex and when there is automatically an aesthetic sense towards the span of life, which when expressed on the mental and the etheric planes, works as the sex impulse appointed by Nature for the function of preservation of species; whereas Nature employs the living beings to procreate and reproduce.

For that purpose, it bestows the attraction of sex and as a reward, it confers upon the living beings the joy of sex act. This is the sum total of the function and purpose of sex as a polarity. When properly understood, it can be managed with mastery as a result of which life is an enjoyment. When managed with indulgence, life is only full of excitement and no enjoyment at all, sometimes may be a physical and mental wreck also in health respect. This is the scope of the subject and it is a subject more for everyone to reflect and put into practice than to discuss and make a conference. It requires more a guidance than an explanation, a training than a conference and an initiation for which a holy temple is required. That temple is what we call family in its real sense of meaning. That is, the priests of the temple are the husband and wife who have the capacity to play the role of father and mother.

Except by those priests, it cannot be understood; except in that temple, it cannot be initiated; the rest of the thing remains only as discourse and conference and nothing more.

So, let us reflect silently upon the scope of this subject and try to put into practice as far as possible.

Question : *Is it convenient or inconvenient if sex attraction stops?*

Answer : So, it is neither. You need not take notice of it. Let it occur. It is good. No, her experience need not be experience of another couple. One individual's experience never happens with other married couples. If in an individual case it happens, it should be taken as an exception. If it is not an inconvenience to that couple, why

should it be a trouble to others? When they are happy, why should we have an objection about it?

For example, Ramakrishna Paramahansa and his wife were having no sexual contact in their life. Ramakrishna Paramahansa means the Guru or the Master of Vivekananda and the founder of Rama Krishna Mission. Himself and his wife they loved each other so deeply and ideally. But they had no sex contact at all because they never wanted it. There is no loss about it but such things can be taken only as rare exception. Others need not try hard to imitate but others those who feel as they felt, they can also feel the joy of what they feel. Another example I gave you, Jesus the Christ. He had no sex instinct at all. It is an exception and a very great thing. Those who come to that level may follow it. Others need not very much try hard to achieve such things. That's it.

Alice A. Bailey, through her works, the Tibetan has transmitted his teachings. We have to establish once again a generation of true priests. That's the only way. Whenever a generation gap occurs in any good thing, we have to try hard and try to produce once again a good generation. There is no other go except that. But luckily in backward countries like India, we have still in our traditional families, the truly scientific way of selecting brides and bride grooms and getting them married. That's why we have no divorces. In any country and any generation, we can create a new generation of true priests. We have to give the proper training in the required sciences, theology, astrology, etc. It is a bit difficult but not impossible.

Question : Can we decide which birth to take, male or Female?

Answer : You mean, to direct, is it? It's not possible for one reason because Nature decides the purpose of the life of every being that is born. For that single reason, whatever we try to decide will be a local step taken which is different from the total chain actions of Nature. For that reason, it's not possible and also in the minor spirals of evolution, the detail of the requirements of the development of one birth will be decided by Nature in a peculiar way.

For example, when we are born as males, we have one type of experience and response to the world. Again, when we are born as females, we have another type of approach and experience with the world. So, according to the present nature of requirements of our evolution, Nature decides if we are to be born as males or females at every birth. Generally speaking, one male birth alternates one female birth to the same soul because Nature wants to complete the training of all dimensions of experience. Beyond that, nothing can be predicted or directed.

Question : How one can be penalized for one's misbehaviour with sex?

Answer : If in this birth we misbehave, then in the next birth, they will get the type of mind and body they deserve for penalizing purposes.

Nature penalizes in the form of disease either to the mind or to the body and homosexuality is one of the diseases. It is the result of what the person has done on

the field of sex in the previous birth. No, hermaphrodites exist in the primitive living beings where sex reproduction is not necessary. Also, hermaphrodites exist in kingdoms above human kingdom. For example, the Deva kingdom is all hermaphrodite. Male and female division exists only as principles and not bodies. So, beyond and below the biological kingdom, the hermaphrodites exist whereas homosexuality is a disease and a defect. Hermaphroditism is not a defect. It is one of the regular phenomena in Nature. Now, the results of the previous life only condition the mind. They do not compel the mind to do anything. One can very easily overcome such defects especially when he has the presence of a great dynamic spiritual soul. When he can have the presence of a great man, who is spiritually dynamic, with his help it is very easy to overcome such defects. The defect is the same because the defect is mental, not physical.

Question : *What type of behaviour in the previous life results in homosexual tendencies in this life?*

Answer : Have you studied a bit of homeopathy? A bit is enough. I also studied only a bit. That's enough. What is the origin of disease according to homeopathy? There lies the secret of all truth. The first attempt to entertain a wrong thought. See, suppose there is a child whose mind is good, kind and very tender. Suppose while coming from school, he has seen a fellow stabbing and killing another fellow with a dagger, the blood coming out and the fellow falling and dying. Does this scene make an impression upon the heart of the child or not?

Do you accept that the child's brain before that incident and after seeing that incident is different? Do you accept it? Suppose through some psychological method we make the child's mind completely forget about this, can it become the original mind? No. It can be a mind which knows some horrible thing and forgotten. It cannot be a fresh mind in that life. This effect will be conveyed to the next life. The total healing process is possible only in the next body because a perfectly non-damaged body is required once again for the total healing of this incident. Similarly, the cause of homosexuality in this life is the result of entertaining homosexual thoughts in the previous life either by reading such literature or something like that. ***It makes an impression upon the mind and it germinates into a tendency in the next birth and works as a conditioning which when allowed realizes into an action.***

At the same time, when there is a strong dynamic personality, he can submit the child to an artistic and beautiful process which can totally erase. This is how the chain action occurs because the human being is made a creator of his own future by Nature. As long as he was in the animal kingdom in evolution, he was not a maker of his own future. He was protected by Nature not to misbehave with anything. As an animal, he was eating only when he was hungry. He was drinking only when he was thirsty. He was playing sex only when it was season. But the moment we are brought to the human kingdom from the animal kingdom, Nature makes us creators, that is, creators of our own future. That is the first crisis of human evolution. If it is so deep, it comes to the next life. Otherwise

whether it can be erased in the same life depends upon the intensity of impression.

All tendencies need not be carried to the next life. Any deep tendency including the deepest can be erased with the help of a strong personality. These two are also true.

Question : Can a Mantra wipe out the above things from the mind?

Answer : There are *Mantras*. Any, one sound is enough. But it depends upon the person who manages with the *Mantra*, not with the *Mantra*. The limitation of a *Mantra* is, it is a process of tackling sound, etc. like the process of cooking in the kitchen. The taste of the result depends upon the cook. That's the limitation of any *Mantram*. In the presence of an expert, a *Mantra* immediately erases all these things from the mind of a fellow. There are specific *Mantras*. Even with them, the same limitation works.

Question : Is it possible to reverse these things by the process of regression?

Answer : It all depends upon the person who conducts the process of regression. If he is a spiritualist, not only a psychologist, who has practised the scientific process of meditation and yoga or who has practised some fine arts like music or painting, such a one can do it through regression. He should have a mastery over the process. Then it is quite possible.

Question : Can we compare sexuality with friendship ?

Answer : Friendship is all comprehensive whereas sexuality

is one type of relationship only. So, we cannot compare sexuality with friendship. By nature, friendship is a positive trait which helps or elevates, whereas the result of sexuality depends upon how we handle with it. Whether we make it positive or negative depends upon with mastery we handle sexuality; whereas friendship is basically a good trait.

Thank you all.

The Symbolism of the Triangle

In your midst, since 1972, Belgium has been the place which gave me the same impression as I was in my native land. Even when I left my native land and was here for the first time in 1972, I never felt I was in a foreign land. Since then, I began calling it my second native land. I meet many people once again after a long gap of one year. I greet them on behalf of India. I carry the best wishes of India to all of you and the programme of this year starts with a very difficult and abstract subject, that is, the "Symbolism of Triangles". It is a subject about which there is no much literature in the world, not only in the 19th and 20th centuries but also in the past millenniums of the world.

There is no scripture of any nation that has not explained something of the secrets of the Triangle. There is no thinker, Master and philosopher who have not explained something useful about the Triangle. It is a profound subject, a subject for about seven or eight lectures. But today, we will deal with the most important features of the valuable speculations of the ancients about the Triangle. We should have a selective way of doing things since the time at our disposal is short. I try to present the

most important aspects of the ancient and modern literature about the Triangle.

The first and the most interesting aspect is about the three-fold nature of the universe. Madam Blavatsky for the first time made a very significant statement in one of her big books, the book named "Isis Unveiled", that the whole Creation is a triangular force, a three-fold activity and the secrets of Creation are locked in the three-fold nature of Creation and there is only one key to unlock it. ***Unless we try to open the lock with that one original key, we are not allowed to enter into the hall of the mysteries of Nature. The one key, that is, really the original key, is the nature of Man or the individual.*** So, it is also three-fold. The three-fold nature of Creation is the one lock which locks the box of mysteries. The three-fold nature of Man is the key with which we have to unlock the lock.

But we tried many keys for a long time and there was no result. We had to wait outside, sometimes on the different steps of our planes of consciousness, sometimes on the plain ground, sometimes in the planes of the horizontals, sometimes in terms of verticals. But, until we could get at the correct key, no duplicate could open the door. This is the story of today's subject.

We try to understand it with a practical key, because it is better to have a practical class before we try to understand something deep. Blavatsky explains the three-fold nature of Creation and the three-fold nature of the human being. She explains exactly in accordance with the explanation of the ancient scriptures. Let us try to

understand without any difficulty, because the subject is rather subtle.

Though it is not difficult, it is a bit unfamiliar and we do not many times recognize that the three-fold activity of mind is inevitable in our daily routine. We can never avoid a Triangle which is around us. If you want to open the door with the key, you are there as one, subject, the key is there as the second thing and the attempt is there as the third thing. If you want to read a book, you are there as the reader, the book is there as the second item and the process of reading is there as the third item. ***If you want to do anything, you have the Triangle of the doer, the done and the deed.*** No one can avoid this Triangle. This is called the Triangle of inevitability in the ancient scriptures.

It is also called the three-fold nature of mind because this Triangle exists nowhere except in the mind. Where ever there is mind, there is what is called objectivity. Where ever there is objectivity, there is this Triangle and it is inevitable. If I want to eat, I am there as the eater, the food is there as the eaten and the process of eating is there as the action. This is the reason why the expression of the mind shapes into a three-fold nature, which is expressed into the form of a sentence, which we call having three-fold nature of subject, object and predicate. Where ever there is a sentence, that is where ever there is the import of the mind objectified; there is the triangular activity of subject, predicate and object.

So, the grammar of a sentence of every language includes the same, and as long as we are under the influence of this Triangle, we are under the influence of logic. We may think we are safe. But we are under the influence of our own logic that is individual logic. This Triangle makes us differ from the logic of others. I may believe sincerely that I am quite logical in my way of thinking and doing. But wonderfully enough, I am logical in my own way, not in a general way. So, we can suspect that there is a false logic and a true logic in Nature. *True logic is that which is common between two persons and which Pythagoras calls the Divine Logic.* It exists as far as we know only in arithmetic calculations and no-where else. If you say three multiplied by four equals to twelve, there is no one who objects to it because here the logic is common. This is what Pythagoras called divine logic. But, if I say, this book is very good; you may accept or may not accept. If I go to appreciate something, I am not sure that it may be also appreciable to your mind.

That means, we have a logic which is purely personal, which still appears to be logical and which is the result of the individual's psychological mechanism and the result of the first three lower principles of the human constitution, that is matter, force and mind. When we are in the plane of the first three principles, we have our own logic quite different from the logic of others. Only when we have a means to enter into the higher principles, that is the fourth, fifth, sixth and seventh, we can find something in common.

That's why, Pythagoras says that the lower numbers find their LCM in higher numbers. For example, three and four has nothing common between them, but if they go into the next decimal scale, there is number twelve which includes the two numbers. As a corollary, Pythagoras says that as long as the human individuals are on the lower principles, they are bound to differ from each other because each has only one numerical potency as his expression number. He can find something in common with others, only when he is able to enter into the Buddhist plane, that is the semi-subjective plane of the human consciousness, beyond mind. As long as we are on the mental plane, we are on the objective plane. We are bound to differ from each other. I am bound to have my own way of understanding something.

Each one of us is looking at the same world, same humanity and same civilization, same 'isms' and same 'ologies', same branches of wisdom and knowledge. But each fellow of us reacts in his or her own characteristic way which differs from others. We find great people who are Masters of wisdom, who are able to enter into the psychology of mankind, who feel the need of all and everyone. They are those who have essentially crossed the third principle and entered into the fourth one, that means crossed the plane of individual and personal requirements, trying to understand the fourth principle. This is the three-fold nature of human mind. Until we find a way to come out of the Triangle and find ourselves free from the Triangle, we cannot hope of entering into the kingdom of the real wisdom.

Before that, what we have is only knowledge and not wisdom which can help everyone. We will be able to differentiate between knowledge and wisdom. ***Knowledge belongs to the intellect. Wisdom belongs to ourselves.*** First of all, we should be able to feel ourselves different from our own intellect. Many are the people who identify themselves with their own intelligence. As a result, they work as slaves of their own intelligence instead of using intelligence as their own implement. There are people still who are in worse state, who believe that they are their own mind and then live as dogs of their own mind, controlled by their own mind and following their mind instead of leading the mind with them as their own dog.

So, there are two states of spiritual evolution in the individual. One is man, being led by mind or intelligence like a dog or man leading mind and intelligence as two dogs. It is left to us. The choice is given to us because the key is given to us. The one key which is given to the human kingdom, it is not there with any other kingdom in the world. That is what is called the Discrimination. Since this key is given to us, the choice is left to us and the right to choose is left to us. We are expected to use everything according to our own likes and dislikes. It is left to me if I drink the water or not; whereas in the other kingdoms, for example the animal kingdom, it is not left to them. Nature guides them. When the animal is thirsty, nature compels it to drink and when the thirst is quenched, nature stops the animal to drink further; same thing with food, sleep and sex also.

But the right of choice and liberty is given to the human individual because the power of discrimination is given to the human individual. As long as we are under the influence of the triangular activity, we are bound to behave only according to the mind and intellect because we are in objectivity and we have not yet entered into the threshold of subjectivity. There is only one state when the untrained human individual enters into subjectivity and that is sleep. But unfortunately, it is as useless as anything to the individual to tackle because the individual is totally absent during sleep. Though there is the great opportunity to enter into subjectivity, the individual has no scope to take the opportunity. We want another state of consciousness in which we are not sleeping, yet we have entered into the subjective awareness of ourselves. When we can break this Triangle, we can enter into that state of consciousness which is called subjective awareness which is also called the fourth state in the scriptures, because now we know only one of the three states of consciousness; one is objectivity, that is our awakened consciousness; two is dream; three is sleep. We don't know a fourth state of consciousness.

We are either awake into the outer world or we are dreaming something or we are in deep sleep and there is still another chamber which we have not yet entered. This is what is called the 'subjective awareness' or what I translated in my works as 'active subjectivity' because we are in 'passive objectivity' which is otherwise called routine life. In the routine life, we are not responsible for our living. We live because it is inevitable to live because we are born and we are growing, we are made to live by Nature and that cannot be called our living.

We should be able to live our own life, instead of life being lived by us. We want an active state and active voice, instead of life as something routine. We get up from the bed because we wake up in the morning, for which we are not responsible. Because waking up from sleep is in no way concerned with us, though we are concerned with everything after that point. When once we wake up, then we can be held responsible for everything until we sleep again. So, it is an automatic activity for which we are not responsible. We are driven into life instead of living. The result is we are living away life instead of living life. Somehow we have spent the duration with a sweet hope that we can live until we die. *We are happy because we do not know the truth that we are not going to die.*

We sincerely and foolishly believe that we die some day, whereas what we call death is only to the mind and the senses and the body, that is, the first three principles, the lower principles. The higher yourself, 'you', will travel from body to body, you will choose your own environment and parents and the moment you enter into the three lower principles, your individual consciousness is shut down away from the higher consciousness and once again you begin to live from the day of birth until the day of anticipation, that is death. The result is many of the actions of the individuals are death conditioned. Many people do things because they want to do them before they die. I want to construct a big house for my children before I die. I want to see that my sons are married before I die. I want to go round the globe before I die. So, we are often driving our cars to the dead end of a wall, whereas the fact is there is no wall there.

We are driving and driving through thousands and thousands of years along with our evolutionary path, every moment believing that there is a wall where we have to stop our journey. This is because of the triangular activity of our mind. We have to come out of the triangular activity, find out the fourth way. About this there is quite a big volume by one of the foremost thinkers of the 19th century called Ouspenskii, the faithful disciple of Gurdjieff.

So, we want a fourth way. That is the real awareness where we are not objective, where we are subjective yet we are there without sleep. Now, let us try to know how to make an entrance into that awareness. It's not so very difficult. But unfortunately, our elders have not trained us into the way. It is very easy to enter into that state of awareness and live life making life as sweet as possible. But, our ignorance makes us stop at the door because unfortunately we brought the wrong key. We have to wait until we bring the right key; it is only unfamiliar and not difficult. Our parents have not trained us in the right path. Our professors in the universities have not trained us into that path because for about three or four generations, they have been the children of people no better than ourselves. So, the result is we have no university professor having the stature to give us the path and no university worth the name which can give us the science called 'The Science of Man'. Except the right key, it is giving us everything. We are burning all our time with the university. It is very easy for you to make an entrance into that stage.

Not only that, you have made the entrance many times in this life itself and you have enjoyed that awareness in

definite terms many times in this life itself. But the only thing is, you do not know that you were in that stage. Nor your father and mother know that they were in that stage. Nor your professor knows that he is in that stage. We find out when we were at that stage previously. We will take an example. Do you have the habit of attending musical operas, of course good music? There are two types of music just as we have two types of every good thing. One is music of enjoyment and the other is the music of excitement, just as we have sex life for enjoyment and sex life for excitement. Those who do not know that there is enjoyment; they are unfortunate fellows who spend life in excitement. Those who know the taste of enjoyment, they are never foolish again to go into excitement. So, you should be in a state to distinguish between excitement and enjoyment.

That is nervousness and "I AM" ness. For many unfortunate fellows, their nerves are themselves. They should remember that, their nerves belong to themselves and they do not belong to their nerves. So, there is music of enjoyment and music of excitement. Those who have come to the stage of evolution to choose to attend the music of enjoyment, those who have come to the stage of choosing the right thing for themselves and realizing that they have the right to reject the wrong thing, they go and sit in the correct place in the musical opera.

There are three things of the Triangle, the moment when they go and sit down there. One is the persons who are hearing the music; the second thing, himself the audience; third is the relationship. If the music were of

a high order, if the person attending has a good taste, you know what happens? After a few minutes, the environment disappears from the mind because environment exists only to the mind, not to the objective world. This psychological fact is not known by the modern psychologists because modern psychology is still in a paleolithic condition. It is in a state of analyzing problem without presenting the solution. Psychology can tell you why you don't sleep but it has nothing to offer to you how to sleep. So, once again you have to go to the true science of psychology which has been cut off after the time of C.G.Jung. Let us hope once again that it will start. And now since there is no environment, since environment exists only to our mind, since there is nothing like environment outside ourselves, when the mind is shutdown to the environment, the environment disappears.

That is the people around you do not exist to you. The hall does not exist to you and then you do not exist to you. That is you have no idea that you are listening to music. Only since then, it begins to be music to you. Otherwise what happens? If you remember for three or four hours continuously that you are listening to music, do you believe that it is music to you? No, it is not music. It is panic. If someone remembers that he is listening to music, it is something other than music. Just as if anyone remembers that he is sleeping, it cannot be sleep. It is anything, but not sleep. Same is the case with music also. From the moment that you forget that you are listening to music, it begins to become true to you. So, one side of the Triangle disappears. After sometime, the musician ceases to appear

before you. There is no musician. There is only the music and your enjoyment. So, the object disappears after some time. And then there is only one thing, a sense that music is being enjoyed.

If still you belong to a high order of evolution, the awareness or the sense that you are enjoying music will also go away. It drops off and something happens which you do not know, yet you are aware of. You are sure that you are not sleeping. This is something different from sleep because you are not sleeping and there is music. To a fellow who is sleeping, there is no music. But here there is music, but you are not there.

The musician is not there and your activity of listening is not there for you. All the three drop off and you are not aware of what has happened until someone by your side, he just touches you and says, let me change the cassette. Immediately you will come back into the Triangle and you will instantaneously realize that you are in America and I am in Belgium. We once again remember that the name of the city is Brussels and that there is a hall here and that it is homeopathic hall. All these things come to the mind. The objectivity is there once again because the broken Triangle is constructed instantaneously by the little remark "let me change the cassette". Sometimes, even the remark is not necessary. It is enough if there is some push by someone. Again we return and we are at home with the Triangle. This is one aspect about the Triangle described in the scriptures, called the three-fold nature of the individual and threeness of the universe.

The threeness of the universe is the lock. The three-fold nature of the individual is the key which opens the lock. When Blavatsky expressed the third part in these two sentences, she represented centuries and centuries in these two sentences because they contain the import of many scriptures. When once, you enter into that state, you do not have any objectivity because your environment is not there, you are not there to you, the musician is not there to you and the awareness of the music is not there, only music existed. You don't know what has happened. Only after your friend just asked you to change the cassette, then you came into your own awareness and understood that you were in some other condition previously. Only after disturbed, you will understand that you were in some other state previously, just as only after you wake up from sleep, you know that you were sleeping.

This is called 'the fourth way' or the fourth state of consciousness. In the scriptures, it is said the *Turiya* state of existence. In Sanskrit, the word *Turiya* means fourth. The first is the state of wakefulness, which we can call passive objectivity in which we live in our environment during day time, engaged in all our activities vocational or domestic or personal. And then we know the dream state in our sleep and then the sleep. We don't know a fourth state. When by chance, the Triangle is broken, immediately we are in the fourth state. We can know of it only once again when we are disturbed from the fourth state to the objectiveness, the state of objectivity. So, many times, we enter into it and we experience it. Whenever we are really happy by chance, we experience that state. But

unfortunately we are really happy only by accident, not by choice because we don't know how to approach happiness out of our mastery of the process.

That's why we try to purchase happiness with money and other things. We try to fill the vacuum of happiness with stupid things like money and property and bank balance which give us much thoughts and insomnia and problems. This is because we do not know how to make an approach to our own happiness. If at all, we gain mastery over the process of approaching it, immediately we stop going after money, property and bank balances and they begin to follow us. Yes, when you know how to be happy, your money comes to you like a dog. If we go after money like a dog, we have to seek for happiness in vain and spend all our time in a busy routine for about thirty or forty or fifty years or sixty years, tiresomely busy to be happy, only to be happy but not having happiness. Why we are so busy, because we are trying to be happy, most unwise and most unfortunate beings on the face of earth. ***A fellow who tries to be happy can never be happy in his life. A fellow who is gifted to be happy will never try to be happy. Happiness is never trying but becoming. It is a transformation like the iron becoming magnet.***

It is not an understanding, it is not an analysis or it is not 'a trying to do something'. It is not vulnerable to sense of achievements. *No fellow on the face of earth can achieve happiness. One can be happy, one cannot achieve happiness. Please mark the difference.* If I say silence repeatedly, there cannot be silence in this hall. Everyone

tries to utter "Silence, silence" to his neighbour, there will be anything but silence in this hall, Just as there is no peace when we make peace conferences the entire world over. We are trying to have peace. Unfortunately, we cannot have peace. There will be peace when we are peaceful and we are not pleased to be peaceful. We are not pleased to allow ourselves to live. There is one crux which makes us cross the Triangle.

So, the first aspect of the Triangle is, the three-fold activity of the individual nature. Try to know how to come out of this. There is a story in the scriptures about this activity and about coming out of the Triangle and about experiencing the fourth state. In the scriptures, the fourth state is called the 'Lord consciousness' in you, not anywhere else, as different from the consciousness which is there in the mind and senses.

There is the mind which is essentially of negative nature because it receives and it has nothing to give. It receives impressions of your sight, your hearing, your taste, your smell and your sense of touch. There are five senses. There are five sense organs through which world presents itself in the form of objectivity. That is a total false impression. The mind has everything to receive through the five senses from the environment. It has nothing to transmit. It has only something to receive every time. So, it is essentially of a negative nature. Always it wants something. When we identify with the mind, we feel we want something and the result is we are as helpless as the mind itself and as helpless as the senses. Within the mind,

there is another fellow existing whom the scriptures call the Lord Consciousness. The big confusion of the average individual is, that the two fellows are called by the same name "I AM". By the word "I AM", generally we represent the mind. So, we are essentially negative in our daily way and we are busy and fatigued.

When living as the Lord Consciousness, we have everything to give out from centre to circumference, to shine as a lamp which gives its light in the form of the mind and five lights in the form of the activity of the five senses. So, the direction of life changes. You will understand that you are shining forth from within yourself. When you understand that you are not the mind, your mind once reaches you, that is the real "I AM", then the real "I AM" begins to shine forth through the mind and the five senses. Then you are essentially positive and you are no more busy in this objective world. Instead of being busy, you are active. *What is the difference between being busy and being active? If you are busy, you are fatigued. If you are active, you are not fatigued.* That's the difference. If you are busy, you are chased and hunted by the objectivity. When you are active, everything is your own illumination. There is no question of your being affected by the environment because you exist and everywhere the same light exists in everyone and there is no environment.

So, you will begin to shine into the so called environment. To heal anyone again out of the same disease, this is the difference. To differentiate between the negative "I AM" and the positive "I AM" in you, the psychologists

of the ancient scriptures who were the only true psychologists who had no problems of their own, they call the second fellow the Lord Consciousness. I know many psychological advisors suffering from their own problems. They approach me that they want to sleep. They are suffering from insomnia for a long time. Can you call them psychology professors? If they know true science of psychology, they have no business to advise others to sleep well. They can as well sleep first and have a healthy sleep for themselves. Then they are in a presence to induce good sleep in others by their own presence without advising. So, such true psychologists who were the authors of the scriptures, they gave a little story which exemplifies the theory of Triangles.

The story goes as follows. A fellow began to practise spiritualism and he hastened his evolution of the three lower principles and crossed them and entered into the fourth *Buddhic* plane. Then he started on a journey to see the Lord. He was shown the path by many great noble ones and he was travelling and travelling meeting the saints and great people and finally reached the place where it was said that the temple was existing.

And the noble one said, "This is the temple of the Lord. You can go and enter".

He rushed to enter through the door. It was locked and the right key was somewhere else. So, he had to wait and there were people there standing. They asked him, "May we know your name?"

He said, "My name is *Narada*".

They asked him, "What for you came?"

"To see the Lord", he said.

"How can you see the Lord?" they asked.

"I want to enter the temple."

They asked him, "Have you the qualifications?"

He was a bit disturbed. He was irritated. His face turned red because he felt insulted and they said, "When we rub you on the wrong side, immediately your face and ears grow red. So my boy, you have to wait for births and rebirths before you enter. Just when we questioned you on the wrong way, you went into hypertension. So, you are no better than a citizen of the 20th century. Wait, you take some medicine for hypertension and then come after some births and rebirths."

Then the fellow realized that there was something wrong with him and again after some days, he came there.

Some days in his calculation means, some births in our calculation.

Then they asked, "How are you?"

The fellow said, "I want to enter the temple."

Then they asked him, "What are your qualifications?"

Then he gave a list of all the sciences and arts and humanities he had studied at his Guru. He showed all the degrees and diplomas he had.

They said, "Can you wait for a few more days?"

He said, "I can wait." He was pleased to wait and go inside.

They called him back and said "You need not wait for a long time. Because when we asked you to wait, you were pleased to wait. Now can you throw all your diplomas and certificates there in this river before you are permitted into the temple?"

Then he asked, "May I question you, Sir, why have I to throw them in the river?"

Then they said, "To test yourself if you believe that you are more important or your diplomas are more important. Are you valuable or your diplomas valuable? If you really believe that you are valuable, then you throw them away in the river. If you believe that you cannot live if you throw them in the river, that means you believe that they are more valuable than yourself. Then you have to wait for some time".

Then he said, "Here are my diplomas." He had thrown everything into the river.

Then they said, "Now, what remains behind is, that is the true yourself." They again said, "There are two parts in yourself. The 'I AM' in you, the 'I Have' in you. Millions are there on the earth who confuse the total as the 'I AM'. More millions are those who believe that their 'I Have' is only their 'I AM' ".

I walk from this hall out and I believe that I am going. I say, "I am going." I forget to believe that I am going along with my garments. Along with the garments, I believe that it is 'I AM'. I recognize the water as something objective from myself. If I carry the bottle with me, I say I am carrying the bottle with me. That is, I can speak objectively about

the water and the bottle, but when I drink the water, the same water goes into my belly. Now I fail to understand that I am walking along with the water. I believe that I am only in singular number and that the water has become one with me.

So, there are many such things which I have; the water in my belly and the food in my belly and the garments that I have and the pen and the pencil I have and the briefcase I have in my hand and the glasses on my eyes, all these put together, I say "I am going". Still we believe that we are reasonable and rational. Still we believe that we are precise. That's good, but here this fellow is given the clue.

"Now that you have dropped everything in the river, can you have only one little garment and throw all the other garments into the river?"

"Why?" the fellow asked.

"To make sure that you have understood that the 'I AM' as different from the 'I Have' in you." He obeyed them.

They said, "Enter. This is the first door of the temple."

Then he entered the first door, went through long narrow path like the initiation in Freemasonry. There were dirty sounds of many people around him and then he came to another door. Then there are two people there at the door.

They asked him, "What for have you come?"

He said, "To see the Lord, Sir".

They said, "How can you prove your worthiness?"

He has grown wise. He said, "Only by your decision I prove my worthiness." That's the reply he gave.

They said, "Open".

The second door is opened. "Please enter."

Had he given any intellectual or psychological answer, they would have asked him to re-appear for the same examinations in the university once again. Then he went to the third portal. The door was in the form of a triangle. Is it convenient to have a triangular door? But that third portal has a door in the form of a triangle. There are persons waiting at the door. How many? Previously there were two, because two doors. Now there are three fellows. They asked him, "My dear boy, what for have you come?"

He said, "To see the Lord."

They asked, "Such a long way from America to India?"

"Yes", he said.

"How do you hope to see?"

"By the power of your permission."

"Suppose you were asked to wait", they asked.

"I feel it a privilege to wait."

Then they said, "You can enter and see the Lord".

"How to see the Lord ?" he asked them.

"Open the door."

They said, "There is only one way to open the door.

You have to see the Lord in the form of we three fellows at the door. You cannot go to the other side of the door. But everyone who comes here is satisfied only to see the Lord in our form.

Then he said, "I am satisfied. Can I know your name, Sir?"

They said, "My name is Mr. One, his name is Mr. Two and his name is Mr. Three."

These are the names given in the scriptures. In Sanskrit, they are called *Ekatha*, *Dwitha* and *Tritha*. That means, Mr. One, Mr. Two and Mr. Three.

He said, "I am pleased to see the Lord in your form. I offer myself to the Lord in you."

Then the Triangle disappeared and there was a passage in the geometrical centre of the Triangle. It became bigger and bigger. It was all Light and he entered the Light and he lived as Light eternally. With the physical body on earth, he lived that Light. This is the story given in the scriptures. It means, you have to break the Triangle of your mind by seeing your Lord in three fellows called first person, second person and third person in grammar. *There are three persons, the one is 'I am', the second is 'you are' and the third is 'he, she, that'. So, in all the three, we are expected to see the Lord. When we enter into the Lord consciousness, we see the Lord. This is the story given about the Triangle in the scripture called Mahabharata, in the thirteenth book.*

For your interest, the great book *Bhagavad-Gita* also belongs to *Mahabharata*. There may be people who believe

that *Bhagavad-Gita* is a separate independent book. But it's not an independent book, but it is a part of eighteen chapters, the fourth book of *Mahabharata*. This story of Mr. One, Mr. Two and Mr. Three, is from the thirteenth book of *Mahabharatha* and also the three fellows present themselves in time and in space. That is how it is described in that book. In space, they are discovered as the first person, the second person and third person; and in time, they are discovered as the past, present and the future, which is totally false. Only one is correct, that is, the present tense. The whole Creation has a duration which is eternally present and when our mind is reacting to the present tense of the eternity, it is receiving wrong impressions of past and future.

When there is no mind, there is neither past nor future. When you are existing in the opera without the mind, when you do not have the triangular activity, there is neither past nor future but you have only eternal present. For example, if the opera continues up to 10:30 in the night and if you have some appointment with some friend by about 9:30 in the night, you go and sit in the opera by about 8:30 in the night thinking that you can get up by nine and by the time you look at your watch, you will find it is already 10:30, because your future and your past never existed to you while you are enjoying the music in the opera. The triangular activity stopped to work. You could look at the watch only because your friend asked you to change the cassette. That is what has happened. Time stops and the three fellows are properly understood in time and in space.

Then you are expected to have a life which is called

true life, in which you have no business to be busy in life. You can be more active than the busy man on the street. You can be doing more things than the busy fellow does, with greater efficiency and greater speed and greater perfection. Still you are not doing anything, just you are leisurely enjoying in your body. This is one aspect of the Triangle in the scriptures. If this is expressed in a technical sense, the first cause of Creation manifests as a point in space and time which diverges into two dimensions called space and time. Automatically, the base of the Triangle is formed as the creative activity of the Universe. This is the reason why the Triangle is a common symbol to all spiritualists and saints and all philosophers of all nations and all the authors of the scriptures.

So, the Creation comes down in the form of the Creator, the created Universe and Creation. And those who believe in God should understand he is no one of the three. Some people get confused between the creator and the God. Understand that the Creator is the Background.

When you remember that this is really not a triangle, but it is only the board which is the background and what is there outside the triangle is also there within the triangle, then you will understand what God is. He is like this board. He is the background of everything. Otherwise He cannot be Omnipresent. He is present outside and He is present in the Triangle also. He is the eternal cause; whereas the active cause is different from the eternal cause. The active cause is sometimes active giving birth to the process of Creation and sometimes passive absorbing the whole Creation into Himself.

The Law of Alternation :

This is the first alternation of currents of this Creation. Without alternation of currents, there is neither electricity nor magnetism and there is no electro motor or dynamo. There are no lungs and there is no respiration. There is no heart beat. All these activities are double pulsation. That is an alternation of two states. The respiration is an alternation of inhalation and exhalation. The heart beat is an alternation of blood supply to the body and receiving blood from the body. Without alternation, there is no duration. That is how the Creation is made from the beginning. The Creation comes down as an alternation of active and passive states. Hence it is always periodical, whereas the background is eternal. The whole thing is eternally periodical. This is what the scriptures explained.

This is what Madam Blavatsky explains in her "Isis Unveiled" and "Secret Doctrine". That's why these two books have become the basis of all the books of Alice A. Bailey. Without these two books, there is no book of "Initiation, Human and Solar" or "Treatise on Cosmic Fire", no book of Alice A. Bailey at all. Because it is the same author who had dictated the books to Madam Blavatsky and to Alice A. Bailey also. This is something about the Triangles.

There is the triangular activity of the socio-economic structure of humanity. This knowledge is more useful than the things we have seen till now. This socio-economic Triangle is much discussed in every scripture of India. There is no *Purana* and no book among Sanskrit scriptures which

has not explained the socio-economic Triangle. *It explains like this. Observe the three aspects - the process of knowing something, the process of doing something and the process of offering something.* There are two schools of philosophers. One believes that knowledge is very important and knowledge protects us from evil and we should know everything correctly before we do. If we do something without proper knowledge, we may go into danger. So, the most important thing is 'knowing'. So, from knowing we proceed to doing.

There is another school of philosophers who believe in the other way. They say, 'unless we begin to do something with the help of a guide or an elder, how can we know the intricacies of the process? Suppose my friend explains to me how this instrument works for ten years, can I assemble the instrument? It is Impossible. I should go and work as his assistant in his workshop on the physical plane, not the intellectual plane and then only I can know how to assemble the machine and use it.

Suppose you explain to me what music is for ten years, and every 15 days I receive a lesson through postal correspondence from you about music for ten years. Can I produce music? What is required is, I should sit with you in the opera and I should sit with you when you are alone and I should start singing with you, make mistakes and rectify myself and then grow better and better until I become perfect. Then, I can know what music is'.

This is the second school of thought. The first school of thought is called *Jnana Yoga*. The second school of

thought is called *Karma Yoga*. These fellows fight for supremacy upon each other. From the beginning of Creation till today, they are fighting to have the first place. Which of the two theories is correct? Lord Krishna said in *Bhagavad Gita*, it is the same whichever way you begin and proceed.

It is the same if you draw the straight line like this or like this. It all depends upon how you practise it. If you are a left hander, you will draw in one way. If you are a right hander, you can draw in another way. But what is required is, to make a beginning at one point, you will automatically go to the other point. Or if you make a beginning here, you will automatically go to the next point. But if you want to know which of the two paths is correct, you will die as an idiot and a philosopher useful neither to yourself nor to others.

There should be third aspect to take these journeys. The presence or absence of the third aspect in you makes it a success or failure of your journey whichever way you begin.

Then the disciple asked, "What is meant by offering? Shall I offer hundred dollars for the Swamiji doing something for spiritualism?"

"My boy, you can offer. But that is not what is required here."

You can ask, "Is it thousand dollars?"

"No, understand spiritualism is no begging and no beggar can dream of being a spiritualist in his life. He is a beggar, he can never help you how to be happy."

Then you ask, "You are giving conferences everywhere. Shall I give you these instruments? Can we call it offering?"

"You can give the instruments because they are useful, but that never comes under offering."

"Then shall I offer you my apartment, my hall where you can conduct your conferences?"

"You can do, but it never comes under offering."

"Then I have a good shop of furniture and chairs and cushions. Can I offer my furniture for your better use? Can I make the Swamiji sleep on a good cushion?"

"You can do it but there is no offering in it. Offering belongs to the "I AM" in you and not the "I Have" in you."

"Boy, you are required and not your belongings. If you have still the timidity to offer - the timidity which keeps you away from offering yourself, for fear of losing individuality, then wait for the next examinations in the university. If you have lost the fear of some nightmare or devil called individuality and if you have understood that there is something more valuable than your individuality in yourself, that is yourself. If you have commonsense enough to believe that you are more valuable than your individuality and then you will know what offering is. You can make your life activity a journey of no return."

If you have any benefit or profit motive in what you do, along with that you offer yourself and if you have a question - what is the advantage of practising spiritualism, it's a waste. If you question what is the advantage of my

practising yoga is, it's a waste of time. Don't go in for it. If you have crossed the advantage mind, if you want to experiment with the truth of happiness, if you want to offer yourself unconditionally and if you are pleased to accept that even though you fail, you don't care, and then only you are rewarded. That is what is called offering. You have to sacrifice yourself and not your belongings. You can safely distribute your belongings to your children and grand children and come bare footed and bare handed.

Then you can begin at some point and go to the second point. All others die in their own logic trying to understand which is correct; then those who have the spirit of offering, they will understand the basic Triangle of what I do and what I gain and what I enjoy. This is the basic Triangle which is there at the bottom of your own nature and it should be touched and everyone should respond to the activity of this Triangle. 'What I do' can be called your profession, let it be employment or business or any activity.

The second thing is what is called remuneration. That is what we get out of what we do. Then the third aspect is what you purchase out of your remuneration. For a sensible fellow, it includes a few items. That is food and drink and garments and housing. For a fellow who lost his brains, these things will be multiplied into thousands and millions, so that the commercial fellows take advantage of you and make you believe that everyone in your house should have a watch for his own because he wants to sell at least ten watches a house. That is required in aggressive salesmanship, whereas the truth was, hundred years ago

there was one clock to the wall and everyone could have the idea of time from one clock. In big offices also, there were one or two clocks which could be used. Now the commercial fellow has an advantage over you to make you believe that everyone should have a watch for his own before one can eat and drink.

So, the sensible fellow has only a few things. Now what is required is, where to begin and where to end. We have one beginning like this. We do our job or profession or business. We get our remuneration. We purchase what we want. So, make a beginning here and go to the second aspect and make an ending here. What's the result? The result is minimum effort and maximum remuneration. If we make a beginning like this, the human animal can put forth minimum labour for the society and extract maximum advantage from the society and purchasing not the needs but the desires.

Then what happens? Another fellow also does the same thing with you. The result is competition as the key note of life. Instead of adjustment as the key note, we go into false economics that is being taught in the universities now a day that is the economics of increasing demands travelling nowhere. So, a few people live by eating one another. If I have to live, I have to eat you and you. You have to eat me and live. That's the only law that is left for us. This leads to social competition which produces the inevitability of the political situation and the result is local fight and national disturbances, international feuds and the most civilized result that is global war.

This makes war inevitable. That is what is described in the scriptures about this Triangle. Then what to do? You have made a wrong beginning. You begin with the second aspect. You calculate the remuneration you receive. Use it to purchase what you need. Eat to live, dress, have a house to live, live to do.

See that the duty aspect is not changed. Let this aspect be given top priority in your life. That is, the social structure should be your ideal. Immediately a change takes place in you. You will begin to live among people who have no fear of you. then you will create a society that believes you. If three people can do like this, they produce at least nine people who believe in one another. Then there is faith and belief increasing in the innate goodness of the human being. Life is livable and sweet to you because people believe you and they have every faith upon you. They know that you put forth work of worth hundred dollars and demand fifty dollars from the society.

When they know it once about you, they have everything for you. Everyone will have everything for others. There is no competition in the society. Competition is a primitive instinct which proves that man has come out of beast because it leads to the beastly aspect of fight and war. That is instead of living like a human being, we have to live like wolves or dogs or tigers or animals. That is what war means. So, the scriptures differentiate between the two different beginnings of the socio-economic Triangle. They explained the inevitable results of each beginning. In Sanskrit, they call it *Dharma*. The second

aspect they call it, *Artha*. They call the third aspect as *Kama* which is wrongly and nastily translated as sex. This is wrong translation that is given in the previous books. The second is called money. The third is called sex. They have translated into terms which they know.

So, Thank you for the patient hearing for today. We will meet again tomorrow. But there are many wonderful aspects about the Triangle. One lecture is not at all enough. But before I complete the session of this season, I will be speaking something about the Triangles now and then again.

Thank you.

Rhythm and Ritual

Brothers and sisters who have gathered here, I convey the goodwill from East. I thank you on behalf of India. Today I am expected to speak something about "Rhythm and Ritual".

People enter into spiritual path and try to become introverts to travel into themselves to discover Truth and to practise detachment. There are people who try to offer their own interest for higher interests which attracted them. The interests go on replacing higher and higher until they culminate in one goal. This is one part. Some people begin to question themselves where from all these living beings are coming, why the truth of birth exists, why life span going into death, why problems in life, why the misery and poverty exist and what should we do, what is it that is binding us and in what way we should behave to get liberated from the bondage. Some people question themselves about every incident in their life and begin to follow the path which is better and better until they reach the goal. All these people reach the same goal and that is Spiritualism.

First of all we should make our mind broader and try to think that no one of the spiritual paths is farce. The fact,

that there are so many paths to approach spiritualism neither disproves spiritual life nor disqualifies it and what is actually spiritualism and why we should try for it. There is one fact about spiritual training. It is not true that we should try for it. It is true that we are going to become spiritual; it remains as a sure prophecy ahead of every one of us. *Every flower becomes a fruit according to the date of its maturity and every fruit is going to get ripe from the acidity and the bitter taste. It turns sweeter and sweeter still, until it gives sweetness to people and drops its seed on earth. This is a sure prophecy of a flower. The only duty of the gardener is to see that the flower is not eaten away by any worm. This is, in short, formula of spiritualism.*

When we do our duty as a gardener, then the flower becomes a fruit and the prophecy is fulfilled as sure as anything. We should remember that the gardener is not responsible for the flower to become a fruit. It is an automatic process, a process offered to the flower by Nature, not by the gardener. *The duty of an individual is the duty of a gardener. The soul has chalked out its plan and it is taking its journey. Nothing can stop it, neither mind nor senses nor desires. No bondage can exist to the journey of the soul. If at all bondage exists, it exists to the mind not to the soul. Whenever such bondage exists, it is not of any external causes but it is only self-conditioning. It is only a temporary stage from which once again the mind recedes, at least at the time of death if not before death. The process of rebirth continues until we learn to do it before death and when we learn to do it before death, the purpose is fulfilled and the whole thing is a*

beautiful story written by a good playwright who is a wonderful artist and who exists in every character of your story and who rates not anyone of the characters of his story and it is the process of searching for this author of the story.

He creates the story in such a way that the characters are galvanized into life. They begin to speak, they begin to act, they begin to have their own point of view, they train themselves into independence of action and they create their own individual future which is bound to come into clash with other individual future and then gets involved and then feels like disentangling the involvement and then makes attempts. This is what is called the real aptitude for spiritualism.

Some days or other, at some point of our maturity, we feel the need of questioning ourselves why life is going in a tired way; what is the purpose of living? Sometimes we may answer to ourselves that we are living to eat, drink and sleep but the mind is not going to stop there. Tomorrow it questions further. He asks us, "My dear fellow it is not the goal of life. There is something else and I prefer to know that something". When this questioning comes from within and it is called spiritualism. Sometimes we observe people who got the maturity and we will try to imitate them and again we also question in the same way but when the time is not ripe, our questioning is only mimicry and not sincerity.

We study philosophy, we go to Gurus and get initiations, we try to question why the creation comes and

all that. But as long as it is not a question that has started from within ourselves, it remains only as a philosophy, as a mimicry and we are apt to forget about it within a few years. In such case we make again and again starting for our spiritual life. Even in one birth we make many spiritual beginnings. That means our questioning is not true. That means we try to imitate others in our questioning. We try to practise spiritualism as a passion. So we soon lose interest in it. Again after sometime we get into the questioning. After some repetition by way of imitation, then the real time comes.

The questioning starts from within and then the change begins to occur. The flower is culminated and it becomes fruit. The journey will be traced. The journey of the soul which has been already taken place for a long time will be traced and understood by the mind and intellect. Then the mind and the intellect become the disciples of the soul. Then they follow the same path. Soon they get lost in the soul. ***The taste of the soul is the only one-real taste in life. The soul is the only container of 'the Spirit'. Then a quest for Spirit is defined as Spiritualism. What is Spirit? What is the difference between Soul and Spirit? Spirit is that which is in every one of us but never belongs to any one of us. All that we have belongs to it.***

Suppose there is space in this hall. We are using this space according to our own advantage for many purposes. At the same time this space doesn't belong to any one. It was there before the building was constructed, before the person purchased it, it was there. Even after we purchased

it, it is not ours. It is only a psychological satisfaction that it is ours. Similarly, our bodies are constructed in space and inside also there is space. ***That inside space is called 'Spirit' whereas the space between two persons is called space.*** This is all the difference. You feel that space is empty. But the One who is existing in all forms is nothing but space. The One Existence smiled to himself. ***He proposed, "Let me be many and let me take the characters of many people and let each character communicate with others." Then he became many.***

Each of the fellows is living his own life away from the One who is existing. So, we have the container and the contained in us. The indweller or the the content in its purest form is the space in us and he is descending into all the vehicles, and the vehicles are feeling their existence separately from him and certain amount of independence of action is proposed and then there is birth of the struggle.

So, some people try to investigate into the matter and they discover that the Spirit in everyone is always unchanged. It is neither born nor dead. But it is always enacting the drama of birth and death. It is the only one fellow who is enacting the drama of many indwellers of many bodies. This is the first thing that those who could see, convey us and then they discovered that these vehicles have their own activities, which for the time confuses us and when we behave with these vehicles properly we can live as true ourselves, that is the true indweller.

When these vehicles exist in us, for example, the body, mind, senses and the vital force and various actions of our

vehicles; they are automatic and natural. As long as we do not meddle with them in a wrong way, they function in a normal way and instead of our getting entangled with them, they will exist in us; they will operate as long as their span and when the appointed time is finished, they once again disappear into ourselves. This is what the truth seekers found from all corners of the globe.

The same truth has been discovered irrespective of nation, race and religion. They began to chalk out a way of life which enables us to live in awareness of the spirit, a continuous awareness which is not disturbed whenever the mind is disturbed by objective causes; for example, worry, fear, anger, sorrow and the changes that are inevitable in life. The changes that occur to the vehicles, these should not condition the indweller. *When we establish the awareness of our eternal existence, when we grow in self-confidence more and more, when we understand that the changes in these vehicles are natural, then gradually the mind stops to respond to these changes because the truth seekers made a discovery about the mind that the mind is not an existence or entity by itself. It is true only under certain conditions.*

Under natural conditions, the mind does not separately exist. It is we that are really existing and as long as there is disturbance, there is existence of what we call mind. If we take the example of a lake having ripples upon it, the lake is not the ripples but the ripples have their temporary existence different from the lake. But at the same time the existence of the ripples is only a conditioned fact.

As long as there is a disturbance on the surface of the lake, there is the existence of the wave. So, the truth of the existence of the wave is only temporary. The moment the lake becomes still, and then there are no ripples. So, the existence of the ripples is only a conditioned and temporary existence.

What we call mind and what we call the objective perception is only a conditioned truth and the surface is made clear and when it is made still and free from flickering, then there is no mind separate from you. There are no senses and perceptions different from you. Then you begin to exist in your true sense. You begin to feel your own presence. See how the Moon's reflection appears in the lake. When there is disturbance on the lake, then there are ripples. The Moon appears like the broken pieces; though it is a reflection it is not real. Similarly, what appears to our mind and senses, though it is a reflection of our environment, it's not real. It is only as it appears. It is only our creation. It is another fact that the great ones discovered. What we see as this world is only our impression of the world and not the world at all.

From the level of how it appears we have to travel to the stage of how it is actually. We have our own impression of the world. We have our enemies and friends whereas there are only persons in the world, neither enemies nor friends. We have good people and bad people around us. They exist only in our mind, whereas only people exist neither good nor bad. So, a certain amount of cleansing process is required to travel from a life of untruth to a life

of truth; from a life which we are creating to ourselves every moment to a life which is our background, from which we are created every moment.

This process when properly followed, when the discipline is observed; when we follow it to the legitimate end and when we experience the true experience of our eternal existence, then the process is called spiritualism. This, in short, is the definition of the word 'Spiritualism'.

Then what is the process to approach it? What is the rhythm of our life? What are the natures of movements that are going on in us? We are making very irregular movements in the day but the activity that is automatically taking place in us is not at all irregular. It is regular and rhythmic; for example, the respiration and the heartbeat. Unless we disturb them again and again, unless our respiration or heart goes into disease, it is a rhythm and a music going on. This is what we observe. What is there is a life of rhythm and what we sometimes make through our disturbance and tampering is an activity which is irregular.

Open your eyes and look around you. There is much irregular activity. There are inequalities. There are disturbances, enmities, struggles, fights, wars, poverty, sorrow, disease and death. But understand that this is self-made. This is all a story that mankind has created to itself. Nature never created any one of these things to either man or to animal. If we pause a little and look to the background, we will understand that there is perfect rhythm outside our life also. Instead of eating, sleeping, living and dying, let

us observe what is going on around us. The sunrise and the sunset, the day and the night, the splendours of twilight, the cycle of waters, how water is getting evaporated and going up, forming into clouds, how clouds are coming down again in the form of rain; how the cycle of waters is going round and round every year; how the new moon and full moon alternate; how the moon phases increase and decrease; how the seasons of cycles in the year come in the same succession.

Can you find anything that is not rhythmical in this world, except that which is tampered by the human being? They find some days are good for them and some days are bad. The astrologer says, these years are favourable for you and those years are unfavourable. But Nature has created only days, neither good days nor bad days. Good days and bad days are created by human beings whereas days are created by Nature. So, great people would understand the rhythm that is there in Nature and within themselves also and they began to get themselves calm and undisturbed. Then they objectively try to understand what the cause of disturbance of the rhythm is. Why man is disturbed? Why he is unhappy? Why he is sorrowful?

Then they could understand another truth that man is not able to understand the syllabus of Nature. When once we understand the syllabus of Nature and when we can follow accordingly, we can immediately come out of the chain actions, the chain actions that bind us, the chain actions that every one of us created for himself or herself.

Man discovered that there are polarities in Nature. There are poles in Nature, supplementaries and

complementaries working as pairs wrongly understood as opposites; for example, darkness and light, cold and heat, convenience and inconvenience. So, these are the things that are to be properly understood. They include the mechanism of Nature. We have neither the right nor the capability to disturb the mechanism of Nature. The best thing we can do is to understand the mechanism of Nature, try to handle Nature with care and live a life of perfect harmony. When these polarities are neutralized, for example, when it is too cold and inconvenient outside; we can create some heat in the room and be comfortable and when it is too hot outside in the summer in a country like India, we can have a little air cooling inside and stay comfortable. We can't control the Sun or the rain but we are permitted to discover an instrument like an umbrella and we are permitted to use it.

So, the skill and the dexterity with which we can tackle the polarities of Nature, the commonsense with which we understand the seemingly opposite in Nature, enables us to have a certain amount of mastery over ourselves, over our environment and over our mutual relationships. This is the next truth that the spiritualists discovered. But suppose our electricity failed and we have no heater in our room in winter, then what to do? Generally, we get dejected. We get broken- hearted. But there is a way of surviving these things also. You have no business to suffer when you have heat in the room but at the same time you have no business to get broken-hearted and perish when there is no heat in the room. You are expected to live above and beyond these polarities.

When a ship is wrecked and when you are going to the ocean into a bottomless facing, until the last moment there is a possibility of trying to save another fellow instead of getting broken-hearted that we are drowning. When death is inevitable, is it better to die as fools with a broken-heart or is it better to die as plants and trees that are not at all sorry when we are eating them? This is one question in the scriptures. The scriptures say observe the plants and observe the legumes and fruits you eat. They die but they don't feel fear. That is why they are useful to you. Just try if you can practise it. One thing is sure, for all those who are born with physical body; disease, old age and death are sure prophecies.

No one can avoid old age and death. Then, are we not privileged to know how to look at them? Then can't we mind a more important business than trying to think of them? Learn the art of shifting of your mind to more important and significant thing. This is how to control the mind. You cannot directly ask the mind to get controlled. You cannot make the mind disciplined. Just as unless you give a useful piece of work to a boy, you cannot make the boy disciplined by asking him to sit down. You can bring him to perfect discipline by allowing him to do something which you are also doing. So, do the same thing with the mind. Let the mind be engaged in something more significant. The mind has got a peculiar quality which we call habit, which is more important than knowledge and wisdom. What we know is much, much weaker than what we are habituated to.

Even the sentences in the Gospel, even the verses from the Scriptures we meditate are helpless and powerless before our habits. We are gravitated to our habits not to the sentences in the Gospel. Suppose, I am habituated for a long time to hatred, disliking company of people and hating others; at the same time on Sunday morning I open the Gospel with a superstitious idea that it will give me salvation; I read the sentence in the Gospel, "Love thy neighbour as thyself". Does it in any way help you? Habit is stronger than Scripture. Habit is stronger than Gospel. Habit is stronger than God. Sometimes devil is more powerful than God. It can purchase us away from God for a long time.

So, these people understood that there is a great quality to the mind which can be misused or used rightly. That is called habit. Make a habit of doing something. Direct the mind to get engaged in some significant work in its three-fold activity of thought, word and deed. Observe yourself if you are thinking meaningfully or not. "Is this thought necessary?", question yourself. "Is this thought conducive of goodness? Does this thought help anyone or myself?" Gradually a transformation takes place. You will begin to think meaningfully and significantly. While talking, grow a little bit more aware of your conversation. Question yourself. Is it a mere question, answer process or does it serve a valuable purpose of informing something or explaining something or making something understand.?

So, grow aware and question yourself. Then the process of talking is minimized. Talking becomes meaningful. It

is applicable to going to some place also. Question yourself if it is to do something useful to somebody or yourself. This awareness regulates your deeds. Again, observe if your talk insults anyone, if it disturbs anyone and if it shocks anyone. Gradually you will begin to speak pleasant and truthful at the same time. So, the whole behaviour becomes truthful and palatable to others. In the name of truth speaking, you need not insult anyone.

We should understand that we have no right to insult anyone. The threefold discipline, discipline by applying, not by rejecting, a positive approach to discipline, not a negative approach. This is what is called *Tapas* in Sanskrit. It can be to some extent translated as austerity. This is what is called observing rhythm in our activity.

Then, the next process of observing rhythm in our activity is the art of breathing what the ancient scientists called *Pranayama*, what the Tibetan Master Djwhal Khul explained as the 'art of breathing' and the art of uttering the sacred word OM. It is not enough if you utter it vocally. It should be uttered in the form of the utterance of our behaviour, in the form of utterance of our daily routine. Make your daily routine rhythmic. Establish following timings to all your activities. Let as many items of your daily routine as possible, be properly timed. Let us be able to do them at the same time, same hour, same minute as many items of the daily routine as possible, at the same time making the process natural, ourselves entering into the rhythm without which the whole process becomes an imprisonment. Enforcing yourself into timings and

programmes without entering into the spirit of the rhythm and music of life, causes great tension and great harm to your life. If you try to keep up timings with great pressure, the pressure has always an impact upon your brain and heart and the energy centres tend to get too much strained and congested. There will be a rush of energies to the heart centre and head centre, congestion of blood in the head and the heart which create gushes of emotion which once again create the rush of blood to the heart and head.

It is a vicious circle. The rush of blood creates emotional disturbance; for example, irritability and outbursts of anger. The emotional disturbance once again creates the rush of blood to the head and heart. This is called destroying the rhythm that is there in us. This is what is not required. You establish rhythm in everything. Make it a child's play for you to be able to observe timings. When you are able to observe and maintain timings, be happy. When you are not able to observe, smile at yourself and be happy. Know the art of doing things. In the *Bhagavad Gita*, Krishna defines yoga as the skill of doing things. If some process is painful means you are making a wrong approach to the process. When yoga practice is painful, that means your approach to yoga is wrong. When the practice of *Pranayama* is choking and suffocating, then what you call *Pranayama* is something wrong.

So, Krishna warned in the *Bhagavad Gita*, "*See, that if something is a joy, a joy that is not going to end, a pleasant moment which has a tendency to continue with you.*" That is a sure test of your being on the way to spiritualism. Some

people grow too much serious in mind thinking that they are going spiritual. They think that a hearty laugh is not good. They believe a smile is not required in life. They grow grim and spend their whole life as a cemetery ceremony. That has nothing to do with spiritualism.

Real spiritualist is always jolly and happy, always pleasant, pleasant at the cost of no one. Remember, not at his own cost, nor at the cost of anyone. That is his precise attitude. When you are able to maintain precise timings to the hour and minute, by playing with time as children's play with toys; then understand you are discovering the rhythm of life. You are reestablishing rhythm in life. The mind becomes rhythmic. Gradually, thoughts undergo transformation to give comfort not only to you but to those who are with you. Remember, your presence will be joy to others around you. This is one of the real tests of true spiritual practice. Then automatically *Pranayama* occurs to you. Then you begin to observe the movements of your own respiration daily, at the same time and at the same place.

From the other side, when you try to make your items of the day regular, then the centre and circumference of your activity begin to feel the existence of each other. So, you will grow more and more aware of the rhythm that is there within you in heart and lungs, that is there around you in the form of the earth's rotation in the form of sunset and sunrise, day and night etc.

So, rhythm surrounds you and gradually your daily process of observing your respiration becomes significant

and meaningful. Then when the mind is free from fear, suspicion, anger, jealousy, possessive instinct, then respiration is perfectly rhythmic. Then your mind begins to approach nearer and nearer your respiration. Great people from *Shambala* begin to transmit messages to the Hierarchy. That means, the activity of your head centre gradually begins to approach your heart centre. Mind and respiration come together and together and they become one.

The mind disappears. You are present, respiration stops. When the mind comes out, respiration is there once again. When the mind disappears, respiration is not there, it stops. This is what is called *Pranayama*. We should not stop respiration, but respiration should stop. So, *Pranayama is a process of re-establishing the once existing rhythm in us. It is a regulation of pulsations and not at all a stoppage of respiration.* So, we find that we are masters of rhythm. Then we begin to apply this mastery over everything.

For the first time we discover that there is a twofold activity that is involved in this rhythm, a centripetal and a centrifugal activity, one travelling from the centre to circumference and another travelling from circumference to centre which is causing inhalation and exhalation; which is causing the 'lab dab' of the heart; which is causing the distribution of blood and again recollection of the blood into the system, which is creating necessities for you to offer something to others and get something done from others, and the necessity to explain what you want through others and the necessity to listen what others want from you, learning something from others. Every piece of activity

that comes in your life is twofold. It comes under the rhythm. These two types of activities are called *Prana* and *Apana* in Sanskrit.

In the *Bhagavad Gita*, it is prescribed that we should neutralize *Prana* into the activity of *Apana* and neutralise the activity of *Apana* into the activity of *Prana*. It means, just as the respiration is equalised, the attitude of your giving and taking should be equalized. An impersonal and joyful way of sharing should be practised. The attitude to listen and learn and the attitude to speak out and teach should be neutralized by each other. It is called establishing the rhythm, a major part of spiritual practice.

Then we know something about the ritual. What is ritual? How to ritualize life? If at all, is it necessary? If necessary, how is it necessary? Within the limits of time we have, let us try to understand it. *All the activity in the world is of two types. One is how it takes place and the other is how we do it. If we understand how it takes place in the world, then how we will do in accordance.* For example, when all of us are talking to each other in this hall, there is activity. If all of us sit silent and ask one among them to explain something, any one of us can do it. Before that what is to be done? The silence is to be established. How you will do it? Please observe.

Suppose every one of us asks others to keep silence. There is everything except silence. That is how we make activity, but how Nature does is different. The more we try to ask each other to keep silence, the less will be the silence established. So, there is an inversion of activity and

intention. The more we try to achieve something, the more will be the activity and the less we achieve. So, there is some theme which we are missing, which we can get it by observing Nature. What is it that we do if we want to have silence? We are silent. That is different from shouting to each other that we should be silent. The same type of difference exists between the activity of creation and the activity we create, until we know the difference and until we know the secret of how Nature works silently. Whatever activity we create will be a big waste of energy and time.

We will be exerting ourselves to achieve something and the more and more we exert, the result is exertion and not achievement. Now a spiritualist is on his way to spirit from matter just feeling the existence of a rhythm within and around himself and then feeling the comfort and happiness of the rhythm; feeling the desirability and positive nature of the rhythm and developing a taste for that rhythm; establishing a habit of experiencing that rhythm. When once habit is established, nothing can disturb us, remember, even Gospel cannot disturb us. But after establishing this rhythm, Gospel can help us, every sentence and every word of the Gospel can help us. Just as previously no sentence of the Gospel could help us, now after establishing ourselves in the rhythm, no disturbance around you will disturb you.

That is what is required. No disturbance could disturb you means that you have no disturbance in this world. That means, in fact, there is no disturbance in the world. When it existed, it existed in us only, not in the world. This fact

will be very well established in us. For example, when we started our conference here, there was music being heard from the theatre. Suppose we begin to grow impatient of the music, what happens? That means we are growing more attentive to the music than to our own world. Growing impatient towards something means growing more aware of its existence. So, half of it will be neutralized by establishing a habit in the rhythm.

Then, for a fellow who has known enough the taste of rhythm, no other thing tastes him. All his activity undergoes a transformation. Previously we will be doing many things. After the rhythm has been established, there is nothing we have to do in this world at all. Does that mean we close our hands and feet and sleep? No, we should know the subtle meaning and intention of the scriptures. In the *Bhagavad Gita*, Krishna says "I have no reason to come to you and to help you. I am not employed by you and I have no obligation. That is the reason why I continue to do it."

Can we understand the logic? When we are paid for something, we have an obligation to do something. That is called obligation and we must do. No other go or alternative, you have to do. That means we do that much only and then stop. But when we want to do something to our child, who is paying for it? If a young man brings some present to his wife or some sweet thing on birth day, who is paying the fellow to bring it? Is he employed to bring a birth day presentation to his wife? The motivation is different. When the motivation stops to be an obligation,

the behaviour of an untrained fellow is different from the behaviour of a trained fellow. When there is no obligation for an untrained fellow, he stops doing any help to anyone, because he is under no obligation to any fellow. Until he is forced to do something by way of compulsion or necessity, the fellow is not inclined to do anything at all. See how the labourer, and the fellow who is addicted to alcohol twenty four hours, when he earns money enough for four days to drink, stops doing his work for three days, drinks and sleeps. That is the attitude of the untrained fellow, when he has no need or obligation to do something to others.

But for a fellow who has known how to establish himself in rhythm, to him life is music. Then he goes on doing something for others. You ask him why you do this. The answer is what Lord Krishna says, "I go on doing it. I have no business to stop it because I am not at all in obligation with anybody to do it." We are expected to know the logic behind this statement. It is a very subtle and peculiar logic. On the surface of it, it appears illogical. But when you stop and begin to think, immediately you will feel the rhythm within yourself and around yourself. We understand that this activity is different from the obligatory activity. You can be doing the same work. You need not change the type of work also. But the spirit of doing the work is different. The remuneration follows. That is, the result seeks you and follows you, whereas in the case of obligatory activity, we seek the benefit and in the activity, which is not obligatory, the benefit seeks you and follows you.

The first activity is called 'how we do'. The second activity is called 'how we have to do'. The difference between how we do and how we have to do or in other words, what we want to do and what we have to do; we will be able to understand the difference gradually. Our activity will be shifted from first to the second. In Sanskrit the first is called *Krutha*, the second is called *Krathu*. The first means labour for remuneration. The second word means ritual. The first activity is labour for remuneration; the second activity is what is called spiritual. It is symbolized by ritualistic gatherance.

You know how it is symbolized? There will be rituals conducted for seven days or three days or sometimes for twelve days. People come there automatically. Everyone brings what he has with him. They pool down everything there. All the seven days they have plenty to eat and drink. They have everything comfortable. They lead a life of community for seven days. They live in the holy awareness of God for seven days and that is fact. The moment they go home they have once again the obligatory things for remuneration. Is it not the same food that they were eating these seven days? Physically, chemically and biochemically, it is the same food. But spiritually it is not at all the same food. The difference is what is called consecration. It is the result of their work and not at all an accepted remuneration. Everyone works but he knows that is not for remuneration. All the people bring everything there; from all these things combined they prepare food. The spirit differs and that is what is required. It is not the detail of the activity that differs. What makes ritual is your spirit of doing it.

If there is a spirit of remuneration, it is labour. If there is a spirit of offering it is a ritual and every good act can be ritualised to get ourselves trained from labour to spiritual.

This is what is called worship; this is the meaning of temple service. What for we worship God, what for we go for temple or church and pray for God? Is it for God? Poor God, he feels lonely if we do not pray? For our growing awareness we pray to God, not for God. We are not offering prayers for the benefit of God. It is all a training to transform the spirit of our work in the world. We have many defects and shortcomings in our daily routine and our reutilization of work should neutralize all the sin of what we do. This is what is called the domestic ritualistic activity in Indian tradition.

A daily offering to the Devas is an ordained duty of a house holder. When we are living in a village or a town or a city, it is our duty to worship God not only in the church or temple; not only on the manmade altar but to worship God in the form of the air around us, by not creating some nonsensical smokes, but keeping cleanliness among ourselves and by doing something with incense. It is called ritual worship of God in the form of air. We are expected to make our offerings to the God in the form of water, that is, keeping clean the water which we use and what others have to use; and our ritual to the earth, that is, keeping our house, environment and surroundings clean, not an enforced cleanliness but we do voluntary cleanliness and it is called the ritualization of daily routine. Then while

we are walking, many insects are dying under our shoes. In what way they are responsible? We, the advanced souls, much advanced in evolution than insects, have we not some duty towards them? That is what the scriptures say.

So, by way of our mental purification, we are expected to offer some flour of cereals which in India they make in the form designs before the compound. Wherever there is a little altar in the house, you are expected to clean it daily and make beautiful designs with rice flour. Ants and insects come and take the flour. This is called one type of ritual. We care for our dog and cat in the house. It is another type of training to ritualise our work. This is the way in which we are expected to train ourselves for ritualizing our activity.

Lord Krishna in *Bhagavad Gita* says, "See how the clouds rain and the seeds are germinated on this earth. Does the cloud have anything to have from us? Are we in a position to help the cloud or remunerate it? But still the cloud rains. See how Sun shine helps us, gives light and invigorates us. In what way it is obligated to us? Are we in a position to help the sunlight in any way or to remunerate the sunlight for what we have received? Why Sun shine is behaving like that? Why the showers of the cloud behave like that? Why the seed germinates and multiplies into ten thousand seeds each?

It is its nature and this nature is imbibed in every atom by the Creator himself who is the seed of all this creation, who has given this formula of seed and germination in every seed of every species on this earth. Why he does

it? Because he is in no way obligated to us. Then what is our duty as a student of spiritualism? If we have a bag full of seeds with us, if we throw some seeds on the side, once again we have each seed giving ten thousand seeds. But suppose we eat away all the seeds without throwing away on the ground, tomorrow you have to die, understand your work for others as a seed. Understand by doing something to others wherever you have no obligation to do, you are throwing the seed in the right soil and good work is being multiplied ten thousand-fold. It is due to such an activity of the *Devas* that we are living on this earth. Honour the *Devas* by your own behaviour imitating their spirit of work. This is what is called ritual, it is also called sacrifice.

Then, what is due to you will be given to you. Then it is called 'consecrated by God'. If you work for remuneration, remuneration you get is not at all consecrated, because it is self-conditioned. So, a true student of spiritualism is expected to get a transformation, a complete transformation from remunerative work to spiritualistic work. This is what is called 'spiritual' in its true sense. We have many types of rituals conducted, for example, Freemasonry etc, but the purpose is the same. It is only to train ourselves into the real ritual of our daily routine. When the daily routine is completely ritualized then it is called God's work. Then it is called temple worship.

There comes a time in our maturity when our life is totally offered to the service of the Lord. Then only we

will understand that the Lord is existing in the form of so many people around us. You will learn how to speak through these tongues and you will begin to hear his voice through these tongues. This is what is called spiritual. This is one of the masterpieces for spiritualism. The result of the ritualization of life is all liberation, no self-conditioning, no fear, no anxiety, no anger, no jealousy, no possessive instinct; just living as a boy or a child lives. With all the maturity we have, we live as joyfully as a child lives. This is the concept of the ritual. The result of which is eternal joy and bliss, which is called Liberation.

It is a feeling that happens to everyone not only to yourself at some stage or other. It is one of the procedures of Nature to teach us something through its mystic language. That means our plan should be respected when we leave our glamour towards our plan. Until then Nature contrives every time a disappointment. The moment the mind finds no difference between the two types of work, there will be no such tension and no such opposition at all. Until then Nature goes on creating obstacles. This is the spirit of it. It is a thing which everyone experiences and everyone has to cross.

Certainly, the moment when the grip in our mind is totally loosened, we can propose something; nothing wrong about it. But when something comes on the way, as long as you feel the tension of it, the cause of tension exists. The moment we begin to feel no difference between two types of work, that is, the work we proposed and the work

others untimely proposed to us, from that moment our mind finds no difference between the two types of work. Such thing never exists because that is what the Nature expects of us.

It becomes more prominent when we enter into the spiritual path. If as long as one believes in it, one is allowed to experiment with his own belief and find out the truth of it. That is what the scriptures say. But the hat which fits to my head is different from the hat which fits to your head. The truth you believe and begin to experiment shows at every step, solution to you. The truth which I believe and proceed gives solution to me. That is how the creation is made.

Nature has created me to believe and experiment with this and you to believe and experiment with that. That is the truth of it. One can have individual thought to reach the rhythm, but one cannot have individual rhythm. Rhythm is universal, whereas the path may differ from person to person. But the awareness to reach the rhythm should be there. It leads everyone to the same rhythm. Everyone can make an approach according to his station of life. For example, a businessman can make a ritual of his own business; an employee can make a ritual of his employment in life. Both begin to live in the same rhythm. It is only the approach that differs from person to person. But the one rhythm is universal. In that all of us begin to exist.

One need not follow exactly the same detail which others follow. But it is enough that if one is sincere and pure to chalk out his own ritual. When you are sincere and

open minded, your activity automatically will be rhythmic and it need not tally with the minor detail of the others. The awareness should be there and the attitude should be maintained. All the rest automatically follows. The rhythm is not to be enforced by anyone. It is an unfoldment from within yourself that begins to take place like the blossom of a flower. A person having rhythm need not observe the same time and the same hour for the prayer or meditation. He should find a rhythm in the existing work he has, because when one reaches the stage of the ritual in his mind, he will discover that his activity is God given.

When the grip of the mind is given up, automatically his environment and his type of work will undergo a change, if at all it is required and he is not bothered if it changes or not. He finds rhythm in the same type of activity, because it is not self-proposed, nothing wrong if he cannot observe the normal type of regularity. The moment the sincerity is there, automatically Nature places him in a better position. When there is no struggle in the mind, immediately the environment gets rearranged, that is always a truth with Nature.

Therefore, one has to accept mentally. When the struggle from the mind is totally removed, immediately his work and his environment undergoes a change, because the inconvenience outside is only a symbol of some struggle inside. This is an infallible truth in Nature. Those who feel the joy and taste of it has the necessity to go to the group worship and temple. Others have no necessity to go there. It is their taste and level of evolution that decides the

necessity. Even though one goes and attends artificially, before he attains the evolution enough to feel good taste of it, there is no use at all. Those who voluntarily attend, they feel the taste of it and they can never be stopped. That is the truth of it.

Thank you all.

Teaching Methods

Brothers and sisters, who have gathered here today, today's subject for conference is probable teaching methods useful for the modern age. I speak for sometime about these probable teaching methods in the modern age and if possible I will try to give one or two more aspects of the first day's lecture which is kept incomplete, that is the science of triangles. First I will deal with the immediate and most important subject, the probable methods of teaching in the modern age.

There are many valuable and useful experiments conducted about teaching in the modern age and much progress has been recorded also during the past decades in the line of education. There are the creative methods of applied teaching and there are some valuable experiments about residential education and about stimulating the child and the student into the required faculties.

We have so many positive and valuable methods presented in this age. As I hinted you yesterday, all these methods are going almost a waste for one simple reason since they are experimented only in the metropolitan institutions. One principle is not much cared for. That is remembering that education comes from an institution and

not a mere school. Let us try to distinguish between an institution and a school. An institution has to give something to the child, whereas a school has only something to teach. We should have something to give to the child instead of merely teaching. An institution automatically involves home because the first institution is the house of the child and the first set of teachers are the parents.

A failure of understanding this fact is rendering all the valuable experiments into failures. Unless we care for this first aspect of education, unless we provide the child with an institution instead of a pure school, we are not at all catering to the needs of the child. Mere supplying something like information is not catering to the needs. What the developing soul needs is a care and guidance. The mind and intelligence need teaching, instruction and independence. The soul needs something else. Mind and intelligence are something which the child has. You can call it what he has. But the soul is what he is. We the elders first of all should be able to distinguish and then remember that the child is not only what he has but more importantly what he is.

He is a soul or he is a seed of a would be tree which is his future life. Then we have something more than providing information, what the seed needs is sowing and proper assistance to grow. It is not enough if you read a book before a seed how the seed germinates and grows. So, there are two aspects. One is to create a child. The other is first of all to reproduce or procreate a child. This the human beings do just as every animal does. It is common

to all to produce or procreate children. But, the special privilege of a human being is to create a child which he has already produced.

This is a speciality only to the human animal. It is our duty to see to know how to create a child. Now, let us take the child from childhood and consider what it needs from us right from its childhood. Make a home to the child. If the parent cannot make a comfortable home to the child, if both the parents are very busy in going away from home and keeping themselves very busy with some occupation and send the child to a school and again allow the child to see them once in a week or two weeks, whatever may be the psychological level of education that the child receives, the child develops into a moral orphan. That is an intellectual giant but a spiritual orphan.

There is progress in all the dimensions of the intellect. But there is a lack of sense of security in the centre of existence. The vacuum cannot be filled by this method. So, what the child wants is first an ideal home and a good teacher who wants to give modern education to the child in the modern age, should first make a good home for the children. Very valuable attempts have been made for the past hundred or hundred fifty years by the many residential institutions and the dormitories. But, something more is to be supplemented. Because what the child received is a religious education and not a spiritual education. The difference should be noticed by the teachers and the parents. Until very recently, educational institutions have been developed under the strong spell of religion, especially in the Occident. Therefore many of you may not be knowing

the disadvantages of unidimensional development of a child.

The home construction of a teacher should be first known by the teacher. He should be a valuable father. There were fathers maintaining institutions previously but the child required valuable fathers and mothers. Parents who train their children should make their home a school for other children. That is how a modern educational system should start in the beginning. I repeat once again. Parents who are training their own children, they should make a school of their home and admit into it. Children let it be limited number and another such family may it join with the first family and let the housing be invented in a way convenient to conduct this experiment.

Gradually the number of families who want to experiment like this may join together and make a bigger and bigger home for children. Then the first successful experiment of teaching in the modern age begins. Then the creative methods of teaching that are invented in the modern age will be realized and found successful. Such a home can be established only in a rural or country area as I hinted yesterday. Children of those who are working in the metropolitan cities should be taken to such schools and placed there. Some of the parents should retire after certain age and go there and join to improve the institute. Then they start doing their experiments upon the children's mind.

Education should be started by narration, not through literacy. The first valuable suggestion made by real educationalists is, that let some age pass before you

introduce literacy to the child and have your own syllabus to educate the child without the need of literacy for some age. It should be in the form of narratives. Let the parent or teacher be narrating interesting things to the child and let the child repeat narrating them again. Let the parent not discourage the child when the child begins to narrate independently for itself. Let the child not be denied of its self-expression. The only thing the child wants is, that the parent or the teacher is not otherwise busy. This is the one aspect which the elders should be most careful about the child.

When a child finds the parent or the teacher otherwise busy, automatically it begins to feel neglected and lonely and tries to seek methods of receiving something interesting through negative ways. That is, a vacuum will be formed in the place where there should be hope for the future. So, the first thing the child wants is, the confidence that the elders care for the child, that the elders take interest in the child, that the elders communicate with the child and that the elders take care to see that the child is treated in equal terms with the elders. These are the legitimate needs of the child that sprout as the branches of a tree naturally as the child is growing. It is our duty to see that these primary branches are not cut off.

So, start talking to the child and taking interest in spending time with the child. If a parent does so, automatically the parent grows into a teacher of the child. And another care and caution is, to see that the child does not grow in its own world though it is very near to the parent.

For example, the parent will have the child on the back carrying it in the office or in the house in the cradle or some bag like thing. Though the child is physically very near to the parent, the child is left to its own world whereas the parent is very busy all the day with his or her own world. Then for a long time, the world the child knows is only the milk bottle or a toy or a set of toys given to the child. When the child is forced to play with lifeless things or corpses, the second care we should take is, as far as possible; don't supply toys to the child. See that the child does not develop the habit of playing with lifeless things. Provide material to the child as it grows in age to produce its own toys.

I think many of you know the name of Ravindranath Tagore. Many of you might have read his writings on education. He writes in his reminiscences about his childhood, how his father gave them the first education. The first thing he saw was that there were no prepared dolls given to the children. He gave plaster and clay and he began to produce statues and pictures playing with the children and children began to imitate, each trying to produce a statue or draw a picture or produce a good painting or to take the scissors and paper and make good work in producing art pieces. *The main principle involved in this is, there are two faculties in a growing child - creative faculty and constructive faculty. No one of these two faculties should be curbed. The creative faculty deals with the synthesis aspect of the child whereas the constructive activity deals with the analysis faculty of the child.*

If a child develops synthetic faculties properly and no power to analyze and understand things, then he will go

into some orthodoxy of some religions or some political party. So, he grows only into a conventional brute. And after a certain age, no expansion is possible. Instead, if the analytical faculty is developed and the synthetic faculty is curbed, then he develops into an intellectual evil genius that is a critic and a fault finding creature who can understand everything, who can criticize everything, who can find the defects in everything and who can discard everything and who can do nothing in this world. You can say an intellectual eunuch. So, we should take care of the two faculties of the child.

Because we know now we are passing through the second phase of education. The society is full of many people who can analyze things, at the same time, who cannot correlate two different things. It understands a faculty that makes us know how we are different from others and how we are distinguished from others. It never gives us the capacity to understand what is in common with us. We cannot feel the common needs of humanity. We cannot conceive or visualize what is in common between us and others. Because we have no faculty to see what is similar. We have the faculty only to see what is dissimilar. That is how we are distinguished from others, in what way we differ from others. This automatically leads to destruction because the concept of society will be falsified. The concept of home and family will be made false and the concept of an institution will be falsified. The concept of a nation will be found useless.

I hinted the other day that a fellow who has no value of national concept cannot honour an international concept

of human values. He can prove to be only an international virus or a bacterium that is highly destructive to society and mankind. So, from the tender stage of childhood, we should take care that neither of these two faculties are suppressed. The synthetic faculty should be developed by allowing the child to speak and narrate and express and to allow it to imitate you what you do at home. Then automatically the power of analysis will be developed from the time we begin to give literacy to the child because the learning of alphabet and the learning of mathematics will give the analytical faculty a good stimulation automatically.

Before that the synthetic faculty should be given stimulation. Let the child prepare its own dolls to play with, its own art pictures, its own sculpture and its own little machines to work with. That is how the synthetic faculty begins to work. So, at least until the child is completing seven, let the teacher not think of a book and alphabet and teaching. Because instead of spending the tender time in teaching alphabets, you can teach through narratives those which are required for the child's behaviour because real education belongs to the behaviour aspect, not the structure aspect.

I told you yesterday that literacy should not be confused with education. Literacy is all together a different faculty which should be developed, but it is to be developed in tune with the education we impart to the child.

Education is the behaviour aspect of the child whereas the literacy is the structure of what we teach. So, let literacy be delayed at least until the child completes seven. Let the child have good conversations and narratives with the

teacher and let the topics be carefully selected by the parent and teacher. You can take the best advantage of the interest of the child and sustaining the interest of the child by making a proper selection of the subjects you are going to narrate to the child. For example, let it be about the human relationships with the parents, with the neighbours, with the friends, with the guests who come home, what Mr. so and so is to the child, and what is meant by a friend, what is meant by a guest and how the child should receive people, and make the first conversation with the people who come.

This is how the first education is to be imparted and let it involve also songs and music. At the same time, gradually introduce some little subjects through the narratives. Let them include what is called house science, how to make bricks, how to make carpentry, how to make little parts of the house. So, you can select pieces from house science and let the teacher be an expert in teaching the child through narratives and let the teacher begin to work in the presence of children.

Let the children begin to take the implements and work. And after a few years, let it be the home science and be introduced how the elders should maintain a good home, how the elders are arranging the furniture, and what are the things required to make a home so that after an age of about 40 or 45, the fellow may not be a fool not to understand what he wants, if he wants to make a new home. He should not seek from others and at that age he should not try to imitate others to know what he wants.

Let the child know the art of reception, how to receive people and how to deal with people according to their age

and stage, how to respond in a positive way to the society and then about information. Provide the child with all types of information through narratives and then it begins to grow interest in the books you are reading and the child begins to demand books. Then begin to introduce literacy with the help of books which contain diagrams of various things, children books written according to the experts of creative methods of teaching.

Then you can introduce from seven to fourteen years some instruction and fundamentals of teachings of Nature observation. That is the behaviour of plants and behaviour of animals which automatically includes the fundamental lessons in sex and sex life in a positive and proper manner. It should be in such a way that the importance like matters like sex should be understood by the child.

At the same time, he should have a strong basis to stand the glamour and wrong attraction of sex after a certain age. That is possible only if the child understands the functions of sex in Nature. That is a proper use. For example, if the child is made to observe flowers and butterflies going from flower to flower, you can explain everything how Nature produces and reproduces and then you can explain how the male and female parts are intended by Nature and how the act of sex is a pious and a pure thing, and how the organs given by Nature should be kept pure.

How the health aspect of the individual should be kept pure, so that a pure child can be produced in the next generation. These are the little dimensions that you should project to the child between the years of seven and fourteen. So that after the age of fourteen before twenty one, the

child should be able to make a proper use of sex faculties and should be able to withstand the glamour and temptation to go into the indulgence levels, so that he may appreciate how Nature introduces monogamy through plants, how one flower when fertilized cannot be touched by another male part of another flower and how the animals and the plants show the proper timings and improper timings of sex application, how to the human being also, there are proper timings and improper timings for sex.

This may appear a bit queer and odd to some of you but there is no compromise in trying to understand facts and stating them, so that the physical mechanism of the child may not be a cripple even at an early age through misuse or disuse. Unless you make a scientific teaching of proper use of any instrument, you cannot control a child from misuse and disuse of the machine. And also any machine when misused can be replaced by purchasing a new machine but when the human machine is crippled, there is no doctor who can replace a part of this machine and when one is deficient at an early age, the parts of his body can never be replaced by any doctor. This aspect should be projected upon the mind of the child before the child develops into fourteen years. Then hygiene and cleanliness should be properly taught.

The student should be made self-supporting and self-sufficient in matters of health. That is, a routine is to be prescribed to the child which the child follows by imitating the teachers. Unless the parent or the teacher is also involved, this method of teaching is not possible. A teacher or parent who prescribes to the child a routine and timing,

at the same time if he does not follow, the child loses confidence upon himself or the parent very easily, because children grow by having confidence upon people elder than themselves. No vacuum should be created in their confidence about the elders. It is here we the modern elders miserably failed with the children. However wonderful our teaching methods may be with the children, when the child has no confidence in us, he has no hope of the future in the elders; the child has no interest or incentive to follow what you prescribe.

In other words, unless the elder is involved in what he teaches, the child is never involved in what he learns. This fact has no exception anywhere. So, this is one dimension. Prescribe a daily routine and you the teacher or the parent begin to follow it happily. Do not impose it on the child. Let the child take interest in imitating you. Then encourage the child when it begins to imitate you. This is how you have to start. Another aspect, from the age of fourteen you have to take care is, regulate the thinking of the child. How? Is it by applying most psychological methods of teaching? Not possible. Is it by teaching the most valuable things in the world to the child? Not possible. Regulating thinking is possible only if the child applies to physical work.

Unless the body is applied to some work, thought can never be regulated. One can develop into a great philosopher or a great intellect or an educationalist or a great politician or a great theologian but unless there is the physical aspect of application of work, the fellow has no regulating of his thoughts. Such an intellectual fellow

with all his intellect deceives the society and nothing else. If he is a politician, he will deceive the world in the political field. Whatever way he applies his life, he can just take the best advantage from the society without being useful to the society. That means he can commercialize his activity and make the worst use of the society with what he knows. So, regulating the thinking of the child by applying the child to physical work and labour is most important.

I told you it may be the house making science beginning with brick making or carpentry, etc. Let the child be developed to make one house independently or one cottage independently or let two or three children make one house or food making methods, technical methods. Let the child work in the garden and produce fruits or let the child apply herself or himself to agriculture or cattle-tending and milk-farm or something belonging to clothing. Let the advanced technology in the cities continue and progress. The child should be trained into these lines not because the society needs it, not because there is less of production in the country, but because the child needs such training. This should be an inevitable education to the child.

There should be regular hours to work in one of these applied fields and at the same time, have the best aspect of the same education. That is you supply the child with the most up to date literature of the concerned work it is doing. If the child is doing garden work, let the garden science books be supplied to the child. If he is doing the work of the fruits in the garden, let the up to date books on producing fruits be supplied. Like that you should arrange the library in a clever manner, so that the child

is tempted to seek its own literature in the library. Now, the two dimensions develop automatically. That is the synthetic and the analytical faculties. They develop automatically. And at this stage, you can use the most modern implements of the technological discoveries. You can provide education through video to the child.

We should never mean curbing the modern metropolitan methods of teaching. We need not go back in time into the ancient days. Time is always in the form of cycles. It has only one way traffic. Even though some people want to go back into the ancient days, it is not possible. Their vehicles are not allowed in the other direction because the traffic is only one way. *Time progresses in one direction and you can utilize what all is there in the modern world for the sake of the child. But at the same time, remember that time makes people travel only in spirals not in straight lines. Remember progress is never unilateral or unidimensional. It is not linear. It is multi-dimensional like the growth of a balloon, a globe from centre to circumference. That is how Nature provides us. That is how Nature helps us to develop.*

We can see how the solar systems develop in Nature always in the form of globes. See how the planets develop in Nature always in the forms of globes. See how the planets go round the Sun, always in cycles. There is no linear movement in Nature at all. It is only our intellectual self-deception which we think linear. So, in our progress also, we should know the message of Nature and apply it accordingly. So, let us also progress in giving the education to the children. Let us not go back, because children belong to our next generation, not the previous generation.

So, if we are to be successful in giving education to the children, we should be prepared to travel forward, not backwards. The only care we have to take is, not to take negative steps in our hasty way of doing. That is not to allow the child to develop into negative values. *You should help the child only to understand others, not to misunderstand others and to know and appreciate the law of inclusion without exclusion.*

That is what is badly needed in these days because unfortunately we are more trained very much into exclusion than inclusion. I can understand you as a citizen of Belgium remembering myself as a citizen of India. But I should be trained to understand you as a human being having the same needs and same mentality and same logic. The understanding of Belgian or Russian or American or German or Indian may be there for convenience. The right type of progress into internationalism should be the first step of our education of the child. So, provide the child with the literature and the up to date methods of video and television.

In the next step, that is, from fourteen years of age, the child may be allowed to earn for itself because it knows many crafts by this time. When it knows how to build a house, when it knows how to build a garden, when it knows how to make an agriculture farm or a dairy farm, the child can very easily begin to earn and then let the child continue the education. The method of stopping education and continuing earning need no more be conceived because whether we accept it or not, we are continuing to learn things as long as we are living. In some sense or other, many of us are students until we die.

There may be an exception to it, but it is very low percentage. There are not even one percent of people who stopped to be students in their life. We may not be knowing it, but we are students still. So, let the child develop into the next steps of education. This should be "know thyself" education. Let the child know what health is, what ill health is, and how to maintain health.

I told you yesterday, I warned you that the present medical science is not at all the science of health required. With due respects to all the great achievements that are being made by the modern medical education, unfortunately the approach is essentially negative. We are teaching science of disease, not the science of health. The same information may be used but from a different point of view. The child should know how to live healthily, not how to cure itself. So, the science of health should be once again framed into text books of the New Era. In doing so, we need not be ashamed of borrowing from ancient books.

We should be ready to go into the future but we should be ready to go into the past also. Let us have no limitations and conceits and complexes about the future or the past. If you go into the national scriptures of various nations in the past ages and if you go into the works of great thinkers of the ancient days, like Hippocrates, Paracelsus and the ancient sages of the *Ayurvedic* science and if you go into the ancient Egyptian, Greek and Indian and Chaldean literatures, you can make ideal books in the science of health.

If you can add the modern science of dietetics and other things also with this, add Naturopathy and

Homeopathy also with this, you can give to the student what he has to do to keep himself healthy. He should have the science of health and he should have the sacred science called Astrology. We should not be ashamed of accepting that Astrology is a science, because to criticize such branches of knowledge is orthodoxy which should be condemned. All branches of knowledge should be taken into consideration. Sciences like Astrology and Palmistry and Phrenology should be taken into account. Then he will have a fair understanding of what we call the Science of Man. This is badly needed.

There is no university now which has the stature to teach this science. Then the student should be able to know about his own psychology, so that he may not need a psychological advisor. He should know his own temperament. He should be able to select his own proper mate in life. She should be able to select her own proper mate in life. Some people may laugh at the idea. But do you know that the world was like that some centuries ago? Do you know that the world enjoyed life at most in the light of these sciences, so that selecting a companion in life may not be a trial and error method, so that it may not be a blind chance? What's the good of our trying to find our mate again and again, and rejecting and divorcing, and selecting a new one and divorcing and selecting a new one, like an emotional fellow and then finding the correct companion at the age of 50 or 60?

When there were nations which could follow the procedure, the nations had no necessity to have a trial and error method. Then they had their own concepts of purity

of vehicles when monogamy was a pleasure in those days. There are still some nations which are in a primitive state; for example, India and some areas of Africa where monogamy is the rule for 85% of the couples. This science should be once again revived before it fades away from the eyes of humanity. The capacity to select proper timings for the couples to mate or not should be understood by themselves. Then sex becomes an enjoyment and not an excitement. Such a student will know what happiness is and what pleasure is, in life. Unfortunately, in the modern times, for many people, sex is only an excitement and not enjoyment.

He knows the time, he and she know the time, when they can produce an ideal child. This should be a part of the education that is to be imparted to the child. After the age of twenty one and before twenty eight, it is prescribed in the scriptures of various nations that it is the best time to get married for the couples. It is also prescribed that it is ideal to have about seven years difference in the age of the couples. That is the male should be about seven years or a little round about seven years elder than the female. It has its own biological and psychological and temperamental reasons which can be explained in a separate lecture. One of the most obvious reasons they prescribed is, that a woman becomes older than a man, in many cases, not in all cases.

So, if there is seven years difference, they have the best type of conjugal enjoyment in life. When they produce a child, they should begin to treat the child as their own student in their own first institution. This in short I conceive

as the scheme for the schooling education of the New Age. And to start such an institution, couples should get involved for life in the whole scheme. It is not enough if education may be made professional for the teachers or professors. It is not enough to have only a school, but it should be a home and a group of families can gather and make a beginning and see how the progress is. It is more easy in India than in the Occident to make a beginning. So, we made a beginning in India about 30 years ago whereas my father made his beginnings with our own family in a tiny way, many years ago.

He educated us in the same lines. We have an understanding of what he wanted to do and we could appreciate the progress we had under his education. We started the same thing with our own families. Now we have our own children and grandchildren brought up under those conditions. And during these thirty years of experimentation with our own children and grandchildren, we are satisfied and more than satisfied with the progress we experience. We are trying to make comparatively bigger institutions in the villages of India making them self-sufficient units having the following branches - a child school by parents, children as teachers teaching to their juniors.

This is one of the methods we use, that is, children of a higher class, they are trained to teach the children of the lower class which essentially gives development of certain dimensions in the children. Library was run by children, industries were run by children. In this aspect, we are a good success. We made the children start some industries and these children have made a great progress

in the line and they are now able to hand over these things to the next generation and go to the next step of their work.

We run clinics by the teachers and by the families to cure their own families and children and relatives; a symbiosis unit that is a formula of animal, plants and humans. This includes agricultural and other activities. That is the human being serving the animal, he need not kill it. He can eat from it. The human being serving the plant and using the plant according to the ecology of animals, using the products of the animal for the plants according to the ecology. Apply this triangle and train the children to apply this triangle. We are trying to establish such units in the villages. We have made a very tiny beginning very recently. We have to still wait for the results.

Question : Can we implement Rudolf Steiner's methods in cities?

Answer : It is a worked out solution and we can take it as it is. Great thinkers like Rudolf Steiner have given us everything worked out. Unless we have community homes or villages and schools like this, we cannot apply Rudolf Steiner's methods in the cities. When once such a community is established, we can make use of Steiner's information and what he taught to the world as it is. They can work from the age of fourteen and as teachers they can work from the age of ten.

Question : Are there any teachers who can teach and train in these lines?

Answer : About teachers who can stay residentially and demonstrate and do the whole thing and make people do,

we are very glad to inform you that we have trained quite a handful of people who are ready to go anywhere and stay for some months or one year to train the people and show the way practically and come back. I am ready to supply one or two to you if the work is made to start in your community. They know the legume plantations and fruit gardens and doing the seasonal work for the gardening. They are trained on practical lines. Or if anyone comes and stays with us for some time, they can also know and do the same thing there. It is east coast of South India. It is called Vishakapatnam; east coast, between Chennai and Kolkata.

Question : *Is there any special type of education we have to impart to the child?*

Answer : No, until about three years, we need not give anything separately in the name of education to the child, only two factors work as education to the child of tender age. One is not to treat the child harshly in any way, that is, to obstruct or chide the child in a harsh way. And the second aspect is, the parents should have something in their behaviour which the child can see and imitate. They should be careful in not presenting scenes to the children that are detrimental. For example, the fighting of husband and wife, the scene presented to the child or the irritable outbursts of one of them towards anyone. This is enough for a child, before a child is three. Without these things, no amount of education is of use if we dump upon the child. It is only from the vibrations we give the child, and the positive presence that the parents give to the child, that the child develops. So, our vibrations and our aura should help the child.

Question : *How to develop a child with real values?*

Answer : *It is through magnetization and not through indoctrination that a child develops. It is a creative process and not an instructive process in the tender age. It can be started quite young from the stage of narratives. But let the idea of religion be eliminated and the idea of the science of spiritualism be inculcated, because let the child have universal values instead of having the terms of our own people and other people.*

The concept of religion automatically gives the idea of our own people and other people. You can inculcate the whole of the Holy Bible without a concept of religion. You can give the light of the Christ without a concept of religion. You can teach *Bhagavad Gita* without indoctrinating the child.

So, let the idea of religion not be introduced to the child at all in the modern age. Let all the so called religious education be introduced in a universal scientific way. That is what we are doing in India. Our children know as much of Christ as they know of *Bhagavad Gita*, as much of Buddha, etc. In their view, there are no sinners and believers. Like that we can train quite from the childhood whenever it is possible.

It may be in the next season. Or if a personal conversation is possible at anytime, I can give you some ideas. Yes, exactly, but the education we impart to the child with all these details I have described is in no way detrimental to the recollection of the child of its own life machine.

Question : *Is it important to give certain instructions to the children at a certain age or not?*

Answer : Our education is instructive only to that extent where it gives stimulation to the past recollections of the child and enables the child to develop into its own legitimate dimensions. There is no harm in giving instructions at a certain age. It is only to expose the various subjects to the mind of the child and wait and allow the child to choose for itself and then begin to instruct the child. But one more point is to be taken into consideration. The aspect of ages is not very strict. In this method, it is only arbitrary.

Just as Nature gives us physical bodies irrespective of differences in our past Karma, it gives a mould which is average to every human being rather a common mould which we call the human frame.

At the same time, this physical frame is in no way detrimental to the recollection of one's own mission in life. Just as Nature gives a physical frame to human being, we can offer an educational frame to every child which is an average. By getting exposed to which, the child may get the stimulation to develop into his own line. My experience says that it is quite possible by not fixing the rules rigidly. If one is really devoted to one's mission, one year is more than enough.

Question : *Can we regulate the thinking of children?*

Answer : No, no, unless one applies one's physical activity to some physical plane work, it is not at all possible to regulate the thinking of any one. That's why; some inevitable work on the physical plane should be prescribed

to the child. It should be directed in such a way that it regulates the thinking of the child. That is what I mentioned. Meditation for some time during the same hour and minute every day is necessary and it should be in such a way that the child is in meditation during his other times of activity also.

Meditation should be of an applied nature to his routine and his progress into the spiritual goal should not be unilateral. It should include his other activities also so that the whole activity gives him a direction into proper meditation. So that a mean can be touched between Karma yoga and Jnana yoga, that is the science of work and science of thinking, both should be there. It is inevitable. All the methods that are existing now should never be discarded. We have to give only a proper field of action, that is, the setup of a family should be given. That's all. The child should be educated in a community. That is all the difference. Games should be there for a child.

The child who is trained in such an institution which I have described till now, it develops multi-dimensionally and all positively. It never goes into the situations when it requires a protection from the aggressive nature of the present world. Because our experience of such children trained under such conditions is, they are able to influence their environment in a positive manner and they are the least affected by the negativeness and the aggressiveness of the world.

Whoever comes into contact with the products of such institutes, they will understand the usefulness of human values and automatically they are getting changed

instead of doing something harmful to these people. This is our experience with the children that are trained under these lines. They know how to manage with such situations better than those who are suffering in the world. Because when once you begin to experience the tranquil way of living, your environment will be affected by you in the positive way, whereas you are the least affected by your environment wherever you exist.

Question : Can you explain Karma and Jnana and cause and effect?

Answer : Yes, two vast subjects. Each of it requires a separate conference. It is enough if we remember that Karma is the chain action of the universe activity that is making the solar system and the planets work. When we come to the three lower principles of man, that is Matter, Force and Mind, Karma works as cause and effect theory. That is in this plane, when we do something or speak something or think something, it sets into movement, a series of chain actions, which we are bound to follow until the legitimate end. So, this is the meaning of the word Karma on the lower planes.

Whereas on the higher planes, Karma means the law according to which the creation occurs. More than this, we have to explain in a lecture. Even then we can explain only in short for the present. If you observe a magnet, there are the physical dimensions of the magnet which are different from the magnetic lines they produce.

You can see the magnet only and not the magnetic lines. At the same time, you cannot deny the existence of the magnetic lines. Because when you conduct an

experiment with iron dust, you will find the truth of it. Just as magnetism is different from the physical magnet, your existence is different from your physical body. You exist much beyond the physical dimensions of your body just as magnetism exists beyond the physical dimensions of the piece of magnet. So, the part you exist around your physical body is called by many names. Aura is one name. It is your own presence beyond your physical body. For the present, this much can be explained.

Thank you all.

Education in the New Age

Brothers and sisters who have gathered here, I convey the goodwill from East. I thank you on behalf of India.

Today I am expected to speak something about the Education in the Modern Age. As many of you know, the awareness of the Modern Age is inaugurated by the Masters of Wisdom with the various aspects that are characteristic to it. *Education is one aspect, the Spiritual Science is the second aspect and the Ancient Wisdom is the third aspect. These three aspects have been brought to light by the Masters of Wisdom during the nineteenth and the twentieth century.*

As many of you know, that towards the end of the nineteenth century, there was a very big spiritual revolution inaugurated by the Masters of Wisdom, through their mouth piece called Madam Helena Petrovna Blavatsky. As the light is being carried into the present century, we discover a wonderful bridge between the ancient and the modern culture being built till now, beginning with Blavatsky as the first pillar of the bridge and Alice A. Bailey as the second pillar of the bridge. As you know, a bridge that links the two banks of a river, that establishes communication across the river will have many pillars before the completion of the bridge is made.

Till now two pillars have been built and this attempt of the Masters of Wisdom will continue until the building of the bridge is complete. But in the mean while there will be duration of one or two centuries and the generation gap produced between two generations creates the necessity to have another bridge between the two future centuries. So, before the completion of the present bridge of Wisdom, the inauguration of the next bridge will be necessitated by the next generation of people and it is the duty of the already existing generation, who have received the communication from the previous generation and who stand on that portion of bridge that is already completed and we are there enjoying the fruits of the first portion of the bridge.

It is our pious duty to see that we do not go into the process of crystallization and do not commit the same mistake, which the people of the various religions have committed in the past. To that effect the Masters inaugurated many local institutes through many names. For example the Theosophical movement which is the mother of all the present spiritual movements, including the Arcane Schools and the various other pious institutions of the present. By mentioning the Theosophical movement I do not mean the Theosophical Society only. I mean all the spiritual movements that shared the duty of transmitting the Light of the Masters. For example The Theosophical Society, the United Lodge of Theosophists and about the fifty six leading spiritual movements in the world that exist at present and of all these movements, everyone serves its own purpose.

But once again proves the truth that a movement is to transmit Wisdom and an institute however original it may be, it has no importance of its own, except serving its purpose of transmitting the light and each institution is like a page in the calendar. After serving the purpose, it fades into the background giving place to the next and the legitimate one. Before an institution fades into the background, it begins to crystallize and its members begin to get frozen into the winter of the year and just as the ice blocks are different from the water in their behaviour, the people who identify themselves with the various institutions begin to prove that they are different from the pioneers and the beginners of any institution especially in the unhealthy aspect of identifying themselves away from others.

With such a phase, every spiritual institution undergoes its death in the name of a religion and whenever a spiritual institution dies; its corpse survives for sometime in the name of a religion. But at the same time the Wisdom is kept through centuries and thousands of years though religions and institutions come and go just as the individuals take their birth and death everyday on this earth. Still humanity survives through generations and millenniums.

The Masters have observed all these trends through ages and millenniums and they found the constant need of renewing their teaching which they once again teach during the nineteenth and twentieth century. Of course it is for us to utilize the benefit and test ourselves if we crystallize or we keep up the living awareness of the

teaching. Everyone of us should receive the Education in its true sense, to stand before the mere mirror of his own conscience every morning and observe if he identifies with his own institution away from all others or if he prefers to identify himself with the humanity, to observe whether he cares for his institution or humanity, whether he believes that the humanity is for the institution or the institution is for the humanity.

Whenever an individual realises that his institution is for the humanity and the humanity is not for the institution, then the Masters of Wisdom are once again glad to see that one more individual has crossed the valley of death and stepped into the field of immortality and that he lives with that Wisdom of immortality through thousands of births and deaths.

So, they have their own concepts of Education and they have something to present by way of the concepts of Education in the New Age. You know how the Tibetan has presented his treatise about the Education in the New Age. I hope many of those who are present here belong to the category of direct students of the books of the Master Tibetan. I do hope that all those students have studied each book at least 10 times leisurely and in that respect I have the greatest respect for you all and I think you might have understood the title of the book "Education in the New Age", understanding the title in the light of the contents of that book.

Otherwise we are apt to misunderstand the title for a long time just as I have done for a long time. For about

10 years, I understood the title of the book in the following way. I thought that the Masters have a syllabus to present to the students of the twentieth century and twenty first century. But again and again elders made me read the book with more caution and prudence, when I began to understand the meaning of the title. At the present stage I understand it in the following way.

It is not that they have a syllabus to present to the student of the twentieth century or twenty first century and the Masters are not lacking in that much of commonsense to call a century or two, as the Modern Age. Because it is a matter of simple commonsense that the time Modern Age is a relative term and has no absolute significance. Now we used the word to mean our age.

When we invent new methods to teach children, we call our methods modern and the methods of the nineteenth century old, eighteenth century ancient, seventeenth century Neolithic method, sixteenth century Palaeolithic, fifteenth century no Education at all. So if the student of the next generation or the next generation were to be a legitimate child of our Education, he is also forced to think in the same beastly terms. Then what is our fate of the twentieth century? The student of the twenty first and the twenty second centuries, who has very much entered into the spirit of the Aquarian Age will be kind enough to call the twentieth century people belonging to the animal age of Education. But the fact is not so. We know that we are quite modern. We have modern use and we have better critical concepts than ancients.

In believing so, we are primitive, that is what the Masters know. Because they have seen many centuries, they lived with a continuity of the awareness of their Consciousness through thousands of years. Some of you may be conscious that the Masters live with a continuity of purpose through at least 5000 years. That Master Morya and Master Koot Humi and their disciple Master Djwhal Khul existed 5000 years ago with the same purpose for which they are working now. They had thousands of births and deaths to their bodies; still they remember themselves and the continuity of their purpose.

They are not in the spell of self-mystification as to go into the investigations of the previous incarnations, into the foolish idle curiosity of who we were in the previous incarnations or going into peculiar phenomenon like spiritism etc. to make foolish investigations into their past life, they are above and beyond all these glamorous ways of doing things. They are more realistic and more practical than the average so called modern man is. They have a purpose which is more solid and more valid than what we have. They are not aimless about their living. That is why they are not nervous of their mission.

By the term New Age they mean eternity, because the term New Age was used in the previous centuries also with as much a mistaken concept as we are using it and we the so called the modern people of the present age are using it and the citizen of the coming centuries also is going to use it.

It is but foolishly natural that everyone thinks that his age is a Modern Age and those who are above and beyond this glamour are the Masters of Wisdom. Whenever one touches the eternal values of life, the Masters call him a modern and whenever our economic or social values touch the eternal values of living, they call our economics new era economics and whenever our Educational values touch the eternal values of existence, they call our Education new era Education. Only in that sense Master Djwhal Khul has used the word, Education in the New Age. He never meant the twentieth century or the twenty first century of which we can boast of.

Sometimes people like me, will think Djwhal Khul has written about me when he said Modern Age. But he has seen millions and millions of generations like me and many thousands of times he has smiled when we thought like that. So, about the concept of real Education we find much in that book and let us try to make an approach today.

We have our own experiments being conducted in the name of Education. For example we have our own universities in the many countries, every year producing a bundle of students into the world in many valuable sciences, humanities and arts. Many students are presented to the world in the field of physics, chemistry, medicine and engineering and through more than a hundred branches of technology, which belong to the operative side of Education.

The universities are producing also students on the speculative side of Education in the name of students of

philosophy, theology and the various branches of economics and politics, great thinkers who have no time to do on the practical plane and great workers who have no time to think. The students are coming into the world and entering into a field of competition, instead of entering into an aura of humanity. The mind becomes what it thinks and a human being becomes what he thinks and when a human being is launching his ship from the university into the universe in terms of competition he is narrowing down his own awareness in terms of the behaviour of commercial relationship and going into that much degree of self-conditioning, which no more permits him to be aware of humanity and the human values, but permits him to have only a life of commercial values.

Many of us unfortunately are being trained into a loss of self-confidence, to build a hollow temple of competition on the altar of which there is only the idol of clay and physical matter, with a big void of hope in the sanctum sanctorum which the human machine of behaviour is trained to fill with violence. The result is conflict, battle and war and we have experienced two global wars and the blood of humanity is from one side boiling towards a third world war. Still we boast of calling our schooling by the sacred name Education. So, if we want to approach the professors of the various universities of the world to save us from this situation, we are totally disappointed because they are themselves helpless, not only having no solution but also not conscious of the necessity of having a solution.

So, we are rendered helpless. Educationally and culturally we are left as orphans on the street. The moment we discover that we do not get the solution through the universities and their professors, unless we find a real source of our information, we are inclined to fill the void in ourselves with violence to meet the battle of life through competition and somehow to live away life instead of living life. We can't deny that many of us are living to exhaust our span as soon as possible, living a life of suffocation instead of living life with a taste to live. So, we want a solution. The solution is a true concept of Education.

We should be able to know the real form of Education into which we are to be educated first and then we have to educate the next generation. When we are ourselves cultural and spiritual orphans on this earth, with no human relationships except commercial and then how can we impart any Education to the next generation. So, we are ashamed to face our own children and grand children and we try to save our face by sending them to schools, colleges and universities away. But the schools and the colleges and the universities are also filled with the same type of cultural orphans like ourselves. So, we want a real solution. What is real Education? Is it the information we feed to the student? If it were to be true, it is more effective to feed this information to a computer than to a student because a well equipped computer when properly fed can keep the information in its memory through centuries and can reproduce with stunning accuracy.

So, it is not what the human machine wants. Here is a machine which is different from all the other machines; here is a machine which you call the human being having all the potentialities of the machines he is inventing. Besides it contains another aspect which no machine contains, any machine however modern and well equipped it may be, any possible machine on this earth, that it includes the inventor himself. It is an organism with an organization along with the organizer himself present. That's why the human being is not expected to belittle himself by comparing himself with any one of his inventions. The moment he begins to identify himself with any one of his inventions, he is already experiencing a fall. Worse fall he experiences when he attributes greater value to his invention than to himself.

We know the fate of the fellow who values his money more than himself. You have to pity his lack of education and lack of commonsense. The fellow who honours his money more than himself, who honours his power more than himself, who honours his knowledge more than himself, who honours his beliefs more than himself, who honours his ideals more than himself, Nature laughs at us, says what a fool this human fellow is.

Is it common sense to believe that the hair growing out of our body is more valuable than our-self? We can beautify our hair, but only to some extent. But if a mister or a madam is engaged in beautifying his or her hair from morning to evening, are we not to pity their common sense? This is the result of not having education in it's true sense;

that is the tendency to care for something more than ourselves, to attribute greater importance to anything than to humanity, to believe that the technology we invent is more valuable than the humanity for which we have to use it, believing that our ideology and ideals are more valuable than the humanity for which the ideals are to be used. It is this utter lack of common sense that is leading the human being into wars and global wars.

I say, "if you do not believe in what I say I kill you. If you do not follow the ideology of my administration, I throw bombs upon your city. This is because my concepts of administration are far superior to anyone of you". It is this beastly attitude which is leading the mind of the average human being today. That is everyone expecting that others should follow him. I expect you to have my shoes because they are the biggest of the size, forgetting the fact that your feet also have your own dimensions; enforcing you to purchase the biggest of the hats that are there in my shop, forgetting that your head has your own dimensions and this is what is exactly called lack of education and we are almost sure that no university is imparting us education from this point of view.

We are badly in need of a university and its professors that teaches us *The Science of Man and the Art of the Human Life*, which teaches the science of life and *Art of Living* which includes all the 'isms' and the 'ologies' of the present day without excluding any theory because every theory in this world includes a splinter of truth. To the intellectual world, truth is a big glass bowl, which is broken and each

fellow is carrying a splinter of that bowl. There is a grain of truth in the theory of every one of us, but the pity is no splinter serves the purpose of the whole bowl. It can neither contain a drink nor bring it to our lips because it lost its practicality or the totality.

Now we want a university which presents each, a beautiful bowl of glass. A professor who not only teaches us glass technology but also practical enough to enable us prepare our own beautiful glass bowls of truth. First of all let us understand that the present education is in the name of information and nothing more. Volumes of books are being fed and the little animal of the student have to eat and eat and eat information. With a bloating of his intellectual belly and with a day of judgement which he calls the day of examinations, which is no better than a memory test, the student is expected to memorize what is all fed by way of information to his brain and then prove his memory test and come out successfully in the test. Then there is the doomsday called the results publication of the examination.

But it is all the same if the student passed or failed in the examinations. From the point of view of his real life it is all the more same and the strain he has put forth for the effort, it has often eaten away his creative talent and he is left into the world with a stamp of a stunning effect on his face. So that a man of common sense can very easily understand that the poor fellow has passed an examination. By seeing the face or speaking a few words with him, one can very easily understand that he has passed

some examinations, because much of the freshness of his mind is gone.

So, the Masters once again remind us of the true values of education. Is it not simple common sense that we are to be educated into the machine which we are using daily? If a machine were to be given to anyone of us, without knowing a technical knowhow of it, without undergoing the training required to handle the machine; what happens when a machine is given to me and no training is given to me to handle the machine? Within no time I will be back with a half spoiled machine and half damaged hands. So, when we reach the age of 40 or 45, we are there having used the machine according to our own whims and fancies. The machine which we call the human constitution, we don't know how many vehicles it has in itself.

We don't know that there are seven planes existing in it. We handle the physical vehicle, without being aware that the handling machine is called mind and that the physical machine exists separately from the mental machine and that the electromagnetic generator of energies which we call *Prana* exists as third machine, and that each of these seven vehicles that are in this constitution has finer forces and finer intelligences that are not visible to the senses and mind and that every vehicle has its own wheels and smaller wheels working, not knowing that every part of the vehicle has its time to work and time to stop.

We are working with this machine without knowing, when to start it and when to stop it, what to eat and what not to eat, when to eat and when not to eat, when to sleep

and when not to sleep and when to enjoy sex and when not to enjoy sex and how to earn money and how not to earn money, how to have things and how not to have things and how to utilize things and how not to misuse things, these values and the fundamentals of the technical knowhow of this human machine. We have used it according to our own whims and fancies for 30 or 40 or 45 years, by the end of which we find ourselves wrecked physically and mentally. We look to a better working body and better working mind, and desperately we look to the remedies that make it better, the remedies in the name of medicines which temporarily make the machine work once again. This is the result of being entrusted with the machine without knowing the technical knowhow of the machine.

Is it not common sense to understand that education includes the knowledge of using this machine? Is it not common sense to believe that any branch of knowledge without this branch is as useless as anything? It is not only useless but also dangerous because when Nature entrusts man with certain secrets when his mind is immature, the result is war and self-destruction. When energy is being tapped and tackled by the human fellow, when the sources and resources of Nature are being tampered by the human fellow before he is ready to use them, what has been the painful result?

It is competition, enmity and global war. This has been the history of the repeated mistakes since the time of the Atlantis till today. We cannot assure ourselves that we are better, until we are peaceful on this globe of earth, until

we are convinced to ourselves that we are living without the necessity of the beastly instinct called war, we cannot assure ourselves that we are better.

The theory of evolution is no doubt correct and the progress of humanity is no doubt correct. But another fact is also correct that the evolution goes only in a spiral path, not in a linear path and that history repeats itself and that there is a law in Nature which we call The Law of Alternation.

The law that admits new recruits into Human kingdom from the animal kingdom everyday and we the new recruits repeat the same mistakes again and again and every generation and we experience the same beastly gushes of emotion again and again and we create dreadful situations we are expected to face and this proves that these situations necessitate the new recruits to clean themselves daily and constantly, to purify themselves continuously, to submit their vehicles in the garage for a car wash every day, without which the owners of the vehicles cannot have a comfortable journey. Is it not common sense that this science of car wash includes the true aspect of education without which any number of 'isms' and 'ologies' are of no use, without which any number of universities are only a mockery, without which any amount of advancement in science is of no significance, without which any amount of advancement in the technology leads the human being into cannibalism.

So, let there be the ardent demand for the real meaning of education. Wherever there is a demand, instantaneously

there is the answer, because the Masters are there waiting. No one is overlooked when he demands the legitimate demand of Wisdom. The Masters of Wisdom wait and wait for longer periods of time because Wisdom is seldom demanded from them. We come into this world in groups of hundreds and thousands and tens of thousands like bulls and cows that are taken into the compounds of butchery. While being taken into the butchery see how the cow or the bull pulls to a side when it finds fine green grass.

So, thousands of us are in such a state of existence on this earth, not growing aware of the limitations of this physical vehicle, not desiring to remember that this physical vehicle has an end to itself. So, we are born on this earth, we live and die a death of unawareness of our own existence. We have often neither time nor inclination to demand Wisdom, the Wisdom that makes us understand the structure of our own vehicles, physical and mental. The Wisdom that gives us the training to use this vehicle and the Wisdom of what we need and the Wisdom which enables us discriminate between what we need and what we desire, the difference between what we want to do and what we are expected to do. This Wisdom is required and thousands of us have no time to demand this Wisdom and the Masters have to wait for the thousand and one person.

So, one among thousand is inclined to think of the awareness of himself and one among a thousand who thinks like that, enters into the real awareness of his own existence and one among thousands of those who enter into the awareness lives a full life of his own awareness, gains

Mastery over his own vehicles, gains Mastery over his environment and wields his positive influence upon the environment, reducing the darkness of negativism around himself, with the light of positivism he transmits. So he is rare who transmits light in terms of positivism and he is the one who can transmit real education.

So, there should come a time, when a man demands true Wisdom from the Masters and the real education is started in schools, colleges and universities, the education that enlightens the student about himself. The real psychology in its positive sense, because the present day psychology with all due respects is absolutely useless to humanity. Excuse me if I make a hasty statement. I am as up to date in the modern psychology, as the psychology professor is, but still the modern branch of psychology is only a science of analysing problems without finding solutions. We have a wonderful science which enables us to analyze every problem of ourselves. That is what we call the modern psychology. If I do not sleep, the psychologist can wonderfully explain why I do not sleep. But at the same time he has no solution to offer.

So, from such a speculative state of education, let us enter into the operative aspect of education, into the real science of Freemasonry which builds real temples instead of building the hollow temple of secrecy with nothing inside. So, let us increase the number of operative Masons instead of speculative Masons. Let us begin to work with brick and mortar instead of thought forms. Let us not create negative thought forms by going into psychism. Let us

begin to face facts with positive optimism. Let us have the courage and optimism to learn The Science of Man which includes The Yoga Science and its psychology, which includes the Wisdom of the Seven Rays and their application in various fields of activity and which includes the science of health and maintain health, rather than the exclusive science of disease and killing disease.

Unfortunately modern medical science is a science of disease and a science of the process of killing disease and it never includes the science of health and how to maintain health. It is making the doctor inevitable and making the medicine as a necessary evil, more and more educating the human fellow into doctor addiction and medicine addiction. We want a science of health and not a science of disease and its killing. We have grown sick of the science of disease and the index of our health has deteriorated to an awful extent.

Let us enter into new dimensions that are really positive, let us learn to breathe more fresh air of Wisdom. Let us learn to get exposed to more sunshine in the morning. Let us learn to enjoy more leisure while doing more work than we are doing now. Let us know the Art of Living than to know the industry of living. Let us know the Art of Living active instead of living busy. Let us know the education which keeps us young and active irrespective of age, that Wisdom which keeps us active until the last moment of the physical life, instead of living like a lifelong patient.

Let us have an education which keeps us healthy. Let the student be made to understand that health is an outlook

and let the student be trained into the proper outlook of life and the essential subjects that are to be educated into are to be given prominence; for example the Wisdom of the various crafts and their economic use and ecology in life. The economics that makes him not to make a misuse of Nature's resources; not to exploit that which is given free to him; not to exploit the use of his own body which is given to him by Nature; not to exploit his own thirst, hunger and sex that are presented to him for his own benefit and enjoyment.

let the student be trained into real science of administration, which makes him a real creator of little states, makes him a creator of self-sufficiency, makes him create groups that are self-sufficient and makes him construct a network of such groups and tastes the real taste of what is called the World Good Will instead of theorising goodwill and using only the name of it.

Is there any sweetness in popularising the name of sugar? Similarly there is no sweetness in too much popularising the name World Good Will. Let us live a life of world good will and let us sponsor increasing the number of people who live a life of world good will. For this let us train the student into civic life and civic science, a science of civics, a science of ethics and a science of spiritual living and a practical procedure of right relationship.

Let these be the chief contents of what we call education. Unless we begin to live a life of self-confidence, unless we begin to live a life of faith and belief in others, we cannot boast of having an education. Without having

an essential faith in the goodness of humanity, how can we call ourselves educated?

Living with a life of a negative expectation of something horrible tomorrow, how can we call ourselves educated? Let the science of alignment be taught and practised. See how the student is trained into the use of the computers, the use of advanced microscopes and telescopes and the use of a sophisticated camera. If a camera or a microscope or a telescope requires that much of training, what should be the precision and intensity of the training that is required to use the instrument that includes the physical body, the vital force with all the energy centres, the activity of the five senses and their objects and the relationship of the mind with the five senses and the objects and their relationships with what we call Discrimination, which enables us to make a positive use of the instrument?

With a laboratory training, which we call the discipline of the eight fold yoga path of Patanjali, gives us how not to misbehave with our food and drink, with our work and leisure, with our labour and rest, with our sex, with our friends and neighbours, with our family and relatives, with our colleagues in the office and in the club. So, the training that is required to make a better use of these aspects, not to make a misuse or overuse or disuse of these aspects, this is what is called The Science of Alignment of the human machine.

This is what is required to bring the instrument into focus, to get it tuned with the society, with the state and government and with the nation and other nations and being

able to live an international life. This is real education and without a true spirit of nationalism and internationalism, one cannot be really educated at all and without a true national spirit, one can never dream of an international spirit at all.

A fellow who cannot train himself into the fitness of his own little family, a husband, who is not fit to understand his wife, a wife who is not pleased to understand her husband, a couple of parents who have not the maturity to understand their child and a child who is not able to fit in with the parents in the home, how can these fellows fit in the family called society? How such culturally ugly creatures can fit into a nation and how can we dream of these fellows boasting of internationalism. A fellow, who is a failure with his neighbour, who has no proper relationship with his officer or his colleague or his subordinate can be internationally a human microbe who eats the society and can never lead a positive life of internationalism.

So, this is the inevitable aspect of Education in the Modern Age. It is not what we learned, it is not how much we have learnt, it is not how many branches of technology we have learnt, it is not how many languages we can speak or write, it is not how many countries we have touched in our globetrotting. But it is how we behaved with everyone and how we behaved with our self. This is what can be called Education, without which any amount of knowledge cannot be called Education.

One who is a great scholar cannot always be called a fellow of education. In the ancient scriptures such a one is compared with a donkey carrying bags of sugar. The donkey knows only the weight of the bags and not the sweetness of sugar.

So, one who knows the weight and heaviness of bundles of information need not essentially be educated. If one possesses a happy disposition of living happily and making others live happily, one can be called Educated and otherwise not. This must be the test of education. An education of eternal values and the eternity is what we call the Modern Age. So, let us turn towards the one university, which we call the Universe and let us enter into the classroom which we call the Human society and let us search for the professors of our university, who are the Masters of Wisdom and presently we have the great professor, university professor of this universe, whom we call the Tibetan.

Let us listen to his lessons properly and let us preserve the freshness of the lessons and hand them down to posterity, without going into the predictability of crystallization.

Question : Can we approach God through adaptability?

Answer : The approach is fitness, not adaptability. Fitness is what is required, getting adapted without fitness is not desirable. For example, we should be ready to do what others need, and not what others want us to do. Think, I should suggest it to you, if you know something; you should suggest it to me and if both of us do not know, let us approach a third person who suggests to us.

If one can believe that God exists different from humanity, excuse me, I like to prefer humanity to God. That is what I understood from the teachings of Djwal Khul. There is no God in its abstract sense at all. The God of Expression comes from the God of the Background and since we are all existing as expressions in this Creation, let us show our devotion to the God who has expressed in the form of humanity and let us perform our duties to humanity before we begin to speak of God, the absolute or the Background.

Until then God never makes his presence felt to us, because he is a trickish fellow, more intelligent than the human being. God showers his grace any day only upon those who cared for the God in the form of human beings just as the Sun showers his sunshine only to those who open their window for him. So, to speak of humanity with adoration is the same as the speaking of God and speaking of God, ignoring humanity is escapism and Lord Buddha warned us of this aspect, for which he is called atheist.

Thank you all.



Master E.K.

Ancient Indian Thought

Lectures in this Book....

Ancient Indian Thought

Love, the Force of Life

The Etheric Body

How to live the Spiritual life

The polarity of Male and Female

The Symbolism of the Triangle

Rhythm and Rituals

Teaching Methods

Education in the New Age

