



MASTER E.K.

The Evolution of the Consciousness of Man

Lectures in this Book....

The Journey of the Soul

Know Thyself

The Soul and It's Path

The Evolution of the Consciousness of Man

Spiritual Constitution

The Evolution of the Consciousness of Man

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KULAPATHI BOOK TRUST
VISAKHAPATNAM

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*The Evolution
of the
Consciousness of Man*

MASTER E. K.



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About the Book

When the reader goes through these lectures, he may wonder, why Master E.K. delivered such enlightening discourses to the European brotherhood, which contain highest Wisdom never revealed before. The reason being, that he was entrusted with the sacred task of carrying out "Spiritual Fusion of East and West."

Particularly this book entitled, "The Evolution of the Consciousness of Man" stands unique in the series of 'Overseas Messages'. The content in the lectures in this book makes the reader delve deep into the inner layers of his being and lets him become aware of his true 'Self'.

To make one to know himself as Soul, its path and journey, how his Consciousness evolves and how to use the Spiritual Constitution to become aware of the Background are explained in a spellbinding manner by the Master.

Master explained some stories from the Upanishads in a way that readers can understand and translate those teachings into actions in their day to day life. The lecture, "Know Thyself" is a master piece. In the lecture, "Journey of the Soul", Master showed the heights of the spiritual wisdom. All the lectures in this book are extraordinary. If anybody is really interested in Spiritual Life, this book is like a Guru in his life. Any spiritual aspirant can realise himself as "I AM" consciousness.

Ch. S. N. RAJU

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

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

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Journey of The Soul

(The Evolution of Consciousness)

(Lectures given in Marenne, September, 1982)

Today I have been asked to speak about “*The Evolution of Consciousness and the path of the Soul*” or “*The Soul Development*”.

Before entering into the topic, I should say that the soul has no development at all at any point of time, because when we are fully developed we will be in the soul and the goal is the soul consciousness. So, we are supposed to develop towards the soul. The soul has nothing to develop. *In fact, what we call Soul is the highest degree of illumination of consciousness.* Can we say that the Sun has to develop more light? We cannot say because the highest concept of light for the beings on this earth is the Sun. Similarly, the highest concept of consciousness that we can have, is what we call Soul. Soul is that plane of consciousness after reaching which we have 'all consciousness' or we begin to live in every atom of existence. What is to be developed is the illumination of self-consciousness.

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Let us distinguish between the soul and the self. Imagine a bottle and a lid made up of ice with some water inside and outside of the bottle. You will notice some difference in shapes and states. Similarly, imagine that you have layers in yourself, the layers of the physical body, energy, mind and some other finer layers. All put together form one capsule that is yourself. But the real 'You' is there somewhere inside linking the two centres, the Brain and the Heart Centre through which you are shining and all the other layers are made up of yourself. It is similar to the bottle of ice which is made up of the same water which the bottle contains of the same water in which the bottle is floating and the bottle made up of ice is also the same water that is in the river. So, place yourself in such a position and imagine yourself having so many layers made up of yourself, but in different states of yourself. The whole put together is called yourself. Perceive some substance that is common in ice, water and the steam that is being passed through a tube into the bottle. You will notice that the steam, water and ice are the three different states of existence made up of the same substance, however you cannot call it only water or ice or steam. Therefore, let us call it 'X', the common background of the three. From this 'X' all the three come out. This is the common content of the three, because whenever they are made into some forms, the

forms contain the same thing and they disappear also into the same thing.

Disappearance is only transformation from one state to another state.

If ice disappears, it transforms into water. If water disappears it transforms into steam and the same thing happens in the reverse process also. Each state has its own transformation and disappearance into its next state, while all the time the 'X' is there as the common content and the background. Imagine yourself and everything yourself like this then you will know the science of all sciences, the science from which the science of atoms, molecules and the various substances existing on this earth is discovered. It is because the atoms, molecules and the various substances are like the steam, the water and the ice produced from X.

Each of these states is grosser than the previous ones in its descent. That is water is grosser than steam, while ice is grosser than water. Thus ice is the grossest of the existences. When it is taking this direction of journey we call it the descent, the descent of steam into water and the descent of water into ice. Again when you apply heat, the journey takes the ascent. That is, ice becomes a subtler matter to water and water becomes steam. Thus, you find a path of descent and a path of ascent.

Yourself and the Universe

Imagine the same thing about yourself and the universe. The whole creation is made up of little entities like yourself. Each is made up of a physical body having millions and millions of atoms. Atoms form into molecules and molecules form into different substances like calcium, phosphorus, silicates to form your bones, muscles and skin. And within this body you have another existence which is the result of the whole thing put together. That is what is called force or energy. It was there previously in all the atoms. But when these atoms make a chemical combination to constitute the living cells in the biological kingdom, they work out to manifest energy not to create or produce energy, but to manifest the energy which has already been there taken from the space by the atoms through their chemical process and in the form of the chemical changes of the living cells.

That energy which is released is what is called life. It is also called the vital force.

It makes the cells of the body move. Observe that the same energy that is produced from the cells of the body is also useful to move the parts of the body and to protect the parts of the physical body. Hence we see the production of energy from matter and that is what we call life.

To produce this life, we want a plant or an engine, that plant or engine is established by Nature, and that is what we call a living being, the physical body of a living organism. We call it the physical body or one organism. The organism exists in many states in Nature, releasing this life energy in various states and gradations.

In one degree we call it the plant, in another degree we call it the bird, in some other degree we call it the fish, in a different degree we call it the animal and in a different degree we call it the human being. It is only a degree of difference in releasing this energy. The one who is living in all these organisms is the same indweller, the content of everything or the background of everything, which we call X. Out of this X, everything is made and this X exists in space as the content of the space and in alterations, it sleeps and awakens.

Active and Passive Space

So, it is sometimes active and sometimes passive. If we imagine the space unbound around us, it has units of space awakening into existence, getting themselves separated from the unbound space and they become the active groups of space and the rest of the space is passive in its nature. We can call it a sleeping space. But remember that the content of space never sleeps. Sleeping space never means that space sleeps; it means

that everything that is created will sleep into it again. That is the meaning of the sleeping space. So, when a unit of space becomes active, it begins to wake up into a separate existence and it gets higher and higher degrees of awakening. Just as in the morning when we wake up, we are still in sleep. Sometimes it may take 5 minutes or 10 minutes to be fully awake. Thus from the state of sleep to the state of our normal consciousness, there are degrees of semi-consciousness when we wake up in the morning.

Similarly there are degrees of awakening in space. In each degree a stage of creation awakens. For example, if we divide it into broad headings we can say that the space mind awakens first. The space mind begins to work out its next awakening which we call the cosmic awakening of that unit, because each unit is technically called a Cosmos.

Cosmos

The word 'Cosmos' means something arranged in order, opposite to chaos. Figuratively said, it is an awakening from darkness to light. In the Old Testament, these lines are vaguely translated into English, because English even today is not sufficient to translate such scientific passages. It has to borrow the words from the scriptures directly. However, they have translated like this. God said, "Let there be light, and there was

light". Before that, it was translated as 'Darkness filled the deep'. The word 'Deep' according to the idea of translators means, the space unbound, which is not yet awakened and darkness means there was no created entity or personality to see it. *'Darkness' means the absence of the observer, not darkness to itself.* So, it should be either commented or translated in an elaborate way. But for the present, we can assume that each unit is called a Cosmos.

The awakenings

The first awakening can be called *'The cosmic awakening'*, which is described as 'the birth of the egg' in the Indian scriptures. They called it, "The self-luminous Egg", because everything was supposed to emerge from it afterwards, just as the little bird is prepared in an egg of a bird. Similarly, the whole universe with all the solar systems is to be prepared in the form of a chicken. This first awakening, which is a cosmic awakening space unit, is creative and reproductive, therefore it is called egg.

The next awakening is called *'solar awakening'*. That means, there will be a light which is the result of the increase of the degree of illumination. So, first the egg is fed with its own light, the light which we daily call 'I AM' in us. We too have that light in us and we are living as that light. All the other layers in us

are formed out of that light, just like the steam, the water and ice are formed from X.

Thus from the cosmic awakening, there will be awakening of the light and then those particles of light will be found moving. So, there will be a movement in the whole globe from centre to circumference which forms a whirlpool and a pole around which the movement takes place. Along this pole or axis of rotation there will be the whirlpools of consciousness starting from the centre and radiating towards the circumference. This is the origin of the pre-solar dust. According to the scriptures this dust becomes a star or a solar system. So, in each egg of space we find millions and millions of solar systems forming, completing their career as solar systems and then disappearing into the same space to be replaced by the next solar systems in a very quick sequence, just like the succession of the bubbles of the soda water in a glass of aerated water. It is a very quick process wherein one solar system comes and disappears and another solar system replaces it. The whole duration which must be a split second to the cosmic plane is many millions and millions of years for us. The reason being that we are not on the cosmic plane mentally; rather we are on the physical, astral and mental planes.

See, the scale of time changes from plane to plane of our consciousness. One hour in one plane is not

one hour in another plane of our consciousness. I will give you a little example. While we are sleeping, suppose someone gives a prick, then we will have a dream. In that dream we walk more and more quickly. He also walks more and more quickly. We begin to run, he also begins to run. We begin to shout and he begins to shout in the air and finally we jump upon a thorny bush and we will have a prick of the thorn and wake up. That is the end of the dream.

See, in such a big dream sequence, the action of which will take on the physical plane at least half an hour, will take place within a split second in our dream. In our dream it was a story of half an hour. But when we wake up and recapitulate the whole sequence, it is only a sequence that took place in a split second because we woke up as soon as the prick of the pin was given. Between the prick and waking up there is this dream. See, how the time sense in the dream is quite different in scale from the time sense of our awakened state. Similarly, the scale of time on the cosmic plane is different from the scale of time on our physical and mental planes.

On the cosmic plane the egg is rotating and the axis of rotation is going at a very high speed, radiating consciousness from centre to circumference producing light from the source, the light which is diverging into

millions of solar systems, coming out and disappearing like the many fire-works. Each solar system is a manifestation of the solar plane of awakening. Each solar system begins to germinate like a seed, its own group of planets around itself during its span of life or age just as we develop the whiskers and beard with our age.

Planetary Awakening

So, the solar system makes a third awakening which is called the planetary awakening. It means formation of planetary bodies which rotate on their axis and revolve around the Sun. This is the formation of the solar system and is called '*the solar awakening*'. It is followed by '*planetary awakening*'.

Each planet has its own awakening. It develops its own consciousness as a separate identification from the other planets and again it starts its own career producing its own planetary atoms. Each atom awakens into its own individual awakening. It starts its own career that is what we call the '*nuclear awakening*'. It has a long journey through all the minerals of the earth in the case of the earth planetary atoms. When it has finished the mineral evolution, it gets the next awakening called '*the plant awakening*'.

Sensations and Feelings

The degree of awakening is further increased into

the awakening into sensations. Previously there was only an awakening of operations and functions, that is, operating the atomic functions, maintaining the atomic number, the atomic periodicity and the atomic behaviour. There was no sensation or feeling in the nuclear awakening. So, when the next awakening takes place in the plant kingdom, there is the dawn of the next dimension, the dimension of sensation and feeling. Therefore, the next awakening is the 'plant awakening'. Consequently it completes the journey of plant evolution to some extent. Then it branches off to take the next awakening which we call, 'the awakening into the animal kingdom.'

The Mind and the Brain

In this, there will be sensations and feelings and also the birth of a new dimension which we call 'the Mind'. There is a separate place prepared for the mind in the animal that is what we call the brain. Brain matter is separated from the total matter of the body cells. Therefore, there is the birth of the mind. The feelings and sensations are sent from and to the mind. There is a need for communication. Therefore, a mechanism for communication is produced in the animal. That is what we call the cerebrospinal system. That is the head, the brain and the spinal column with all the involved mechanisms. To make the communication easier, there

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are many wires and many telephone systems arranged in the body. These wires that we call the nerves and the telephone systems report through nerves. The telephone exchange offices are established separately in two forms. The one set is to telephone to the main office. The other set is to receive telephones from the main office, and send it to the various centres. So, we have the motor and the sensory nervous system and up to this the animal awakening works out.

Awakening of the Human Consciousness

So, these are the various stages of the degrees of awakening. Then there is the next awakening which we call the awakening of the human consciousness. Even previously also there was human consciousness in all these evolving egos, but it was dormant or sleeping, because it had not reached the highest degree of illumination and it wasn't yet time in its evolution. Actually it has to pass through all these stages of evolution, that is, the nuclear awakening, the plant awakening and the animal awakening. The previous awakenings on the bigger scale begin with the cosmic awakening followed by the solar awakening and then the planetary awakening. So this is the succession of awakenings of consciousness.

Once again let us review. The first awakening is the cosmic awakening, the awakening of the total egg

into its own illumination. The second is the solar awakening or the awakening of what we call 'objectivity'. The third is planetary awakening, the awakening of planets separately and the next is nuclear awakening, the awakening of the earth atoms on this earth. Subsequently comes the plant awakening, thereafter the animal awakening followed by the human awakening. As a result we are here, the human beings.

What is the difference between the animal degree of awakening and the plant degree of awakening? The animal knows what all we know. It knows its food, its taste, its master, the place it goes. It can return to the house of its master and it can recognise its master also. It knows all the pain we know. It knows all the pleasures we know. It sleeps as we sleep. It awakens as we awaken. It feels the thirst and appetite as we feel. It feels the sex as much as we feel. *It knows everything except one thing. It does not know that it exists.* That is the difference. We know that we exist.

So, when the animals are made to evolve into the human kingdom, the change takes place to know oneself. If you suggest to any animal that it exists, it does not understand. It understands everything except the existence of itself. It also has fear and the instinct of protection, it preserves its own little ones and it has fear for life. All this is worked out only in an

unconscious plane. The animal cannot accept that it exists. The human being can accept that he exists. This is one difference. Another difference is, that the human being has from the animal, that he knows all the other things happening in Nature; whereas the animals know only certain things. For example, your little dog present in your room sees you studying medical books, reading your textbooks and making your notes every morning and evening. It can see you and your book but it cannot understand what you are doing.

You cannot make the dog understand that you are studying medicine. It can see only the picture of yourself with your book, doing some movements with the book. If you say, "I am reading", it cannot understand. So, this is one difference. There are certain things the human being knows and the animals do not know, because Nature has gifted the human being with a higher degree of knowledge. The more knowledge it gives, the more it wants to distribute its duties. It takes into consideration and gives responsibility to those beings that are recruited into the human kingdom. Nature has given only some duties and no responsibilities to plants and animals.

For example, the duty of reproduction is given to animals and plants in order to preserve the species. The same duty is given to human beings along with some

responsibilities, whereas animals and plants have not been given any kind of responsibility. The function or obligation as to when to multiply, when to mate and the seasons of the male and the female to meet are kept completely in Nature's hands, so that a plant or an animal can never mate when it is not a season, because Nature has not given its responsibilities to the plants or animals.

Misuse of Independence

But since it has given the higher wisdom and understanding to the human being, it has given the responsibilities also to the human being. It is left to human choice to mate within season or out of season and also to eat when hungry or when not hungry. An animal cannot eat when it is not hungry; the responsibility is not given to the animal. But a human being can eat even when he is not hungry. For example, when his friend's marriage is taking place, he can attend a dinner and eat once again for company and obligation. So, the human being is given the right to choose, what to do, and what not to do, when to do and when not to do.

This kind of independence is given to the human being owing to the fact that the human stage of evolution is a higher stage. We experience great independence of choice as soon as we advance to the

human kingdom from the animal kingdom. As a result we begin to misuse our independence and misbehave with our food, drink and sex and also with our work, rest and sleep. For instance, when it is bedtime and we feel sleepy, we still resist our sleep to play a game of cards throughout the night. Sometimes we deprive our sleep time to read a book, or talk to a friend who has visited us after six years. We take undue advantage of our independence. The repercussion being that we live with pain and pleasure. We create our own complications not only on the physical, mental and the intellectual planes, but also on the biological, social and political planes. We divide ourselves into groups, we differ from one another, we begin to fight and we create global wars also. This is the best example of our misuse of independence.

However, when we carefully understand the whole procedure as one unit, and understand the various awakenings and how they are taking place, we will realize the course of our journey. We will very well know where we are in our degree of consciousness and be cognizant of what our next step will be. Thus we will understand and appreciate the independence given to us by Nature. Eventually we neither misbehave nor misuse our independence. We begin to eat only when we are hungry and drink only when we are thirsty. We eat and drink as much as is deemed necessary and

we sleep when it is time to sleep. We indulge in sex according to season. That is what happens when we understand our responsibility in full measure. Subsequently our progress will be towards the next awakening.

We have not yet reached a stage to understand that there are some more degrees of awakening. Often we deceive ourselves by thinking that human birth is the highest birth, not realizing that there are other degrees of awakening in evolution. There is no doubt whatsoever that as far as physical evolution is concerned human birth is the highest birth. That means, a physical body which is very highly evolved is given to us. It includes the best mechanism of any physical body that exists on this earth. It has all the intricate mechanisms that are not there in other kingdoms. We have perfectly worked out machines of the five senses and the finer layers of the mind, what we call the psychological unit of mind and also the supra-psychological layers of consciousness. That is what we call the will, the discrimination, the power to choose the good and leave the bad and the capacity to enjoy happiness. All these layers are there in us, still awaiting our utilization.

Next layers of Consciousness

When we follow the natural course of evolution

and understand our next steps of awakening, we inherit the merits that are intended for us by Nature. And sooner or later we advance towards the higher experiences that are due to us. Therefore we have to understand the next layers of consciousness into which we are expected to wake up afresh, so that we will have a series of awakenings ahead of us. Otherwise, we will remain satisfied with the thought that the human being is the highest being on this earth and thus prove our worthlessness by differing from others, remembering how different we are from others, by having a competition with others, by fighting and creating dispute, war and struggle. So, even though we are born in the human kingdom, we prove our worthlessness by not understanding what is ahead of us. We are expected to know the next awakenings. So, let us have a rough idea of the next awakenings also. Let us not forget this X; remembering that item called X we will proceed into the next stage of understanding.

MATTER

We know that our physical existence in physical form which we call the physical body or matter is called the material body. It is made up of the biochemistry of our constitution, and the chemical actions take place because of the consciousness of the nuclear plane. What we call the physical matter is not blind matter.

It is unscientific to believe that matter has no consciousness. Matter is full of the operations of chemistry, which we call the biochemistry of our constitution. These actions take place unmistakably with great precision. When these atoms function on the nuclear plane of consciousness, we call the total by the name 'Matter'. So, it does not matter to itself, but it is a degree of consciousness operating. But to the observer, it is what is called blind matter, because the observer is blind to it. That is what we call the physical matter. We have the physical body with the physical matter, we can call it Matter.

FORCE

The second and the next plane is what we call Force. We have the plane of force working throughout the plane of matter. *Plane of force is working as the vital force which we call the life force.* This life force causes the movement of every part of our body. When we are able to move things with our hands, it is not the matter of our body that is moving, but it is the force that is making the matter move things. If you are moving your hands, it is only the force that is moving the hands and not the matter in your hands. So, this force is distributed into the various functional centres of the body. It makes your lungs breathe and your nerves work. This force gets distributed from the brain cells,

whereas the life force is produced and drawn every moment from the space in which we live.

It is drawn into our body by another machine which we call the heart. The heart produces the life force and it draws the life energy from the space we live in and it supplies into the constitution to the brain. The brain distributes it through the nerves. This life force is working through the various energy centres, which we call the cerebrospinal centres. Yoga science calls these centres, the *Chakras* and the *Nadis*. *That is, the lines of force are called Nadis, the centres where these lines of force meet are called the six chakras and the seventh being the head-centre.* This is called the force-body, which is called vital force or vital body.

MIND

To move on to the third plane, we have what is called 'Mind'. Mind drives the force into various directions and the force moves the matter according to the need. This is what is called the natural state or health in the medical and the spiritual sense. The word health is used in a broader sense in spiritual science, whereas in the medical field it is used only in a narrow sense. When something is wrong with the functions of the body, when something is painful in the body, or when there is some discomfort in the body, then the health is said to be affected in terms of the medical science.

What is Ill-health?

In spiritual science any distortion from the natural state is called ill-health. Therefore, disturbance of health can exist not only in the body or mind but also in your feelings and sensations and your sense of well-being. Unless you are always happy, have a real sense of well-being together with a desire that others should also be happy and think and speak only on those lines as well as work only for that end, you are not healthy. Only when we are happy, when we know that we are happy and realize that everything is good with us, much as we begin to work for others to the same end, when our thoughts and speech contribute towards the same end, that's when it is called health in spiritual science. What happens in actuality is that the mind directs the forces to make the matter of the body function. That is what health is in a spiritual sense.

But in an unnatural condition, the opposite happens. The matter in our body conditions the force thereby not letting the force to function freely. It is called a stuck-up of the energies. In consequence, we sometimes feel that the body is heavy, sometimes hot, sometimes cold, sometimes chilly and sometimes not happy. Thus when matter conditions the force, the force gets imprisoned by matter. Likewise the force conditions the mind due to which the mind feels a

constriction. It feels, "I am not free. Something is wrong in the environment, some people think bad of me, some people harm me, some people criticize me, some people find fault with me". Like this the mind goes on finding fault with others. It believes that others are finding fault with it.

That is what happens when the process is reversed, that is, when the matter conditions the force, and in turn the force conditions the mind. As a result man lives as a prisoner in the body. So, the process should be natural and it should be an activity from above downwards from the subtle to the gross, not from below upwards. So, the mind should make the force function and the force should make the matter of the body function. That is what we called natural functioning.

WILL

Then we come to understand that we have another dimension in us which is called Will. Previously we thought that Will is only obstinacy. For instance, if you suggest something and I do not listen to what you have to say and resist, I may deceive myself, thinking that I have a strong Will. In fact that is obstinacy and not Will. Many times we misunderstand obstinacy as Will. So, when a person is too obstinate we say, "He is strong Willed".

A person, who is really awakened in the real Will is never obstinate with anyone, because there is nothing that he cannot understand. He responds in a kind and benevolent way to everyone, because he knows his next awakening. He knows more about his responsibilities than his privileges. Whereas the man whose Will is not awakened, who lives in the mind, he has only the force and the mind doing some war. That is making the mind dirty and muddy with the particles of matter. That is what we call the astral activity, the activity of the impure astral body that is the body of forces made impure. Then the fellow remembers only his privileges and not responsibilities.

But the man of real Will remembers only his responsibilities and not privileges. He never deviates from what he has to do. He never hurts anyone.

If others feel insulted by his actions, for which he is not responsible, even then he is not agitated. So, a man of Will is essentially sweet in his living, sweet in his feeling and in experiencing the presence of others. He has another dimension which the other people do not have; it is called the dimension of creation. *Will is creative, whereas the mind has only struggle and no creation.* Creative faculty is that which enables you to make changes. Before the dawn of the creative faculty or Will, if there is something inconvenient

or troublesome, the person knows that it is troublesome and inconvenient but he spends the time complaining against himself and others, and at the same time experiencing all the inconvenience and pain. But he never proposes any changes for the better. The inconvenience may be in his personal habits or environment or his relationships with his wife and children or in the arrangement in the construction of the house or his relationships in the office or the disharmony with his profession.

When once he is awakened into the plane of the Will, he loses no time in making changes for the better, for himself and for others also. If something is wrong with himself, he loses no time in rectifying his behaviour. If something is wrong from others to himself, he does not rectify others, unless others are willing to get rectified by him, but he has the skill to be free from the ill-effects of others. He can work in the same office with a hundred buffalos without complaining at all that they are buffalos, because he knows that they are also his fellows.

A wife can live with her husband, a husband can live with a wife all through the life without experiencing any unhappiness or misery irrespective of others' behaviour. That is what you should understand when the person is awakened into the plane of Will.

Will is essentially creative. If anyone wants to make money for a good purpose, he or she can make enormous amounts of money with his or her will power without affecting the purse of others or going in for donations and contributions. He can make his work worth millions of dollars and he can not only make money for himself, but also use the money for a better purpose, because a man of Will never believes that money is valuable; rather he believes that the use of money is valuable.

So, that is the next plane of consciousness. When he enters into the Will, he finds needs that are the need of food, drink, shelter, clothing, sex and a sense of protection etc. Beyond these things, he never believes the value of anything. To the man of the mental level whose Will is not awakened, does not know what needs are. He will have desires and wants, such as I want to have this food, I want to have this type of house. That is called want. When it is too narrow, it becomes a desire. But needs are different. Needs are genuine. A house is needed. A watch is needed to know the time and keep our work up to date. But if I say that only this particular watch is needed and in case that watch is broken then until I purchase another watch I stop doing work. That is what we call complex, psychological complex. I will say that my watch is with the watch mechanic for repair so I can't work. That is what is

called want. Let's say I want only such and such a type of thing to write on the board. If you say there is only a black board and chalk piece and I say I don't want it, I want only this type.

Then that is called a desire that is false. What is required is something to write upon, so that we may have some facility in the lecture to make people understand. That is what is called need. The man of Will knows the needs and he filters away all the other things, the desires and wants. If the food is tasty, it is good. But if the food is not tasty, if it is healthy, even then he eats. If it is unhealthy even though it is tasty, he stops eating but never complains against the cook or the person who cooks. What is the good of complaining against anyone? What is the good of finding fault with anyone? It creates more displeasure and more impediments. So, wherever there is an obstacle, he grows passive and he tries to make the place more active. He can immediately change the place or time and make the best use of the span of life and the hours of the day. So, when he finds that something is not possible at a place, he never finds fault with that place or person. He makes a passive withdrawal to make an active expansion somewhere else. So, he has no formed impressions or opinions. That is how the man of will begins to act. In Sanskrit 'Will' is called *Buddhi*, it is called *Buddhic* plane.

When food is needed, it is only a need and there is nothing like your need or my need in his point of view, because need is impersonal, whereas desire is personal. About the watch, because I want to own the watch, it is not a need but a desire. But if there is one clock on the wall or one watch on the table, I can work even though my watch is not working. But if my Will Plane is not awakened, I stop when my watch stops. If you say that there is one watch here, I say, "I still cannot work". That is the difference between the man of Will and the man of mind. Indeed the *Buddhic* plane is awakened in the man of Will.

NIRVANIC PLANE

The next plane of consciousness is the Nirvanic plane of consciousness. Only those who have established their stronghold in 'Will' can advance towards the awakening of the *Nirvanic* plane. It is a plane where the beings of *Deva kingdom* are working. Just as we have mineral kingdom, the plant kingdom, the animal kingdom and the human kingdom and the better human kingdom in the plane of Will, we have the next plane of consciousness called the *Deva kingdom*, that is, those that are working in Nature, the intelligences that are working in the various departments of Nature.

Deva Kingdom

Those that are conducting the chemistry of the various chemicals, those that give us the heat and cold, those that make the light of the Sun's rays, the heat of the Sun's rays, the magnetism of the earth, and the magnetism of the various magnets of the earth, the attraction of the earth and earth's rotation around itself and the earth's rotation around the Sun and the germination of the various fruits, germination of various seeds into various plants and trees and the effects of the seasons on this earth, the functions of fertilization, fecundity and childbirth. These are some of the functions in Nature that are being conducted regularly. These functions require certain intelligences that are to work inside and outside our body also.

For example, when we are breathing in oxygen and breathing out carbon dioxide even when we do not know what chemistry is, there is one intelligence inside who allows only oxygen to be taken in and carbon dioxide to be given out. Likewise blood has its own chemical actions through respiration and we are not expected to know all the functions of the blood. But the blood is conducting its own functions through respiration.

It requires certain intelligences that are continuously working. Even while we are sleeping, the lungs are respiring. They require certain intelligences

in the working of the lungs and the heartbeat. The circulation goes on even when we are sleeping. Digestion and its functions continue when we are sleeping. They require millions and millions of departments and intelligences to work. Seeds are germinating in the soil; each seed requires a group of intelligences to germinate. Flowers are getting pollinated and each flower requires a group of intelligences to get it pollinated.

These groups of intelligences that are working within you and outside, you are called *Devas* existing in the *Deva Kingdom*. After reaching the plane of Will and when you begin to live in the plane of Will, you are invited to cooperate with the *Deva* intelligences of Nature. You will be given the knowledge of how to cooperate with the *Deva Kingdom* and all the sciences that are operating in Nature, so that you will know what to do and what not to do. Then you will begin to cooperate with the functions of Nature. We will understand 'The how of it' in our next lecture.

The fifth plane of consciousness, '*Nirvanic consciousness*' is attainable by following certain rules of one's own personal living, the sum total of which is to make the personal life impersonal. In this respect we can understand that anyone who is living within the first three planes of consciousness will be personal

in his consciousness. He is called a personality. Before that he was only having individuality. To that we say that he is a self. *A self means a sum total capsule of the whole existence which includes the physical body, the life force working in it and the mind taking every care of the other two planes.* The needs and the desires of life force are cared for by the mind. With great fear and care the mind tries to look after the body and its requirements. That is what is called the individual state of living. The mind knows only the tastes of the senses which are very powerful. So, a preliminary training to the indweller is required to take care of the lower principles. Otherwise, just think, what may happen if the mind is still premature and yet attains the higher states? It begins to overlook the needs of the body and it begins to think of philosophy. It stops eating, drinking and sleeping. That is why the balance needs to be maintained. Therefore Nature has a wonderful syllabus which we call the evolution of consciousness.

The first two steps of human evolution are very rigid and firm about the two lower principles, because even after the evolution is complete in the seventh plane, the consciousness should not kick off the lower vehicles before it is natural time to drop off. Everything should be natural and nothing should be hastened unnaturally. For this a basis is laid in the early stages

of evolution. Our consciousness is trained to take every care of the body and its appetites. A strong fear to protect the interests of the body is also there, because it is the one instinct among those many instincts that we have inherited from the animal stage. Even when we were primitive animals in our evolution, the instinct of fear was there only to protect the physical mechanism from every danger, and also to protect our young ones and our loved ones. That was the instinct of fear, which had its own importance when we were animals in evolution.

The moment we step into the human kingdom this fear ceases to be an instinct; it is intellectualised and it is made psychological. For the human being fear is not at all an instinct to protect himself. It is magnified through the great lens of intellect and it begins to project the interests into the future. So, we have discovered what is called money. To protect our interests for the future, to be able to purchase things required, we discovered what we call money. We discovered what we call the daily wages, weekly wages and monthly salaries and also what we call the pensions and gratuities and also the insurances and assurances. We have discovered everything to make our future very safe and secure. Of course, we can make it sure only in our minds because the future is not in the hands of any individual.

The whole earth is a planet rotating around itself with great speed like a great grand jet plane, a supersonic plane going round the Sun. What we call security is only a false sense of security without which we cannot live in the early stages of evolution. So, Nature gives an expansion to the instinct of fear. The result is, we live like individuals for some time in human evolution. We like to preserve our individuality. We believe that individuality is very valuable. And after sometime there will be an understanding of the other persons and the second change takes place. The individuality will break like the shell of an egg and our personality comes out in the form of a well formed chick. Then we will be able to understand that others also have the same interest as we have, the same appetites we have, same needs and necessities we need and once again fear comes to our help.

We come to understand that if we are in any way obstructing the interests of the other person; automatically our interests will be obstructed. If we attack the interests of the other person, our interests will be attacked. In this manner we understand and we begin to develop what we call virtues. That is, we will try to be helpful to others, so that others may be helpful to us. That is what is called the virtues on the personality plane. That is, what we call the commercialization of virtues. We begin with virtues by marketing with them

that is what is called a full-fledged personality, fully developed personality. If I live very decently, politely and in an ideal way and behave very well with everyone, that does not mean I have developed virtues. My virtue is only a necessity and as it is necessitated in the society, I begin to behave politely. That is what is called civilization which is quite different from culture. Culture is a little bit higher than civilization, but first of all let us know how to get civilized. And in an attempt to get to that, all the angularities of our behaviour will be understood and cleared.

We have all the interests which we had in the individual plane, but we do not grab things for ourselves. We know the danger of it. We begin to give and then take. This is the stage of personality and it occurs in our evolution when we are taking a nice jump from the mind level to the Will level. It is the intermediary stage between the mental plane and the *Buddhic plane* that is the personality plane. Civilizations develop very high, but all the commercial virtues will be a burden to our mind, not a play, they are not sweet. All my behaviour from morning to evening with you, my smile and my polite way of doing things, cause great tension to my nerves and mind, because there is everything artificial in my way of doing things. It is to cash my virtues. I am applying my virtues.

So, on the personality level every good behaviour will be a torture. And it will be painful, but we bear with the pain.

We prefer to live successfully, popularly with all our virtues. But sometimes we crumble. We find that it is useless to live a virtuous life. Then we rebel against the world once again. There will be a strong rebuff and a retreat into the individual plane of consciousness. So, after ten or fifteen years of polite and virtuous life, sometimes we may also be talking of God, meditation and some good things and sometimes we may be talking of charity, humanity and brotherhood, all with the hope that our talk will be recognised by others and our virtues will be reciprocated by others. But sometimes we end up disappointed. After 20 or 30 years of wastage of virtues, we find sometimes that all the virtues are only mental obsessions of some weak fellows, rather mental symptoms of hysterics. And then we recede into the individual plane. We see such cases also.

People living a pious life for about 10, 20 or 30 years and finding that everything is useless, go into the individual requirements and begin to live a life for appetites only. That means he takes another chance to come into the personality level and have his own evolution in the personality level once again. It is similar to a student, who failed his examination in

March, but takes a chance to appear again in the same examination in September. Accordingly, the evolution of the personality once again awaits him. But we need to bear in mind that it does not mean that virtues are useless. He practiced virtues with some profiteering motive although the purpose of virtues is quite different and not for profiteering motive. It starts with the fifth plane of existence. The fourth plane is only for practice of virtues. Between the third and fourth planes it is only a preliminary practice with commercial motives. So, the next step is to start life impersonal.

After some great burden of virtues and polite way of doing things and commercialising the polite way of living, human beings discover that virtues are not for big strain and burden. There is something which is called satisfaction. He understands that satisfaction has nothing to do with others' opinions. He discovers that he has to find out what others require and not what others think about him. Previously he used to care what others thought about him, now he begins to care what others require from him, not for any reciprocal motive, but for the pleasure of it. He understands that there lies great pleasure in doing something useful to others.

To make us taste this for the first time, Nature has arranged the relationship of parent and the child, wife and husband. These are not only there in the human

kingdom but also there in the animal, bird and fish kingdoms along with the insect kingdoms and the plant kingdoms. The relationship between husband and wife, mother and child and father and child is not only restricted to the human kingdom, but is prescribed by Nature to the living beings for the sacred purpose of making us taste something new which helps us in the higher evolution. That is, feeling happy when others are happy. That starts with the parent when he observes the child.

See, when the child is eating, the parent is enjoying it. That is how it starts. Before that the husband enjoyed seeing his wife eat and the wife enjoyed seeing her husband eat; then both of them enjoyed seeing their child eat. That is how Nature has prescribed the syllabus for the student whom you call the traveler through evolution.

The course is called Evolution and the university is the Universe.

Nature is never impatient with us, nor are the professors of this university. *The professors of this university are the professors of the Deva kingdom whom we call the intelligences working in Nature. They are never impatient with any of us. They never penalise us for anything. Even though we commit many faults hundreds of times yet they are never angry with*

any of us. Nonetheless we often end up misunderstanding them. For example, when we are in the third plane of consciousness, we attribute causes to many external entities whenever we suffer. When I am not required by my friends, I criticise my friends as useless fellows. When I have a long standing disease causing pain to me, I many times speak of the planets in the horoscope, that my Saturn is afflicted, my Mars is opposite to my Saturn, therefore these two fellows are the cause of my disease. It is all foolish. But as soon as we enter into the fourth kingdom, the kingdom of Will, this aspect goes away from our mind.

Whenever we have any pain, we need to understand that we have defaulted with something or the other; it may be food, drink, work, sleep or sex. The Law of Nature doesn't compromise with anyone, because it is too benevolent to allow any compromises. Had it accepted any compromises with great people, it would have inherited all the evils of the governments we have now. You see how a man-made government is more miserable than the natural government.

What would happen if a railway train is stopped everywhere for every great man? Unless the prescribed time for the railway train is strictly adhered to, there is no use of the train at all. It will result in all the people suffering and no one having any information about the

starting time of the train. Same thing will happen if Nature begins to compromise with everything and everyone. However Nature is too benevolent and self-disciplined to allow compromises since it never allows itself to cause any kind of inconvenience to anyone. If anyone is inconvenienced by his own defaultation, Nature is not responsible. Then we come to understand that we are the cause of our misery in whichever plane it may be. No one can be the cause of our happiness or unhappiness. That is the one truth we come to understand when we cross the fourth plane of existence.

Then our procedure is rectification, not of others but of ourselves. Never is the rectification painful when we are in the fourth plane. On the third plane sometimes we begin the same thing in the name of rectification, but we cause inconvenience to ourselves and others many times. We torture ourselves by holy fasts. We think that we are threatening God. Many times we try to put our physical and mental vehicles to great inconvenience in the name of holy practices or rectification or purification. But all those things are a waste, because God never asked us to torture ourselves.

He is brimming with all love and happiness and He is the same as what we call the seventh plane of existence, the *Maha-Para-Nirvanic* plane. When

spoken in terms of our consciousness, it is called the *Maha-Para-Nirvanic* plane, when spoken of itself it is what we call God the Absolute. So, it is pure love and sympathy. What we call God is beauty and ease and happiness. He created us in love. We inherited all that is fertile and beautiful from Him. He has created the earth and the heaven, the seed and its fertility, the rain, the sunrise and the clouds and He has created days and nights. He never created bad days and good days.

On the contrary it's the human being who sometimes with his behaviour created bad days and good days. When we do something good, it is a good day because we experience the pleasant result of it. On the other hand when we do something bad and are taken away by the police then it is a bad day, because we have made the day bad. Except that God never created any bad days, God never created any hell or any sin. He never wants to throw any of us into hell. All that greatness and credit goes to the human being. To create hell is the greatness of the human being and to throw himself into the hell is also the greatness of the human being. Man created the devil. *God created man and the universe. And it is no wonder that man created the devil and hell.* But in all this God is the least affected, because everyone is expected to clean his own hell created by himself and kill the devil created by himself. God is under no obligation to kill

the devil for us. Therefore we only come to understand all these things when we are in the fourth plane of our living.

From the personality level, we begin to grow to the impersonal level. From the level of knowing my appetite and your appetite, we begin to know appetite as a need. It becomes impersonal and we will try to satisfy it whether it is for ourselves or for others, because appetite remains in our mind only as a need. There is nothing like my appetite and your appetite in the mind at this level. Same thing is with every need.

For example, a house. You will have only the need of a house; in your mind, it is not your house or other's house. Such a change takes place the moment you step into the *Nirvanic plane* of existence. Whilst most of the people are in the lower plane, how is it possible for us to live with the impersonal values? That is a genuine doubt. Given that all people have their own houses and you too have your own house, but in the impersonal state, is it not true that others may occupy your house? When all people have their own money, if you earn and have your own money, is it not true that others may take away your money? This is a genuine doubt which we will get when we are in the third plane.

When we falsely imagine that we are crossing the fourth plane, we will get all these doubts. And once again we begin to recede into our old ways of doing. We talk to ourselves and say, "No doubt, we should be virtuous but we should be careful also. We should be selfish as much as the other person is selfish, not more than that." And along these lines, we begin to have our own individual and personal ways of living.

When you are really crossing the fourth plane and entering into the fifth plane you will never have such doubts, because you are sure of the result of your virtue. The result is neither to yourself nor to the other person. But it is to do our duty and complete our action in this world. Whenever we do something good, we stop thinking that it is for the good of others. We understand that we are doing it for our own liberation and betterment.

If I am asked to work in an infirm school and spend money over people who are lame, deaf and dumb, there are two ways of thinking at it. I may rejoice that I am able to help so many infirm people, "See what useful work it is. It is very good that I am being useful to so many people." That is how we think when we begin our training in the third stage of existence. It is beneficial to us because it is a good incentive for us to begin the work. In the beginning stages unless we

have the incentives that many people are being benefited by us, we never begin to do good things. But after a certain time we come to realize the truth of it. When I am working in the infirm school and many people are being helped through me, it is helpful to me in purifying my vehicles. Because whenever a good deed is done through us, the benefit is our purification and joy of our vehicles. Whenever we do a good thing, we have the benefit of doing it. But we must always be mindful of the fact that the benefit to others is not just because of us, someone else may do the same thing in our absence, and sometimes that someone may do a better job.

Let's say, I work as a professor in a college and I decide to quit my job. What will happen? Will the students be rendered helpless? It is false. The truth is someone else will do my job and probably much better than what I did. But what is the benefit of myself working as the professor? Well, it is to get my vehicles purified and expanded. The experience of doing anything good is for the benefit of the one who does it, not for others. Subsequently, we enter into the plane called the *Nirvanic* plane.

Life becomes impersonal. Virtues become impersonal and no more do the virtues have a marketing value, because virtues form part of your happiness. You

cannot behave otherwise, because you cannot be happy if you behave otherwise. It is for your own happiness that you behave virtuously. This is what is called the *Nirvanic* plane. In this plane you will understand the real meaning of the word 'I AM', because previously 'I AM' to you meant the physical vehicle and in it the life force that was working and the mind that was working and feeling 'I AM'. The meaning of 'I AM' was this vehicle. That was the meaning when we were in the first three planes of existence.

Therefore, in our view everyone is a separate 'I am'. I am different from yourself, because in that body you are there, in this body I am here, in that body madam is there. So, I am number one, I am number two, I am number three. In everybody we feel a little 'I am' separately. Millions and millions of little fellows saying, 'I am' to everyone. So, he says, "I am right" but she says, "I am right". There are two rights and fight for rights. In my opinion she says, "Sweets are good for health". She says, "In my opinion, acids are good for health." Then she says, "There is truth in what I say ". She says, "There is truth in what I say."

According to them, truth means their opinion. So, there are as many millions of truths in this world as there are heads on human necks. This is a mock truth. That is how we live when we are in the first three planes

of existence. Gradually you will find that all these vehicles, millions and millions of vehicles are like little flasks and bottles or vessels placed in a river. In each flask there is water and the name of the river is 'I AM'. In each flask there is a little 'I am'. All the flasks are in 'I AM'. Now when you come to the fifth stage, the meaning of your word 'I AM' will be different whenever you utter the word 'I am'.

You see how Jesus Christ says. "I am the way". This is what He says. "I am life. I am resurrection". God says to Moses, "My name is 'I AM that I AM.'" In the *Bhagavad Gita* the same Lord says, "Take refuge in Me. There is no one greater than I, the I AM." That is the meaning of 'I AM' in every one of us. When this change takes place in you, your taste of life is quite different from what it is normally. In the first three stages, taste for life means the appetites of the body and mind, which means what we eat, drink and wear or the house in which we live or the money or property which we possess. In essence what we have or possess, that is the meaning.

On the other hand here 'what we are' is the meaning or objective and not 'what we have', because what we have is also full of what we are. We are full of atoms from head to foot and one of the atoms has become the indweller of this body

while some millions of atoms are serving as the tissues of the body. The whole thing is called the process of evolution. So, this is what we call the Nirvanic plane or the "One Presence" in everyone

LOVE

Let us understand the real meaning of the word 'Love'. Till the time we were in the lower planes of existence, we interpreted 'Love' in many forms. For some, love was sex and for some love meant possessing someone. Take for instance, I have great love for my son, so he should obey me. That is the kind of meaning of love for some that is to possess the son, just as the devil possesses a human being. So, to own something, there were many dirty meanings in the past about love which is made apparent when I say that I love my son so much, I cannot leave him and therefore I cannot send him to school. So, the fellow will be a fool after some time. That is also called love for some. Sometimes we feel very sorry that the son is away in school, "It is ten days since my son left me and I cannot sleep". If the result of love is that, we cannot sleep. That means we are idiots in interpreting what love is.

So, gradually we come to the correct meaning of love when we touch this *Nirvanic* plane of existence. Real love is that which gives only happiness and pure

joy to you and others. Many times we feel jealous of those whom we love and we call it love. If my friend is invited by another friend to make a visit to London during the holidays, I feel bad and weep very much that my friend has accepted the invitation of another friend because I love my friend very much. I feel that he should have cared for me more than that friend. This dirty thing is what we call love. This is not love but jealousy, we just pasted the label wrongly.

What happens if I paste a label here, 'sugar.' The content is not sugar. Similarly, considering that there is jealousy inside and we are weeping for the friend. We wanted to possess him but another friend possessed him. We weep for him and we call it love. "I loved my friend very much but he never cared for me". So, we have had many idiotic explanations and definitions of love for many hundreds of years.

Finally, we come to the threshold of the real temple which is real love. You can enjoy the sight of the misbehaviour of all the people around you and forgive them, just as the mother forgives the little child when he or she misbehaves. At the same time you can wish good for the fellows and you can wish well to those who want to listen to you. You can direct those who are ready to follow you. That is what happens when you reach the *Nirvanic* plane. *For the first time you will taste the One Existence in everyone and you will*

understand that the name 'I AM' is that One Existence and that consciousness is called 'Soul' by great people. The exact meaning of soul is your consciousness in the love plane or the fifth plane of existence, the Nirvanic plane.

What is it? When it is 'I AM' you cannot say. "I have a soul". You are a soul and you have a body. But there are people who say, "There is soul in me". There cannot be a soul in me, because I am the soul. But people use the word soul, like the sole under our shoe. People meditate, "I have a soul in me". The result is they will have a little shoe and its sole, because the soul is the one who meditates.

You have to be initiated into soul consciousness; otherwise you cannot be a mender of souls. In 'Julius Caesar', Shakespeare makes fun of the word 'soul'. 'I AM' is the real soul; the other sole is under your shoe. If you say 'I have a soul' it means only under your shoe and never the real soul. Only when you meditate on, 'I am a soul' you are somewhat correct, because the word 'a soul' is not totally correct. There is only one soul in all, though the vehicles are many. Therefore, there is only soul, there is no 'a soul'. In this manner, you will be able to understand the *Nirvanic* plane of existence.

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Let us review what we have understood today. So far we have studied up to the fifth plane and have known something about the five planes of existence. *There are seven planes of existence. At first we posited that there is space unbound which is the real 'I AM', and in it there is an active space which is again the same 'I AM' awakened. It comes down in the form of an egg having many solar systems hatched in it. Each solar system is the reflection of 'I AM'. Each solar system can be called the 'I AM' of the solar plane. Here it is called the 'I AM' of the cosmic plane. And here it is the supra-cosmic plane. Below the solar plane, we have the planets and each planet has its own 'I AM'. The truth is described in every scripture that the Great Lord comes down to earth again and again to take a physical body, to establish the 'Law' on the earth once again. It has one original meaning and the second a minor and glorified meaning. The one original meaning of all the scriptures is that the Lord comes down into everyone in the form of His 'I AM'. That is called, 'the coming of the Lord to the earth', which is a continuous and an eternal process.*

But whenever man does something wrong and creates a hell for himself and defiles 'The Law', there will be an additional descent of consciousness in one of the many bodies that come down. Through that body there is the magnification of the light and that

particular life is called Avatar or Incarnation or the coming down of the Lord. But unfortunately, we remember only the second sense of it from the scriptures and we never cared to notice the first sense of it.

It is the same thing in all the scriptures, Indian, Buddhist, The Old and New Testament and in the scripture of Jews. The Lord comes down. He descends means; He descends in the form of created worlds and as everyone in us, He comes. That is the meaning of it. So there is the descent and there is the ascent. The descent is the Lord from the supra-cosmic planes and the ascent is of the individual into the Lord consciousness. So, this is how the cycle is completed.

Do you know how it is completed? It begins gradually as the mineral kingdom gets its awakening into the plant kingdom, then into the animal kingdom and finally into the human kingdom. Subsequently in the human kingdom, the seven planes of consciousness evolve. The individual has to cross the seven planes. *From the fifth plane onwards, he touches the plane of consciousness which is omnipresent.* Thereafter in the next stage, he touches the consciousness of the solar system in total. On this earth you will be able to experience the pulse of the whole solar system, the moment you begin to feel the sixth plane of

consciousness, called the *Para-nirvana* plane of consciousness. The instant you reach and touch the experience of the seventh plane of consciousness, you will feel the pulse of the cosmic consciousness. Thus you will be able to make the ascent up to that plane from where the Lord began His descent.

You may ask, "What about the supra-cosmic plane?" Well, there is nothing to experience because it is the Experience. Therefore, there is no experience of the supra-cosmic plane and even in the cosmic plane, many millions of people have no experience of it, because by the time we become fit to experience that plane, we no longer remain as human beings. We become one among the *Devas* in *Deva kingdom*. It is to train us into the *Deva kingdom* that the human birth is given. Understand that the human birth is a college and a university to give us the required training as recruits, to work for Nature. So, that training takes so many births and rebirths, from the plane of the physical man of individuality to that of personality, that is the plane where we market our virtues and gradually we begin to ascend step by step.

When we touch the fifth plane of consciousness, we are permitted to know how the *Deva kingdom* is working. For example, we are permitted to know what fire is and not to think that fire is only flame. We can

understand that flame is the unnatural disturbance of fire. ***What we call space is the natural state of fire. You yourself will know that the content of what you call space is the real state of fire, which is called the cosmic fire.***

There are three manifestations of fire, according to those who see and interpret. Fire exists in three planes. The fire we know which we call the flame, heat, light. These are properties of the third stage of fire, called fire by friction. They are the grossest or the lowest of the three manifestations of fire. The next higher is the fire which we call electricity and magnetism, what the most modern scientist calls electromagnetic field; what the average scientist calls vacuum. But the Aquarian or an advanced scientist knows that it is not a vacuum. Many science professors believe that space is a vacuum, that is because there is a big vacuum in their heads. The fact is there is no vacuum at all.

There is nothing like a void existing. Void cannot exist. Existence cannot come out of void.

That is what Lord Krishna says to Arjuna in the Bhagavad Gita, *"The existing cannot become non-existing, that which is non-existing can never exist."* So, what you call non-existence or vacuum is also your concept of something existing, otherwise you could

not have spoken about it at all. Therefore, don't be a fool to believe that there is a vacuum. That is what the real scientist says when he really speaks about electro-magnetic fields, that they exist not only in the laboratory but also in space. *What we call space is nothing but an electro-magnetic field and that is what is called fire in the second stage of existence, a fire which is called a subtler fire than what we know as fire. It is the same as what we call our life force or vital force.*

What we call life in our body is what we call electricity when it is in the machine. We do not know this because science is still in its primitive state about electricity. We don't actually know what electricity is though we are making use of it. Some day in the twenty-first century, human beings will come to understand that what we call life is no different from what we call electricity, though we are manipulating it through two different sources. When we are manipulating the living bodies or organisms in natural units created by Nature then we call it life. When we are manipulating electro-motors with man-made units we call it electricity. We will be able to know that after some time. So, this electricity or what we call life is the second stage of fire.

There is the third stage which is called cosmic fire, that which we have spoken of as the active space, when first the space begins to become active from its passive state. That is the mother of the millions and millions of solar systems. *That is what is described in the scriptures as 'the mother or darkness or the deep, darkness filled the deep'*. In the Vedic scriptures it is called, "The Mother of gods", gods meaning the cosmic *Devas*. She is called '*Aditi*' and all the *Devas* are called '*Adityas*' that means sons of '*Aditi*'. '*Aditi*' means primordial darkness, that is what is called the cosmic fire. So, the cosmic fire begins to awaken in the space unbound. That becomes one unit of active space. That begins to produce a cosmos and that produces millions and millions of solar systems. Solar systems produce planets. Planets produce atoms. Atoms begin to evolve upwards once again in their consciousness. They begin to become more and more conscious and they follow the path of evolution.

The first step being the nuclear awakening, it is followed by the plant awakening and then the animal awakening. Final stage is the human awakening and the subtler stages of the human awakening, which we call the *Deva awakening*. So, from the human frame we are expected to step into the *Deva kingdom* once again, towards those intelligences that are working in Nature.

It is necessary here to say a few words about these *Devas* and their kingdom.

About Devas

At first when space begins to awaken, there will be the first group of *Devas* called cosmic *Devas*. They are called the musicians in the scriptures for a certain reason, because they are the intelligences that produce periodicities and equal durations, after which the whole universe follows that periodicity. For that reason they are called the musicians. In Sanskrit they are called '*Gandharvas*'. Thereafter in the second stage, there are makers of the solar systems. They exist in three groups. *The first group is the Devas of the Radiation or Devas of Light which we call consciousness, because on the higher planes light means consciousness. On the lower planes after our physical eye is produced, light means physical light or optic light. But before matter is produced before force is produced, light means pure consciousness.* So, in that sense they are called *Devas* of radiation. The second group is *Devas* of Vibration followed by the third group, the *Devas* of Materialisation.

The first group works out the consciousnesses, the second group works out the forces and energies that work to form Nature. The third group works to give the form or shape to the universes. So, the first

group belongs to consciousness, the second group belongs to the force and the third group belongs to the material aspect of it. The solar systems are prepared by these three groups of Devas.

According to the scriptures, the first group of *Devas* exists in 12 subgroups; the *Devas* of vibrations have 11 subgroups; while the *Devas* of materialization exist in 8 subgroups. This is how the *Devas* group themselves on the cosmic plane. Other than that there are *Devas* on the solar plane, called the *Devas* of the solar system. Here too there are three groups of *Devas*. Each group further has seven subgroups. So, there are 21 subgroups in all. They work out the seven scales of consciousness in the solar system and the seven rays that descend to our earth and along with that the seven sounds of the musical gamut. Thereby they create everything in multiples of seven in the solar system. Hence they are called the *Solar Devas*. Then we have on our earth the *Devas* working on the earth plane.

We have *Devas* who govern the properties of the five states of matter. Five states of matter are space, air, water or liquid, earth or solid and finally fire, not the same fire but the fire that is working on the third plane, who works as the transport agent of all the four. That is who converts solids into liquids and liquids into

gasses and again gasses into liquids and liquids into solids. He is called the fire of the earth. So, the five states of existence on this earth have five groups of *Devas*. Furthermore there are seven groups of earth *Devas* who govern seven groups of mineral kingdoms on this earth. They maintain the properties of each mineral separately along with differences in the atomic structure and atomic number. Gradually they begin to stimulate the atom into its higher state of consciousness to get its awakenings on the nuclear plane. This is how the whole evolution takes place and how these earth groups of *Devas* begin the backward journey, the journey of ascent, again to the same goal where the creation had descended from.

This in short is the journey of consciousness and the path of evolution and what is called soul consciousness. Of course, it is a subject for seven or eight lessons. It should be in the form of lessons and not lectures. It should have its own definite syllabus to proceed and not something for just a pastime. I could give you only an aerial view of the whole plan.

I once again remind you that human birth is very noble in its nature. It is a great opportunity but never a great privilege. It is not for us to enjoy as a privilege, but it is to feel the responsibility of an elder brother to the creation. We are expected to feel as an elder brother of the mineral, plant and animal.

We must always remember that we are here only as students in a university. We are in our dormitories allowed to go into better and better rooms of residence in the form of our better evolution. Since the human body is the most equipped form of dormitory, we are expected to be careful in receiving the training, so that we begin to work as scouts and try to help those who have less strength, who are less intelligent, who are less rich and less resourceful than we are, but not to expect from those who are more intelligent and more resourceful than us, so that we are properly trained to work as scouts, only to imitate the work of the Devas. Then gradually we step into the next stage of evolution, the evolution of the Deva kingdom.

Question: *Once, I read in a book that the Devas are stitching for Buddha. What is the meaning?*

Answer: The word 'Buddha' according to the Buddhist authoritative tradition should be carefully understood as different from the Buddha who is described by the historians. I will just explain a little about this. We have *Dhyani Buddhas* whom we call the *Devas* in the Hindu symbolism, in the Vedas and the other scriptures, the *Devas* of the cosmic plane and the *Devas* of the solar plane. Buddha is not a proper noun though Gautama became the Buddha and Gautama was himself not the

founder of Buddhism, because the first Buddha made his appearance early in the beginning of humanity. He was called '*Rishabha*', the first Buddha. Like that there are many Buddhas, but here we are concerned with the cosmic *Devas* and the solar *Devas* called *Dhyani Buddhas*. The word 'Buddha' denotes a particular range of cosmic intelligences on every planet; the lord of the planet is called 'the little Buddha' or 'the Buddha of the cycles'. He is the one who enters into us in the form of the individual 'I am'. But he is as sacred as he is. But since we are to realise him, that is why some buddhistic books say that, when the Buddha is prepared in the vehicles and bodies, he is stitched by the *Devas* or prepared by the *Devas*. Thus some of the Tantric books used the word in that sense.

The original Buddha is the Omnipresent, while the cosmic and the other gods or *Devas* are *Dhyani Buddhas*. You will find much information in a more authoritative way in "The Secret Doctrine" by Helena Petrovna Blavatsky, written about a century ago. She has worked out all these stages of evolution and cosmic descent. She has compared all the world scriptures in the light of this evolution under two headings, one the Cosmogogenesis and the other Anthropogenesis. She has compared all these stages and compared every world scripture with the skeleton of the eternal wisdom that is given in the scriptures. In that book she has explained

what Buddhas are, what *Devas* are and what Cosmic Buddhas are. A more precise and scientific use of the word Buddhas is found not only in 'The Secret Doctrine' but also in the books of Alice A. Bailey, especially in 'The Treatise on the Cosmic Fire'. In that sense the authors might have used the word Buddhas.

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Question: *The total number of groups of Devas working is 33. What is there in addition to the 12, 11 and 8? Where are the other two?*

Answer: Yes, they are at the gate because they are called the *Devas* at the gate. They are also called Twin Gods or Twin Horses. They are called '*Ashwins*'. One is the *Deva* presiding over the beginning of anything, and the other presides over the ending of anything. We can say the inaugural *Deva* and the Valedictory *Deva*. So, along with them the *Devas* are thirty three in groups.

Question: *You have said that we are expected to become Devas in one stage of our evolution. But before that, you already said that in our evolution we must refuse to become Devas in order to help*

humanity. Would you please clarify my doubt?

Answer: No, we must refuse to accept liberation, but not to become *Devas*. We should accept *Devahood* because it is a very great responsibility for a very long time. What is to be sacrificed according to them is, what we call 'Liberation'. Unless we sacrifice personal liberation, we lose our identity when we enter the sixth plane of existence, the *Para-nirvanic* plane. So, we cannot serve as *Devas* and we are described as 'stagnated' in a particular plane of consciousness which is sweet and very long. We get stuck-up until the dissolution of our particular unit universe occurs. I will explain with more details about it on some other suitable occasion.

Question: *You spoke of evolution but you did not give hints to evolve. Then it is a problem. Where are we now? Where are we now located in this evolution? Is it a personal problem or a general one?*

Answer: It is always a personal problem. Generally, the maximum number of human souls will be found between the third and the fourth planes of existence, because after that level it is immaterial if we have physical bodies or not. Physical and mental vehicles are only to give us training to that level. Generally

speaking, many of us live between the third and the fourth planes of existence.

Question: *How much time does it take to go from below to the fourth stage?*

Answer: Evolution is automatic until we come to the human stage. But when we reach the human stage, our progress is kept in our hands. That is the whole trouble with the gap in human evolution. Human birth is a critical point in the arc of evolution. Until we reach the stage of the human level, that is in the mineral, plant and animal levels, everything is automatic. The progress takes place automatically like the blossoming of a flower. That is why they are not permitted to transgress the appetites, no choice is given. But, when we reach the human kingdom, the key is given to us. It is for us to progress or get stuck up there for some time. But the third alternative is not possible, that is going back. So, we should either progress or get stationed for some births and rebirths at a place. It all depends upon the individual. That is the fun of human evolution. The choice is given to us.

Question: *Is it against the Devas' work if we try to modify Nature either through nuclear explosions or such ones?*

Answer: Not at all, because the *Devas* work out their own duties just as the *Devas* work out their own duties just as the gun explodes when we press the

trigger. It does its duty in a faithful way. If at all a nuclear explosion occurs, it occurs only to the biological kingdom of the earth, whereas the other kingdoms continue their own evolution irrespective of whether this earth globe exists or not. Therefore, they are the least affected. For example, the *Devas* of the fire are not burnt by the flame. Similarly, any of the *Devas* working in Nature are not at all affected by any experiments conducted by human beings. Because we are beings of mind, our existence is due to our mind whereas the existence of the *Devas* is due to the properties of matter, mind and space. So, they are the least affected. But we receive the results of the actions, because we proposed.

The Devas have neither causes nor results. They have no mind at first. The biological kingdom only is the mental kingdom. The space mind is not the mind which we call mind. It is only natural just as salt is saline in taste. It has no idea of its taste. But the truth level or the fact level will be there unerringly. We can say that the *Devas* are intelligences without mind that is seeds of wisdom, which we can call properties of matter, space, etc. They are said to live by *Dharma*. '*Dharma*' means the truth, the property of something. They live by their behaviour but without mind. So, they have nothing to decide, they have everything to behave. The Photons that are set in motion by a scientist or

a student in a particular barrel or chamber are conditioned by the person who is tackling them. Because one big missing link in modern science which is still awaiting is that the gap between two objects is having a mind, which we can for the present call space mind.

It is something like the electromagnetic field in action. So, understand yourself as one pole of the field and the photon set in force by the other pole. OK. The second photon is in the presence of two polarities. That is, the first photon is between itself and the scientist. The second photon is between itself and the first photon and also between itself and the scientist and there is a triangle of EMF, on the surface of which the second photon is working. So, within a very short time you will be able to calculate the aberration of the second photon also. Am I clear?

The whole thing has a medium of existence, which we call the content of space and that medium is as conscious as our mind is, because consciousness is nothing but an activity of the EMF. Understand? *What we call consciousness is nothing but a vibration of the Electro-Magnetic Fields and our mind is as much exposed to the space mind that is the electro-magnetic fields of our space, as the first and the second photons are.* So, it is the duty of the modern

scientist to investigate what we call the relationship between consciousness and electro-magnetic field to be able to accept that the whole process is conscious. And he will be able to understand the self-conscious units in the photon and also the origin of sex is placed as early as the nuclear activity because the Cathode and the Anode are the primary causes of the sex division in the cells in a later stage of evolution. These things will be understood by the scientist in course of time. But for the present it is a very fertile field of research which awaits the attention of scientists.

Question: *You said in your lecture that we should not interfere with people who are misbehaving. We should not tell them except if they ask us. But in the case of children, what should we as parents do?*

Answer: No, in the case of children we have to take every liberty. But in the case of social relationships and after a certain age when the individuality begins to work, then the spiritual training is to be awaited. Until the individual accepts to submit himself to you, you have no right to intrude into his independence. The awakening on the fourth and fifth planes cannot be imposed upon anyone. Even though we try to impose, it is useless. That is what I mean about spiritual training

and the training in evolution. But the training of the mother and the father to the child is inevitable. What I speak now is about the disciple and the Master. A real Master never takes the liberty with the disciple, unless the disciple shows a spirit of offering or self-submission. That is what I mean.

Question: What does one do when parents are useless?

Answer: You mean if the parents misbehave. There is a higher law which we should remember. Suppose someone takes rebirth after having misbehaved as a parent in his previous birth, he is automatically attracted to the misbehaving parents according to the law of magnetism. So, it is a compensatory law which is healing and working out something, that is why you have no solution for it, until Nature permits you. It is called part of the law of karma. And the child, when the compensation is finished, becomes dynamic and automatically independent, not in a revolutionary way but in a constructive way. So, it is the action of Nature and we have nothing to say except to wait until action is completed. The child is in a period of penalization.

Question: As the adults do, can we have the right to interfere with the parents who are threatening the lives of their children?

Answer: We have, but it depends upon the work we have taken up in this world. For a normal man of any routine profession he has no moral right to interfere, but as a student of world goodwill or spiritual welfare, if you have given yourself up for humanity and if you have lost yourself at least to some extent into humanity, you have every right to do so. That means, you should forego your personal existence and personal interests before you can take up such a job. Then you are morally qualified to do so.

Thank You

Know Thyself

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

It is only an attempt to have God-awareness that we meet many times and speak of many subjects. The many subjects are only formalities. The content of all the subjects is only one and the relationship that binds us all is only one. We can call it God, we can call it Love. There is only a difference in names. I specially thank our brother Raymond who has made our gatherings possible. Of course I need not express my thanks to the one soul who expects me here every year and who invites me silently. I thank all the hearts who

are with me all these days and who will be there throughout the year.

Today's subject is 'Know Thyself'

We have this sentence, 'Know Thyself' in every scripture. It is among the oldest of the sentences man discovered. Generally, in the beginning we don't understand the significance of this sentence. When the teacher says, "Know Thyself", it appears simple and childish. I know myself already. My name is Krishnamacharya. Everyone knows himself or herself by name and by the name of the parents, by the address and telephone number. Beyond this, it is doubtful if one knows oneself.

Some people know themselves by their thoughts and intelligence. Some people know themselves by their own philosophy of life which is quite different from the philosophy of others. But unfortunately, the more different our philosophy is from others, the more distinguished we will be in society and the more useless we are to society. This is the child's play of God. God allows us to behave in our own way. He allows us to live without knowing ourselves. He allows us to live by knowing others, not ourselves. I can know many of you, but I cannot know myself.

I can see what is wrong in you, but I cannot see what is wrong in me. I can find out if your dress is

beautiful or not, but I cannot find whether I am handsome. That is the limitation God has set upon each of us. So, many of us know something about others and less of ourselves. The more we try to make our thoughts distinguished from others, the more our philosophy becomes different from others, a little bit greater or higher than others, the less useful we become to others. Because the more we are different from others, the less there is that is common with others. Unless we have something in common with others, we cannot be useful to others or others cannot be useful to us.

Think of the air we are breathing. It is common to everyone, the same air we breathe in and breathe out. That is the reason why it is useful to all. That is the reason why it is making us all live.

It is the commonness that makes things useful and not the uniqueness or the distinction.

But generally we try to have some distinction in something, because of our intellect and genius and uniqueness. The more we try to do so, the less we will be significant and the less we will be useful to ourselves or others. *This is the child's play which the Lord plays with all of us because He wants us to know how He lives in us. He lives in everyone as a common property and He has no differences or distinctions, no castes of high or low.*

He has no shame to live even in the lowest beast or animal and He is inevitable even in the highest philosopher.

It is this one quality that makes Him God. It is not His greatness that makes Him God. The concept of greatness is a disease in the human being which never exists in other kingdoms.

For example, there is no concept of greatness either in animals or in plants. Animals are bigger or smaller but they are not greater or inferior. If we see a lion and a dog, we feel that the lion is a superior animal and the dog is an inferior animal, not because there is a difference in the quality of animals but because we have a mental disease called, 'the human way of looking at things'. We see low and high, superior and inferior. But, the Omnipresence of God teaches us that He is not ashamed of being present in the so-called inferior beings also. It is this quality that makes Him God, and it is the absence of this quality that makes us human beings. A duty lies before us, that is we are expected to imitate God and fill up the gap.

Try to behave in the terms He behaves, so that we may not be ashamed of being with anyone in this world irrespective of high or low. To do this, we should have a process of purification, a process of elimination, a process of knowing what is 'I am' and what is 'not

I am'. That is the difference between the 'self' and the 'non-self'. So, we should start with ourselves. For this reason, the ancients warned us, "Know Thyself."

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

So, I begin to grow higher and higher until I find the whole thing as an illusion. Once again the house of cards crumbles down because all the things are only houses of cards. See how the children build houses with playing cards. They go on building higher and higher until they crumble. In that way we begin to think about our own ideals, our own philosophy, our own glorious thoughts until we understand that it is our own

self-creation and illusion. Then we believe this is all an illusion and we should think of God. Then we begin to think of God. Man has begun to think of God from the four corners of this earth differently and everyone has his own concept of God. Therefore, we have many religions.

Suppose four photographers stand on four towers of Lyon differently and take four different photographs of the Lyon city. They bring them to you and say, "This is Lyon". The Lyon of every photo is quite different from the Lyon of another photo. But they are not false, they are true. They are not bluffing. They have taken photos of only one city. Like that men have taken thousands of photos of the city of God, the result is, everyone has his own photo of God. One photo is different from the other. The God of one fellow has a moustache and beard, the God of another fellow has a third eye, another fellow's God has many heads. Like this everyone has his own God. The reason is everyone has his own impression of God, not God.

So, what we call God is only our impression of God and God exists behind the impression and behind ourselves and within ourselves just smiling like a little child. So, once again we begin to know ourselves, knowing our limitations. So, 'knowing thyself' is a long process. Once again I will tell you a little story about

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

A story of father and son

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

The son asked, " Where are all these living beings coming from and where are they going again and why?"

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

Then the son began to think. He closed his eyes and discovered something, opened his eyes and said, "Father I found out. This is all Matter. Everyone has

a body built with matter. This entire world is full of Matter. So, from the Matter everything is coming. In matter everything is existing and into matter everything is disappearing."

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

Then after a few days, the son asked, "Father there is something else. Matter cannot move by itself. There is something that is moving my hand. There is something that is lifting articles. There is something different from matter. What is that from which, matter and myself are coming? Into what are we going?" The father said, "From where did this question come to you? Again close your eyes and meditate".

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

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

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

The father said, "Once again it is the birthplace of your question. Then again the son meditated and

said, "Mind". So, the Mind is asking the Force to move the Matter. The Mind is directing Force. Force is moving the Matter. So, everyone and everything comes from Mind, they live in Mind and they go into Mind."

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

The son smiled and said, "First when I said that it is all Matter, you said that I was correct. Then when I corrected and said, it was Force, you said that I was correct. When the third time I said it was Mind, you said, 'you are correct'. What do you mean?"

Then the father said, "First time you were correct. Second time you were more correct. Third time also you were more correct. That is what I mean, my son. Your logic and reasoning should have the principle of inclusion and not exclusion. In order to know the ultimate truth, whenever you discover a new truth, it should be able to include the older truths and find a better place for the older truths you know.

As long as you exist in a state of discovering something new and discarding something old, you will remain as a fool. That is what is called, 'the principle of exclusion'. However intellectual you may be, however great you may be, unless your new discovery finds a place in the older truth, there is no possibility of your knowing the truth at all.

Suppose I say the dog is white. I say the same dog is black. Then you should not think that I am a fool. You should immediately understand that the dog is black and white spotted. *So, a human mind needs a widening of comprehension and a constant widening, an attitude of continuous widening of the comprehension.* Then only you will understand that everyone is right in his or her own way in this world. Unless you know that everyone is right in his or her own way, you can never find the ultimate truth of this creation because this ultimate creation lies in the totality of the whole creation. Any part of this creation remains only a part and not the whole.

However great a philosophy may be, however rare a thought may be, it cannot be an ultimate truth.

As long as you are comparing the various philosophies of the world, as long as you are thinking who is correct, you will be confused and misled. You will grow and grow and die in the same state in which you are born. That is the danger of knowledge and intelligence. There is something which is more than knowledge and intelligence that is what is called 'the principle of inclusion'. You should be able to include everyone in your heart. You should be able to recognize the truth and the usefulness of everyone in this world. As long as you find some people great and some people

less, as long as you find some people glorious and some people useless fellows, you will remain able and very active in your own intelligence, but you will die in the same intelligence. Thus, I give you the first key to open the secrets of wisdom.

The secrets of wisdom exist in 'Liberation', not in intelligence.

Liberation is from self-conditioning and self-conditioning is due to your own intelligence and genius. You will go on binding yourself with the knowledge you have. At every step your knowledge becomes your bondage and your limitation. Therefore, understand you are correct in all the three stages. When you say, you are Matter, you are correct. When you say, you are Force, you are correct. When you say, you are Mind, you are correct. But, still there is something for you to travel and find out. As long as you are travelling, you are correct. The moment you find that the materialist is wrong you are dead, you are wrong. The moment you find that the philosopher is wrong, you are wrong. *Like that, if you find anyone in this world wrong, that means you have stopped your journey, therefore, you are wrong. Till now, you are right.*

Then once again the son thought about it. Then he understood that there is a greater intelligence that

is working out this machine. See how the heart is beating even though there is no cardiologist inside. See how the blood is circulating. See, how the lungs are taking in only oxygen and giving out only carbon-dioxide even though we do not know chemistry. For a boy who does not know the word oxygen, takes in only oxygen. See, there is a greater intelligence that is working inside irrespective of the intelligence we have. Our intelligence knows only some things. We have many things which we do not know. We are ignorant of many millions of things that are happening in our body. So, there is an 'intelligence' that is working and from that 'Intelligence' everything is coming. Mind, Force and Matter are all coming from one great unit of intelligence, they are all living in one great intelligence. They are again going back to the same intelligence."

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

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

The father said, "Yes".

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

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

The son said, "It is confusing. If I call this limited intelligence, 'Man' and the total Intelligence also by the name 'Man', it is confusing. Therefore, I call this 'Man', I call that 'God.' So, man, 'know thyself' means, man, 'know God.' Man should know himself as God, existing in God, coming from God and going into God. So, both are one. Man and God are one but man comes from God, man exists in God and man goes into God. How is it possible? See, how the wave in the ocean comes from the ocean, exists in the ocean and again disappears in the ocean. Is the wave different from the ocean? But unless it is different, why do you call it a wave? Why can't you call it an ocean itself? There is no difference between the wave and the ocean, but at the same time there is a difference between a wave and the ocean. If you stand against the wave carelessly, it will wash you off. So, in the form of a great force, waves exist differently from the ocean. But at the same time nothing exists as a wave, different from the ocean.

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

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

Then the son meditated, came and asked the father one more question, "Father, I could understand all the four aspects which exist as the four aspects of the same God. There is the steam rising from water, there is water, there is ice. They are three different items but they are only one. In all the three, there exists something as the fourth which is the content of all the three. Like that, four are existing. In the intelligence which we call God, mind is existing, force is existing and matter is existing. Matter is existing as an ice block, force is existing as water, mind is existing as steam and intelligence is existing as the common essence of the three. This is what we call the 'presence of the One' in the three. We can call it the 'Omnipresence', that is myself. If I want to know myself, if you want to know thyself, it is the Omnipresence of this God."

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

Then the son once again meditated and said, "Father I am convinced of the existence of one God in all these. I am also convinced that "I am that I am", God. I am also convinced that I am not God. When I am not God, I am a man. When I am God, I am in Him and He is

in me. I am convinced of all these things, but there is one question. What is all this for? Why is this whole creation? What is the purpose of this creation? I want to know."

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

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

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

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

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

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

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

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

Then the father smiled and said :

"My dear boy, God created only people. He never created either happy people or unhappy people. He created people and left them to the world. Everyone created his or her own happiness and unhappiness. So, some day or other everyone has to solve his or her own problems and come to God once again with a smiling face."

Then the son asked, "Suppose, man is ignorant and he has created his own misery, why can't God remove it?"

Then the father smiled and said, "You bring to me a fellow who has run into debts and bankruptcy. You pay off his debts. I will give you money as much as you want. Do you know what will happen? He will again be in debt. Do you know this fundamental truth? It is because debt is only a mental disease and not an environmental requirement. So, everyone should be allowed to clear off his or her own debts. In the same way everyone should be allowed to work out his or her own problems. If God were to work out the problems of individuals, people will not understand that they are creating problems for themselves. They will go on creating problems and expect God to clear their problems daily.

So, I very much pity your idea of God, that is, is God a servant to wash away your sins? Every day we commit sins and throw at the servant God some money in the name of prayer and ask him, "You fellow, come and wash my sins." So, He has to come and wash our sins. So, you have no better opinion about God than a detergent and a washing soap, a napkin, than a wash basin. We have only that much of a good opinion about God fellow. See, we have to pity our own logic. We have to feel ashamed of our own thoughts of God. We have to know ourselves better, so that we find the face of God cleaner than our garments because so far we know only God as a detergent who cleanses our sins. Let us have a better idea of God.

Again the father said, "People are creating their own problems and everyone creates his or her own smile and his or her own weeping. Everyone thinks his or her own thoughts. When it is inconvenient for him, he begins to think that the thought is God-given. No doubt, man is God-given, the mind and the senses are God-given, the whole machine is God-given, but how we use the machine is not God-given. Because He has entrusted every one of us, the human beings with a machine and He wanted us to get trained into the proper use of the machine. That is why the wise ones say that it is a great opportunity to be born as a human being on this earth. *Fools believe that human birth is a privilege. Wise men believe that it is an opportunity.*

There is a lot of difference. Those who believe that human birth is a privilege, misuse their intelligence, their body and create their own misery because they believe that it is a privilege. They wrongly believe that the human being is the greatest of all beings on this earth, just as hundred dogs come together and hold a conference and decide that dogs are the highest beings in this creation. Similarly, the human fellow is also inclined to believe that the human birth is the highest. There is no difference between a dog and a human being, if he believes like that.

So, the wise ones warn us to remember that human birth is not a privilege but an opportunity. That means

you should make better use of it. We should know the economy of time and span of life. We should know the economy of the value of the machine given to us. And therefore, it is for everyone to answer why they are laughing and why they are weeping."

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

This becomes the ideal of the human fellow. And if this were to be the idea of God as the goal of the human fellow, there is no greater devil than God. But God must be something different from this. You know what Buddha said, "*Be careful of the fellow who gains mastery over his senses and mind. You need not be careful of the fellow who lives in senses and sensual pleasures and emotions*". After all, the fellow is ardent and very hot. There is no danger with this fellow. But some of those people who try to gain mastery over their mind and senses go to the heart and some of them go to their intelligence. And those who go to the intelligence close themselves in their mind and they die a miserable death as cruel beasts of intelligence. They know all the scriptures, they know everything that is intelligent, they know all the strong points and weak points of humanity, they live to control the world.

So, mastery over senses is a worthy attempt but by attempting to do so, if you go into a wrong way of detachment, that is a theory of exclusion of others, then we go into cruelty and there is no possibility of our getting salvation even through thousands of births and rebirths. This is what *Gautama*, the Buddha warned his disciples.

Do not seek mastery over yourself. I will give mastery over yourself but seek compassion for

others. You can live a thousand lives, births and deaths with all your weaknesses, emotions and all your defects, there is no danger at all with them. You will be readily excused by the Lord who is compassionate but you will never be excused if you go into the subtle intelligence which gives you keys to understand everyone in the world. So, people who try to gain mastery over their mind and senses should not take the path of intelligence. They should take the path of compassion. Then self-mastery will automatically be given by the Lord Compassionate.

This is what Buddha has warned his disciples.

It includes a profound and a deep truth. There is no danger if we live as ordinary human beings with all the faults and defects. We may eat, drink and dance, we may commit adultery and we may speak untruth but God is there waiting in our hearts to take the opportunity to purify us from all these things because He is 'All Compassion' and He has no anger towards our defects. ***Where you are weak, you are saved, where you are wicked and intelligent you are never tolerated.*** That is what Buddha said.

There is a difference between weakness and evil. Luckily, more than 99% of human beings are weak, not wicked. There will very rarely be one or two wicked fellows and they are not tolerated by God. They have

to continue for thousands and thousands of births and rebirths. They have to submit their own intelligence to the Lord and then only the Lord begins to make His manifestation from their heart. So, we should also remember these words of Buddha before we proceed further. If intelligence were to be the ultimate concept of God, if God were to be the greatest of the intelligences then it is too cruel. But we don't find the world like that. What is there between a mother and a child? Definitely the relationship is not intelligence. It should be something more. What is the relationship between a father and a son, between two real brothers, between two real friends, between a dog and its real master, between the horse and its real master, between a cat and its real master in the house? The relationship is not intelligence.

The son asked, "Father, there is something else which is allowing the creation to go on. There is some other face of God which is yet hidden to me. What is that?"

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

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

The father said, "I call it bliss, I call it joy." Then the son said, "I too call it joy. It is from this, all this

creation is coming. It is in this, all this creation is continuing. It is into this, all the creation once again goes. Now I understand why God creates. Now I understand why I question you because the question came to my mind. Now I understand why the question came to my mind. This is because it is my joy. I find great pleasure to have this question because it brings me the answer also.

The father said, "***Unless there is an answer hidden inside, there is no scope for a question in the mind.*** Can anyone question, 'what' if he does not know 'what' at all? Suppose I have seen this table here. The next day I come here and if I do not find this table, I ask my friend, "Where is the table?" Unless I know the table, I cannot question about the table. ***Unless I know about something, I cannot question that something***".

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

At that point the father said, "Let there be an example. It is time for us to take a bath now. Let us go to the river."

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

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

"I could not find your vessel."

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

"For your vessel."

"Couldn't you find it?"

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

After which the father took the vessel from his bag and said, "Here is the vessel, but I will ask you something. You say, you could not find my vessel in the room. You say you searched for my vessel. Unless you know what the vessel looks like, how can you search for it? What have you searched for?"

"For the vessel."

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

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

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

Then the son said, "Yes, father".

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

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

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

The son said, "It is my choice".

The father said, "Same is the answer with God. It is His joy to create; it is His pleasure to create. It is

not compulsory for Him to create and it is His sweet will and pleasure. Beyond this you try to question".

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

Thereafter, the father said, "***Here is a kingdom where there is no question. Here is the kingdom where the question itself is the answer.*** Suppose I drink water. I put in some sugar and drink some water. You ask me, "Why?" I say, "Because it is sweet". You ask me, "If it is sweet what is it to you?" I say, "It is good for me. I feel happy." Then you ask me, "Why do you feel happy?" The answer is, 'because I feel happy'. Here is a plane of our consciousness where the question becomes the answer. *So, previously every question should have an answer and every question has its own answer. Everyone is involved in his or her question and has the obligation to work out his or her own answer. When one reaches this plane of consciousness, there is no question. There is only answer.*

There is only joy and pleasure. Why God created, is the question. It is his pleasure, is the answer. Why is it his pleasure? The answer is the same answer for the question as to why you like sugar. The answer is,

because I like it. So, the whole creation comes from that plane of consciousness where the question becomes the answer beyond which no question exists in anyone's mind in this world. Since creation is coming from that plane, therefore on that plane the creation is existing and into that plane the creation is going. All the other planes are included in it and all the other living beings are included in it. All the planets, the solar systems and the galaxies are included in it.

So, this is called the ultimate truth of it. For those who know the meaning of it, it is the 'I AM' in them. They are the people who say 'Man, know thyself'. 'Man, know thyself' means know yourself as the Love that exists as the omnipresence of the Lord, that exists as the bliss, that exists as your joy in you, as your pleasure in you. Everyone is seeking it, searching for it. Everyone is miserable because he or she is not able to find it. Or he or she is not able to handle himself or herself to find it. When a machine is given, when a motor car is given, it takes you to the required place within a short time. But when I do not know how to drive and a motor car is given to me in the streets of Lyon, what happens to my fate? I can't leave it there in the street and go away, I can't drive it. Hence I am miserable with my own machine. Every fellow is miserable with his own machine. Everyone wants to be happy and there is no second thought about it in

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

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

ignorance makes us call all these things, 'I AM'. Similarly, we use the words 'I AM' for the 'body'. We say, "My hand is painful ". That shows the hand is not who I am. Where is the demarcation? Where does the 'I AM' exist? Not this body, no part of the body is 'I AM'. The body is with me. That is what the philosopher thinks. Therefore, he is always wrong. The body is not with me like a pen or pencil but the body is a part of me. That is the truth. It comes out of me just as the ice block comes from water. The ice block is no way different from water, yet it floats on the surface of water. Similarly, from the 'I AM' in you, this body comes out. Every second and minute it is being constructed like that. So, it is different from you and not yourself like the block of ice from water.

We have our own thoughts, they are not ourselves. But many times we identify ourselves with our thoughts and we are involved just as when we are with a friend who is an idiot. When we go to another friend's house with this idiot friend and this idiot friend goes into the house and into the kitchen and begins to fiddle around or mess around with all the things in the house, breaks something, burns something, then what will be your position? It is ridiculous.

So, if you identify yourself with your own thoughts you are involved, you are many times ridiculous,

because unconsciously you have identified with your own intelligence, with your own philosophy, with your own beliefs which are not yourself. So, we should have two headings. You should always be aware of two things. What is the real 'I AM' of you? What is 'Mine'? You should never confuse between the two things. Here, money comes under 'mine' because it comes and goes. Even if it goes, we are living. The houses, garments and valuables like radio, T.V., all these things are 'mine'; they are not 'I AM' and similarly bodies also. See, is the hair myself or mine? Even when the barber cuts it, we are living. *So, it is mine and not myself.* Even if the doctor cuts a part of our body, we are living. *So, the body is not ourselves and in the course of time we come to understand that even when death cuts our body from ourselves, we are there. Therefore, we are not our body.* Similarly are our thoughts. They are not who I am, because they come and go. Even when they are not there, we are there. Our emotions are not ourselves. Our relationships are also not ourselves. Suppose, I say, "She is my wife". Is she a wife to me or to herself is she a wife?

If we take a little blood from her body, send it for a medical examination, there is nothing like 'wife' found in the blood. If she were to be a wife, she must be a wife of her own. But she is the wife of a husband and the husband is not a husband to himself. On

account, our relationships exist in our mind; however they are not part of ourselves. For that reason even the mind is not ourselves, because even when the mind is not there, we are living. For example, sleep. We are there alive even when we are sleeping. Then where are we? We have to go gradually, step by step. That is why it is compared with climbing up steps on a mountain. And then as you climb up higher and higher, you will find that which is really 'I AM'. It is described as the 'Self-luminous'. That is the only one that is living and all the other things are living because of it. It is wrongly translated into other languages as 'Burning Bush'.

Moses went up the mountain and found a self-luminous plant, a centre of light and then he talked to that light. He asked Him, "What is your name?" He said, 'I AM that I AM'. "Is it the answer that the Burning Bush gave? Is it the same answer? In the Old Testament, in the book of Exodus, is it the same answer or not? Please tell me if it is the same answer." No, once again go and read. Go home and read again, it is a little bit different. If anyone asks you, "What is the name of your God?" Tell him 'I AM that I AM'. That is, wherever you go, whoever asks you, "Who is God?" If you speak of God in third person, you are speaking of your own impression of God and not God. If God had told Moses, "My name is I AM that I AM" then you know what Moses would have done? He would have gone

to Egypt and then asked, 'What is the name of your God Pharaoh?' He would have answered, 'He is that He is'. So, God is careful. He never said, "My name is 'I AM that I AM'. **He said "Tell him that I AM that I AM"**'. What does that mean? Everyone should tell him, tell the other person that what I am feeling is my own existence; feeling that 'I am' existing as 'I am here God' and the remaining, Man. This initiation was given there but unfortunately we live in the 20th century therefore we are dead to the Bible and the Bible is dead to us.

Let us once again be resurrected into the scriptures. So, God said, "Tell him that I AM that I AM". So, Moses said, "I AM that I AM". He never said, "He is that He is". When you speak about God that He is God, it is not God, it is your own voice. It is not God's voice, it is a passive voice. God speaks through you in an active voice. So, whenever you use the word 'I am' there is a possibility of you touching the real 'I AM' in you. So, it is the only key word that leads you to God. That is why after so many centuries Jesus said, "I am the way". But, unfortunately the father and the bishop on Sundays say, 'He is the way'. Well, he is not the way, 'I AM the way'. In everyone Christ should be you, not outside ourselves, not on the walls or in the pictures. So, He said, "I AM the way". Unless you speak it through your 'I am', you the man cannot be

resurrected into him, until then he is crucified in you. You should live in Him and then He begins to live in you.

Another prophet said, "*Look to Me, I look to you*". Here also, 'me' means not 'Him' but the 'Me' in you. You should close your eyes and look at 'Me' in you. So, whenever the Lord speaks, he speaks in the same language. Through whichever body He speaks, He speaks in the same unmistakable language. You know who said this? He is called '*Saibaba*' who lived in the 19th century near Bombay. He was also one of the incarnations of the Lord. The same thing another said, "*Know that I am looking at you or after you*". He is called *Ramana Maharshi* in South India. Lord Krishna said, "*Take refuge in Me, the I AM of all. Make a total surrender to Me*".

So, every time He comes down to earth in whichever body He likes, He uses the same term. In any language the same term is used. That is why that term is called *the*, '*catch word*', that is the symbolic word used by man to call God and God to call man.

In Sanskrit it is called 'So' meaning 'He', 'Hum' means 'I AM'. This is the meaning of the catch word. That is, out of ignorance we say, He, She, It. Whom we call 'He', there is only 'I AM' in every he or she. With that 'I AM' only everyone is living. So, always

this is the catch word. It is always in singular number. We can't say, 'We are'. As human bodies and minds, we are there but only the 'I AM' exists in everyone. It is just like the same water exists in all the containers immersed in a bowl of water. Like the containers we are there, like the water in the containers, 'I AM' is there. So, it is only in singular number.

The Scripture

This is what is also called 'The Scripture'. The scripture never means a book. Scripture is something about which the books are written. In the book called 'Secret Doctrine' Madam Blavatsky calls this '*the original scripture*' and she also calls it '*the oldest manuscript*'. Manuscript ordinarily means a book written by human hand. But the significance here is that, *the Man in you is the script, he writes his own span of life as a book. That means, the story of human history proves the story of God's history because man lives in God and God lives in man.*

Madam Blavatsky also says that it is the only copy of it, now in existence. That means it always exists in singular number. She says, "*The book exists in the cave temples*". 'In the deep caves' means innermost levels of consciousness. If you can understand this as 'I AM', then it is understood that you have known yourself. Otherwise there are people who identify themselves with one of these things and call it 'I AM'.

" I AM "

For example, some people identify themselves with their intelligence; they call it 'I AM'. Some people identify themselves with their ideals. Their ideals are temporary whereas there is the permanent principle, the Lord inside. They live all through their life believing that they are their own ideals and in the end when their ideals are not realized, they die in sorrow.

So, all these things should be set on one side; the 'I AM' which is yourself includes all these things as the mind of yourself. But the 'I AM' is only 'I AM' and nothing else. It is the light which illuminates all the other things. It is the light from which everything comes. For example, in the empty space there is one awakening in the form of 'I AM' and then there is the birth of one solar system. In the morning you wake up from sleep into this consciousness. The moment you wake up, you exist as 'I AM'. Previously you were existing but the mind was not existing. Therefore, the little fellow mind cannot know that you are existing. You are beyond the mind, beyond the senses, beyond the body, beyond thoughts, beyond philosophy, beyond religions and beyond concepts. You are yourself. All these things come out just as your body comes out every moment from yourself and again just as you leave off your body when it is old, all these things go away.

The ideas, the thoughts, religions and philosophies help us in their own time. They are not false, they are not bad but they are like the pages in a calendar. The page in the calendar is not the month, but yet it helps you to know the month. The calendar is not the year, yet it helps you to know the details of the year. When the calendar is broken and torn off, the year is not gone, it is there. Once again a new calendar is brought from the printing press. Calendars come and go, but the year goes on continuously. Similarly, the 'I AM' in every one of you shines eternally and permanently, whereas the religions and philosophies come and go from it and into it and they serve their purpose. When their purpose is finished, they go into 'Him' and the 'I AM' shines.

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

Even in the solar system, there is one fellow called the Solar Existence, He says, "I AM". Then

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

The Purpose of Human Birth

This sacred part of the story happens in human birth. It is for this purpose that human birth is given to living beings. It is for this purpose the wise people say that it is a great opportunity. We are expected to utilize the opportunity, make the best use of it. Know that this is the training ground, this is the real college and this is the real university. This is the temple of learning where we are trained by Nature, by the planet

earth, by the other planets and the solar system and by our fellow beings, by the people around us, by the Law of Nature through the properties of matter and mind.

All these things come to our aid. They lead us on through pain and pleasure towards the required directions when we begin to feel our real existence. We begin to gravitate towards our own 'I AM'. Then we reach the highest light, this 'I AM' in everyone. The purpose of evolution on earth is completed. Then we will be living in human bodies, just as I mentioned yesterday and day before, not living for ourselves but living for the planet earth and to do something for others and living beings. This is what is called 'Knowing Thyself'. For this purpose we are given a 'seven fold existence' which I mentioned yesterday.

The Seven fold Existence

The first is called '*Anna or Matter*'. The second is called '*Prana or Force*'. The third is called '*Manas or Mind*'. The fourth is called '*Buddhi or Will*'. The fifth is called the '*Man or Nirvana plane*', that is '*I AM*.' The sixth is called the '*Planetary I AM*', '*Para Nirvana plane*, that is the *God in man*. The seventh is the '*I AM of the Solar System*, '*Maha Para Nirvana plane*, the *Man in God*. These are the seven states that are existing in us and we begin our human evolution

by existing in the first three planes along with the animals. The plants exist only in the first two planes, that is the Matter and the Force. The minerals exist only in the first plane.

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

Then next comes the fourth plane, that is the plane of will or *Buddhi*, it makes us different from the animals. With the capacity of *Buddhi* we will be able to feel our existence. For the first time we begin to feel that we are existing. The dog never knows that it exists. It knows its appetite, it knows its master, it knows its food, it knows its pain, but it cannot know

that it exists. So, undeniably, a human being is the first who begins to know that he exists and then the whole journey takes place. Gradually we begin to live in each of these planes. When we live in the first three planes, we are only animals with two legs. We know only these things and not more than that. Our intelligence is dedicated to these things and our caution is dedicated only to these things and we live only for these things. But gradually we begin to live for something more because we feel the existence of 'I AM' in us.

So, in the next plane, that is the fourth plane, we begin to understand that there are virtues. They are sympathy, help, cooperation etc. We begin to practice them but in the beginning we practice them only for commercial purposes. That is, I behave with my virtues. I help you because I want your help. I will be faithful to you because tomorrow I expect you to be faithful to me. So, we begin to practice virtues only for their marketing value. So, after some births we begin to feel the sweetness of these virtues. Then we begin to practice these virtues for sweetness, not for market value. Then you are instinctively virtuous. You cannot be otherwise. For example, if you find a Buddha or a Christ, they cannot behave otherwise than a Buddha or a Christ because they know the sweetness of it. They know what Love is and they know what its taste is. When once you taste the honey on the table, you will

never prefer to drink the castor oil. So, like that, when once you begin to feel what Love is, your behaviour cannot be otherwise.

So, with that you will go to the fifth and sixth steps. In the sixth step you begin to live with others not only physically but also in 'Group Consciousness.' That means you are in Lyon, I am in India, he is in America, three of us are continuously working. We will be together, working and feeling the same thing. When one of us is unhappy, the other two feel his unhappiness. When one of us gets a glorious revelation of a new idea, the two others get the flash. This is what is called a 'Group living'. It is not living in a physical group, it is called 'Soul Consciousness', and it is also called '*Ashram*'.

Ashrams on the Higher plane

Master D.K. said, "There are no 'Ashrams' on the physical plane in the present century. Let us all have one 'Ashram' on the higher plane. If you want to work in the 'Ashram' you can work, otherwise you can go home".

So, this is the Ashram in the real sense and from that plane, the 'Masters' work for us. They are there, who know themselves. They are always helping us to know ourselves, producing many wonderful branches of science, like God science, yoga, meditation, etc.

Let us take advantage and let us understand how valuable this human birth is! What a great and a glorious opportunity this is! And let us feel their presence. Every day, let us pray that we are taken into the group consciousness of some great men, yet do not leave our own work. No one should be prepared to leave his or her own work and go away somewhere in the name of liberation. It is not liberation but it is only entanglement. If and when we run away from our work and still God proposes liberation to us then he must be a big fool who can be deceived by every fool on this earth. But he is a wonderful fellow, He is not a fool. He is not ready to give liberation to those who run away from their duties. So, stay where you are physically, do the work you are expected to do. *Differentiate between what you 'want to do' and what you 'have to do'*. Elevate yourself. Elevate from the first stage to second stage. Then pray for group consciousness in the presence of those who are prepared for this, then you know yourself. The rest of the thing they know because in them and in you live the only one fellow, who says, "I AM that I AM" and who says, "I AM the way, I AM life, I am resurrection." So, know thyself.

Question: *How do the Masters contact us and is it possible for us to contact them? Can you explain?*

Answer: In the beginning, generally they begin to contact us when we are sleeping because that is the only time when we keep quiet. When once they are successful in contacting, we begin to produce thoughts which are only on the right lines. They begin to give us more and more thoughts in clear and definite terms. They use telepathy wonderfully upon us, but they keep us in ignorance for a very long time until people drop off their peculiar ideas about telepathy, etc., because it is a great inconvenience for them if we have our own ideas about telepathy and other things. Unfortunately, in the twentieth century we have many people who have written and thrown books upon us on these subjects. We are often disturbed by these ideas and it is a little bit difficult for the Master to contact us through real telepathy.

What we have to do is, daily before we go to sleep, we have to submit ourselves to the unknown Master. We should not select our own Master because it is our Master who has to select us. It is the doctor who knows the patient, the patient can never know the doctor. So, it is the Master who knows the disciple, the disciple never knows his Master. If anyone appoints in his mind his own Master for example, let Master Morya be my Master that means He is our servant, not Master. We are not giving jobs to our Masters to come to us and help us.

So, no one should select a Master for himself. Everyone should submit himself to an unknown Master before sleep. His daily routine should be purified according to the values which we have listed up this whole week. Not because I talked of them but because they are the eternal teachings and synthesizing thoughts that are of a positive and practical nature that contain the ultimate solutions of our problems, that can be put into practice in our daily life and verified.

Remember, this is different from what we call philosophy and theology. Philosophy and theology is to be discussed in clubs and the temples but this is something which can be called 'the Science of Life, the Art of Living', because at every step you find it correct. You can put it in practice and you will be beyond 'want'. Such thoughts will be reaching your mind. For a long time we feel that we are independently thinking these thoughts. No problem, the Masters allow us to think like that because they don't want the ownership of these thoughts. Gradually the growth takes place. After some time when you feel that your wants are limited and when you sincerely begin to feel that money, belongings and ideals have a secondary value and that 'purpose' should guide you, that's when growth takes place.

For example, when you are going down the street, you see someone weak and fainting in the bus, test yourself if you can take him to hospital or not. Like that every moment the 'purpose' should decide our duty. Gradually our behaviour and our speech grow more and more meaningful and gradually people begin to gather near you because the Masters are already working through you. What you speak is valuable to others. They get a great help through you and what you do is a great help. Like that you will be working. When you feel your personal belongings have no value to yourself, when you realize that you want only a little number of things, when name and fame has faded from your own mind, when they have no value to you, the Masters begin to make their appearance clear to you, they will attract you to themselves.

We will know where their university exists, where our colleagues in this world exist, how they are getting trained, how we are working as a network and then we will know our Master because he reveals himself to us, when all the emotionalism from our mind is filtered. But by that time we discover that we have already been doing his work 24 hours for the past many decades. His work is being done through us without our own knowledge and by the time we know, we are already engrossed in the work.

Then the Masters reveal themselves to us. This is the only way in which they work through us. In the beginning we have to offer ourselves, submit ourselves to the 'thought' or 'readiness to serve', nothing more is required. The required books come to you directly, required persons come to you and you will be peculiarly attracted to places where your work is required. Your effort is not at all required for your work. Only one thing we have to keep in mind is the readiness to work and the readiness to go anywhere they send us. Beyond this we need not do anything. This is what I know.

Thank You

The Soul and its Path

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

I am a Soul

People say, 'I have a soul and I meditate upon the soul.' Some people say that they have seen the light of the soul and that their eyes are dazzling when they have seen it, just as when we see the lightning. They

experience the light of ten thousand lightnings. Some people say that they have seen a soul moving in darkness. When a person goes near the recently dead or when the persons having very much attachment to the dead person go in darkness, they sometimes feel that they have seen his soul. They say that they have seen the soul of the dead person. Like this they have many methods of using the word, 'Soul'.

Some people say that they saw the soul going out of the body and were able to take a photograph of it. Some people show a photograph also, showing some light above the corpse, just as you might sometimes see the photograph of the aura of people. You see some very typical coloured photographs, the most modern technique of photography to see aura around a person. Not only that, in the Occident, I have seen some genuineness of occultism. I have seen zodiacs with photographs of the aura of the scorpions, serpents and lizards. Like that they have strange conceptions about the soul, each conception depending upon the peculiarity of the person who understands it. But apart from all these things, there is a scientific way of understanding what soul is.

There is a real understanding of the soul. Just as a counterfeit coin proves the existence of a genuine coin or money, so also the many misconceptions prove the existence of some truth. It is always true with

anything. Suppose a person makes a counterfeit coin without having a genuine coin like that, what happens? He can deceive no one with that coin, because there is no such coin existing. So, people can deceive either themselves or others by taking false representations of true concepts. Unless the true concept exists, a misconception is not possible. So, let us try to understand from the shrewd scientists and seers, what they mean by the word, 'Soul'.

On an island, people were meditating on a sentence, 'I have a soul in me.' When Saint Paul went to that island, he corrected them by saying,

"Don't meditate I have a soul, meditate I am a soul and I have a body."

Previously they were meditating, 'I have a soul'. That means they understood something, some part of themselves as soul. They might have understood it as the most important of all the parts in them. But still they understood it as a part of themselves. Just as when we study anatomy, we can understand that it is the most important of all parts, yet, we understand it only as a part of ourselves. Like that they understood that there was a soul in them. For the first time in the Occident, Saint Paul corrected them by saying, "You should not meditate, 'I have a soul' and you should meditate 'I am a soul'". So, this is the first step of a correct understanding of the soul.

Then some people try to understand by studying the constitution. We have the physical body, the body system, muscular system etc. It can be understood through the textbooks of anatomy. But nowhere in this body can we find a part which can be called soul, just as we do not find anything like *Kundalini* in the spinal column or the *chakras*. So, they denied the existence of soul, just as they denied the existence of *Kundalini* and the six *chakras*. But we ask the same student of anatomy one question, "Do you find anything like mind in your anatomic matter?" He says no. Then don't you have mind? Do we find anything like intelligence? No. Then don't we have intelligence? Do you find anything like love that can be radiated out from the heart? Suppose a person says, 'I am full of love'. Immediately let the doctor take the radiogram of his heart and find where the love is. The heart is absolutely normal, free from love. Then, don't you have love? Similarly there are 10% of the things that can be detected and observed in your physical self; the remaining 90% of yourself can never be detected either at the anatomy theater or in radiography or through any instrument discovered till now or that can be discovered in the future.

This is because the instrument is discovered by a soul, the instrument can be used by a soul and the person who sees the instrument is a soul. Therefore, it is not at all possible to know anything through an

instrument. Only 10% of yourself is detectable by the instruments. Now there are psychologists who are taking graphs of waves and thought waves. Volumes and volumes of research are being filed in their almirahs, in their tests, but there is no outcome because they are studying the changes and the differences in the mind vibrations and trying to interpret in the name of psychology and E.S.P., the 'extra sensory perception'. It leads nowhere. It is like examining the railway track after the train has gone and trying to determine if the train is an express or a goods train or a local train. No doubt, it is great research. It gives volumes and volumes, but there is no goal. So, let us try to follow people who have given us something about the soul.

The Three Bodies

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

instruments, the second body cannot be seen through the instruments and the third body can not at all be seen through the instruments.

Now let us proceed a little bit further. We have a mind because we understand. The animal has a mind because it can understand its master and it can return to its master's house after going into the street. It can recognize the master differently from others. It can feel when it sees food. It has a loving nature, the capacity of mating, child bearing and trying to protect its own child. So, we are sure of a mind to the animal also. What is the difference between your mind and the mind of an animal? You have some other layers of mind which are not yet developed in the animal, just as the flower has the colours and the smell of the petals, which the bud of the flower cannot have. In the bud stage, there is neither colour nor perfume to the flower. When it blossoms, there are the colours and there is the perfume. Just as the difference between the bud and the flower, there is the difference between your mind and the mind of your dog.

You know food and it knows food, but when you go to the market and when the untrained dog goes to the market, when you stand before the cookery, when the dog stands before the cookery, the food materials are equally visible to both. The dog directly wants to

take, whereas you know that you have to pay for it, purchase it, make it your own, get it home, sit at your table and then eat. There is a difference between the two minds. The finer layers in your mind have blossomed, because you crossed the stage of the animal kingdom long ago, entered the human kingdom and have completed thousands of evolutions in the human kingdom. The result is that the finer layers in your mind have blossomed.

One can find the same difference between us and a more developed human being. There are two doctors. When we go to the first doctor, he questions you, "What is the trouble?" You may say, 'diabetes' or you may say 'insomnia'. Immediately he asks you to take an examination of all the parts and come to him with all the reports. Then he sees the reports. Then he begins to prescribe medicines to you.

The second doctor will observe you, begin to understand something which you cannot express, why you are diseased, why your constitution has gone wrong and asks you about your domestic history, your vocational life and the calamities and the crises you have experienced in the past. He makes a sequence in his mind, comes to an understanding of how you became like this, then he may prescribe a medicine or without prescribing a medicine, he may prescribe

a procedure to be followed by you about your habits and daily routine.

What do you find between the two doctors? It is the difference of the evolution of the quality of understanding. The second doctor is definitely more evolved than the first. The finer layers of his understanding began functioning in him. He is more aware of all his mental layers and the degree of illumination of his mental layers is more than the degree of illumination of the first doctor. But when you take the history of the two doctors, they were classmates, studied in the same medical college, they were trained by the same group of professors and they were receiving the same lessons. But the receptivity is different. The same light is falling upon this glass and this metal pot. But each receives the light in a different way.

Certain things reflect more than what they receive and certain substances absorb without reflecting. Like that when our mechanism is not evolved, our life will only be a matter of fact. We know only a few things in life. We measure and understand others only according to those few things we understand. If the other person is more aware of the environment, if he is more aware of our difficulties and troubles, sometimes we cannot understand that he is more aware,

because we understand him only according to our own comprehension. So, there is this difference in evolution and the development of understanding.

The surface of the mechanism of understanding becomes more and more when we begin to evolve more and more. So, when we try to take all these points into consideration and try to understand ourselves, we find that we have three different bodies in us as we mentioned previously. *The body of Matter, the body of Force and the body of Mind.*

The Layers of Mind

In the body of mind, we find many layers existing. One layer is working through the senses and trying to know what is there in the environment. It has five instruments working with it, the five senses, the sense of seeing, the sense of hearing, the sense of smelling, the sense of tasting and the sense of touch. The outermost layer of our mind is receiving impressions from the environment and understanding the existence of everything around us.

Another layer of mind is ordering parts of our body to do the required things with the help of the nervous system. Just as with the help of the telephone wires, we are telephoning to our agents and doing the business, this second layer of mind is using the nerve fibers as telephone wires and telephoning to the parts

of the body what they are to do. When I have some sensation on one hand, the one mind is reporting to the other mind which is receiving it and then the other mind is sending orders to the other hand to do what is needed to the former hand. So, we easily find three layers of mind.

Another layer makes us understand if you are happy or unhappy by talking to you; or sometimes by seeing the face we can know if you are fatigued or exhausted or if you are excited, happy and joyful. All these things are understood by one layer of mind. Another layer of mind is deciding what is good and what is bad for us and whether to do something or refuse to do something. This layer is called discrimination. This is another layer. When we use this layer properly, we live in happiness all through our life.

Like this there are thousands of layers existing in our mind. You begin to observe the working of your own mind in daily life, you can be doing your own profession, you can be attending to your own domestic duties and you need not stop anything or deviate from any duty. You need not go to a university laboratory. You have your own laboratory always coming with you. You need not pay any fee to any university. Just begin to observe yourself. You will become aware of these thousands of layers of mind.

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

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

After knowing, you will understand that you are existing separate from all this and from you all these parts are coming out and building around you, just as we have the hair on us growing daily, just as our

moustaches and beard grow on us daily. No fool will understand that he is his moustache or his beard, but at the same time the moustache or the beard comes from himself, but it is not himself. He can shave it, yet he will never die.

Similarly no one of these three layers is ourselves. These are shaved at every death, yet we are not dying. But many of us do not understand that we are not dying. We very sincerely believe that we die. That is why the fear of death exists, though it is most unscientific and false. When we properly understand the mechanism and ourselves existing in the mechanism, we will know that we are not dying in the end. *We understand that we are leaving the body. Since we have no evidence, we fear because no one who died told us that he is living. That is why we fear.* But the pity is he has no common language to speak with us, because we are trained to speak only through the tongue. We are trained to listen only through the ear. When these things are taken away, we are not trained to understand things. That is the reason why we fear death.

But those who are trained in all these instruments and who experience their own existence in the body as different from all these parts, they will not only understand but also experience that they are existing and from them all these layers of the human constitution

are coming out and going away, again coming, again going according to the law of evolution for a certain purpose of giving us experience. It is Nature that is providing us with all these instruments.

So, if we can really understand that we are existing separately from all these levels and when this experience becomes familiar to us by living that life for ten years, fifteen years or twenty years, then we will understand that we are the soul. The soul cannot be understood by us at this stage properly, because it is ourselves.

The eye can see if there is anything on the table, but the eye cannot see what is there in the eye. The ear can hear something outside, but it cannot hear itself. The nose can know the smell of something else, but you cannot know the smell of your nose. Like that, unless there is a specific trait, you cannot know the Soul. You can never understand the Soul as something different from yourself. But yet we have some methods to understand to some extent. We want certain angles of understanding in order to have a correct idea that the soul is existing in the name of us.

Now try to answer to yourself, 'what is it that you are yourself? What part of you are you calling 'I am'? We say, 'I am coming, I am going.' If there is water here, he says, 'there is water and I am here'. If anyone

asks me, 'are you water'? I say 'I am not water. Water is there and I am here'. But suppose I take some water and drink it and then I tell you, 'I am going.' But actually I should be saying that water and I are going. Instead I say, 'I am going'. I should precisely define to you that I am going home with my watch, with my shirt, with my shoes, my shoelaces and with my spectacles. Then only it is correct. But with all these things we say, 'I am going'. That is how we generally use the word.

Therefore, let us try to take these one by one and put it on a table and then try to locate what I am. First of all I take out the wrist watch and suppose I also remove the shirt here and then one by one I take off everything in the bathroom and then I stand there and say, 'I am'. Question yourself, is it the skin which we call 'I am' or the bones or the blood or the nerves? Ask every department of anatomy as to which part of the body is yourself. No part is yourself. Then come to mind and ask, 'is it myself?' Then the answer is, it is my mind. Therefore, it is not myself. At the same time ask the heart, 'am I the heart?' It is not because it is my heart. Whatever you can say is mine, is not yourself.

Can I say, I am this wristwatch? No, because this is mine. I possess this. Therefore this is not myself. So also all the layers of my anatomy, all the layers of my force in the force centers in me, all the layers

of my mind, are all mine. Therefore they are not myself. What is there existing inside? *If you properly understand, there is nothing but some space inside the part. Yet you are speaking I am.*

Now you come to the eye. What is it that is seeing? Is it the eyeball or the black part or the brown part? Go to the centre. You will find space and in it the fabric of the whole eye is prepared. Similarly there is the space where you stand. In the space you are standing. There is the fabric of your constitution. Now take a third example, a generator of electricity, a dynamo and an electro motor. It has many parts in it. What part of it is electricity? You have the armature. It is only an iron piece and no electricity. You have the magnet, it is not electricity. You have the coiled wire, it is not electricity. No part of it is electricity.

When you assemble them in a proper manner, there is something going on in all the parts, you call it electricity. If there is nothing in it, how can you call it electricity? You have the light. You have the fans. You have the radio and the telephone. You use electricity for all the functions. But if you ask the architect or engineer of electricity, 'what is electricity' and if you ask him to show you a sample of a piece of electricity, he has nothing to show you except to prove the existence of electricity. If we still doubt and

argue that there is no electricity, there are only parts of it, then he will pull a wire, he will cut it and he will ask us to touch it. Then we will understand that there is electricity, because we receive a shock. Something works like this. We then say that there is something. Then the professor of electricity questions you, 'What is it that you found? You will say, 'I got a shock.' Then he will say, 'show me a piece of shock.' Then you have nothing to show. But if the professor denies that it is false that you have received a shock, it is then you understand that it is true that you have received the shock. Now try to understand what electricity is, try to understand what the eye is seeing, try to understand what it is that you are calling 'I am' in your heart. You have known weight and volume.

Which part of this is the 'I am' in you? You cannot show. But you will understand that you are existing, therefore all the parts are existing. When you do not exist, the parts go away into their sources. The minerals in the body of a corpse will return to the minerals of the earth, the water in the body goes to the water of the earth, the heat in the body goes into the heat of the atmosphere, the air and gasses in the body escape into the air outside.

"I AM" is the Space

The space of the body remains the same. Even

when there is the body, the body is in space and the body cannot escape space wherever it goes. Understand that the meaning of the word 'I AM' is the space in which you are existing.

You may not believe at first, but when you begin to try to understand, there is no alternative except you should believe that the space in your body is speaking, listening, and breathing. It is understanding, it is behaving, it is living and to do all these things it wants to manifest itself. It has to externalize itself. To do this it wants a machine, it wants a generator and your body is the generator. Unless you understand this properly, you cannot compromise with any truth about this existence.

You are not convinced of any other alternative except this, think for yourself and try to understand the idea behind it. Where is the electricity coming from into the generator? Understand that it is from space. The generator is contrived to extract electricity from the space and utilize that electricity before it returns to space once again. Except this answer, you have no other answer at all. Science is coming to this understanding gradually and slowly. Science does not mean modern science only, because modern man is not yet completely scientific. If he is completely scientific, he cannot create war with the knowledge of science. The present mankind is still undeveloped

and because we have some animal nature in us still left, we are preparing for a third world war with the scientific knowledge we have. That itself proves that our knowledge of science is not correct and we are not yet fit to receive the correct scientific knowledge. We should not be ashamed of accepting this totally, because we cannot deny this fact.

Though we try to deceive ourselves by thinking that ours is the most modern age where we have advanced into the Moon and we are going to advance into the other planets and the Sun, we should not forget that our advancement on this earth is not yet complete. Since, we are not perfect in rendering our duties towards our relatives and brothers and the brotherhood of humanity on this earth and because we are not yet fit to do it properly, we are trying to avoid it, we are trying to escape from it and run to the Moon, the Jupiter and the Stars. If we had really grown fit in our understanding and primarily if we had real fitness for receiving scientific thought, we would have done our duty on this earth. Let us not escape and run away into the other planets by making a criminal expenditure of millions and millions of dollars to produce the rockets which throw us into other planets because it is the money of the people with which we are playing in the name of the advancement of science.

Now let us try to stand on earth once again and understand that electricity is drawn from space and we are drawn as man into our constitution with the help of this instrument which we call the body from the space in which we live. So, calmly understand that we are the space. When we are best, when we are active, we are our body, mind, senses etc. Every moment we are travelling into this instrument and we are speaking and behaving. It is enough if we remember that we are the space in this mechanism.

The Space, Spirit and Soul

This space exists in every one of us and therefore it is called the spirit. It is the meaning of God in a scientific sense. In between the space and the mechanism of your body, there is a passage, there is a communication medium and that communication medium is called soul.

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

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

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

of unity, the totality which he calls beauty and in it all the parts exist.

The Base

If you say this is a flower, what part of it is the flower? No part of it can be called a flower. If you take away the petals and all the parts separately and once again arrange with a string, can you call it a flower? You cannot. You can call it only parts of the flower put together. Take this flower in one hand and take another flower in the other hand. What is the difference between the two? In the second one, the flower is the oneness in which all the others are only parts. But in the first one, you have put together many items. In the real flower, the flower is one and the plurality is parts. The flower is the basis of all the unity. The basis exists at first and the parts are prepared later, that is what you call the bud, the blossom and the flower.

If you see a leaf, you find many hundreds of parts, blades and small beams in it. The leaf is the base of it. Leaf exists before the parts exist and the parts are prepared in the leaf. Similarly, when you are called a human being, you exist as the basis at first and in you all the parts are prepared. To prepare this, the mechanism is what you call the mother's womb. Through the mechanism and the function of the mother's womb, all the parts of your body are prepared

in nine months. But you exist at first as a person without a mind, without a body and without any part.

Taking you as the base, all the parts are prepared by the various intelligences which we call the *Devas*. The *Devas* prepare only according to the model. For example, in the womb of a human being, no dog is prepared; only a human being's body is prepared. So, there is no mistake in preparing you. How can you understand that the same type of mechanism is prepared in the mother's womb? There should be the original model long before the body exists. If a person prepared a bottle like this in the laboratory, this bottle must have existed in his mind long before he prepared its physical form. Unless he has the bottle in his mind, he cannot make a bottle outside. Unless the architect of this building has a blueprint of the building which he is going to construct, it is not at all possible to prepare this building.

Suppose the architect has no idea of the building in his mind. He asks some of his masons to go on constructing walls and if you think there will be a house as a result, it is not possible. He should have a house first in his mind and according to the house in his mind, he makes a plan. So, the plan is externalized. The building in his mind existed before the building is called the building on the creative plane. That means, the

architect created the building. What we do afterwards to construct a building is only construction, not creation. So, first there will be creation and then there will be construction which is nothing but a duplicate of creation, which is nothing but a carbon copy of the invoice. So, keep the carbon copy there, take the original to you. Understand the building in the mind as the original. Similarly, all the *Devas* that are working in the womb of your mother have your body in their mind. According to your body in their mind, they have prepared your body in your mother's womb.

Now, you can understand what soul means. It is the passage between the space in your body which is near to yourself and all the other parts of your constitution. There are all the parts of your constitution and there is what you call the space existing in it. In between, there is the creation, the creative activity. That person who is creative is nothing but yourself. The first layer of the space in you, is the soul. The next layer is the body of matter. So, once again there is the space in you and there is your body in space. In between, you are there as a soul. The space in you is existing as spirit. It is not yourself, but it is 'All'. In every one of us it is there.

The real scientists of space who existed in the ancient days called that space in you as Spirit and

since it is there in every one of us, they called it God and the next layer is soul. How does the soul exist? How are we to catch it? How are we to understand it? If at all we know how to catch it, we will try to catch it and use it according to our own will and understanding as a faithful servant of ours, just as we have caught electricity and used it according to our own understanding.

How to catch the soul?

So, how to catch this soul? There is a method. It is nothing but the method of how to catch yourself. The method is nothing but the practice of the *Eight-fold Yoga of Patanjali*. We can't use the word yoga without the word *Patanjali* in the Occident, because the word yoga is used for many nonsensical things in the Occident now-a-days. If I stand on my head, I call it yoga. If I breathe out for two hours, I call it yoga. If I drink milk or water with my nose instead of with my mouth, I call it yoga. Instead of water, if I make any exposition of drinking nitric acid or sulphuric acid, I call it yoga. People do ten or fifteen *Asanas* every day and they say I am doing yoga. This is the fate of the word yoga in the Occident now- a-days.

So, let us not use the word yoga independently, because the word means anything between heaven and earth. So, let us be careful in using it precisely. The

word yoga is correct and scientific and precise only when you use it according to *Patanjali*. So, the yoga of *Patanjali* makes you know the soul, makes you know the self. You cannot use the soul because it is yourself, but you can live as a soul, instead of living as a body, instead of living as your eyes while seeing or your tongue while eating or like your sole under your boot when you are wearing your boot. Suppose we purchase very costly shoes and preserve them very carefully even without using them to wear on our feet. Let's reckon we use old shoes to wear on our feet and worship the new shoes because they are very costly. Imagine we place it there and they are stolen, what will happen? We will feel that our soul is stolen. Unless we live like that, we live as ourselves, that is the Soul.

You can live a life of soul. Then what happens? Instead of living like the space in the hall, you can live as the hall in the space. Then we can know the door ways from one hall to the other hall when you experience that your body is in yourself and you are not in your body, when you experience that you are also above and beyond your body. In fact, you are existing above and beyond your body. You are bigger than your body. In your middle, there is this machine which you call your body just as a whirlpool exists in a river. Can the river understand that it is in the midst of the whirlpool? No, whirlpool is a part of the river.

Similarly your body along with the constitution is part of yourself. You will understand that your body is existing in you, suspended in you, every moment it is being prepared, every moment the cells are being prepared by using the food you eat and the water you drink and the air you breathe in and the sun's rays you receive and the many energies from the atmosphere. These things are used every moment and your body is prepared every moment and made to exist like a soap bubble played by a boy with the soap.

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

When you begin to live soul life, you will experience soul experience. The light we see will be the soul light. The sound you hear will be the soul sound and the humanity in which you live will be soul humanity. What is the difference? Before you realize soul consciousness, you understand that you are existing in your body and everyone is existing in his

body, just as the water is existing in every jar. But once you get the experience of soul life, you are not existing in your body. Rather all these bodies are existing and floating in 'One Soul', though everyone is having himself in the world.

Suppose a thousand jars like this are taken to the river and immersed in the river, filled with water and left into the river carefully without breaking them, then is it true that each bottle has water in it or is it true that bottles are in water? Both are true. Bottles are in the water, but every bottle has water in it. *Similarly to the one who has experienced soul life, bodies are in the soul, everyone is a soul in the body.* This is the thing you experience and your experience will be what we call love in its true sense.

Love does not mean possessive nature, but nature to offer.

If I love too much and find that you have a better friend than myself, and if I find that he has more affection towards you and you like him more than you like me, then I begin to hate with jealousy. Still we call it love, because we are shameless. We should never call it love. It is the opposite of love. It is called possessive nature. When I try to possess you, I say I love you, but when you love some other person, I begin to hate you. If my attitude towards you is love,

I cannot hate you, but the next moment I am willing to hate you. So, it is the opposite of love and so it is not at all love. It is only the polarity of animal magnetism which we wrongly call love.

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

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

Group life means, one person is living and all the bodies are floating in the one person. Instead of a person living in a body like a prisoner, bodies are living in person. That is what we call soul life.

Let's say, you are in your house and I am in my house twenty five thousand kilometers away in India, then whenever you think of me, automatically I will think of you. It is just like how a radio when tuned to the radio station or a TV set when tuned to the TV station receives the programmes at the same moment when they are transmitted in the station. *Similarly in the soul life, you live in me and I live in you. Like that the Masters and the disciples live with each other.* That is the reason why the Masters who live in the Himalayan valleys could dictate a book of two big volumes to one of their disciples who was living in England or America. This is what is called soul, soul life and the power of the soul life.

It is wrong to think that the soul has many powers like the powers of black magic. The soul has only one power, that is the power of love. It includes everything and it never desires any other power. Beyond this, it is not possible to explain about the soul. Ultimately, it is for us to practice soul life according to the yoga of *Patanjali* and experience that taste of the soul life and then live as soul instead of living as personality or intelligence or mind or emotion or body.

Question: *I think, the animals, humans and Devas are classified according to their soul qualities. Is this correct?*

Answer: Exactly, but according to the degree of development of the mechanism, the manifestation of the soul qualities also will be lesser or greater, just as according to the efficiency of the generator of electricity, the kilowatts of electricity differ. Similarly the animals manifest souls, less than what the human beings manifest. But the science of the scriptures says that from atom to the solar system every being is a soul. So, animals are also souls.

Three categories of souls are described. One is the animal soul in which the animal kingdom lives and the other is the Divine soul in which the Deva kingdom works and a combination of these two makes the human soul. That is why until some degree of evolution, the human being has animal qualities like strong likes and dislikes and fighting nature and war-mongering. And after that he goes into the divine qualities working with the exact possession of the Deva kingdom. He joins the quality of the Deva kingdom after a certain amount of evolution. So, man is the meeting place. That is how they classify.

Question: *What is an etheric body ?*

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

Thank You

The Evolution of the Consciousness of Man

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

There are two differences in the experience. The human experience knows the names of these experiences; the plants and the animals do not know the names of the experiences but the experience is the same. When we are in the Sun, we use the word Sun.

When the plant is in the Sun, it feels that it is in the Sun, but it does not use the word 'Sun' because it does not know English. But a person who speaks French and who doesn't know English can also not use the word 'Sun', just as the plant can't use it. We each have our own language to use the word 'Sun', but the word doesn't at all indicate 'Sun'. It only recollects our usage of the word.

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

If a little sugar is placed on your tongue and a little sugar is placed on the tongue of a little boy, the experience is the same. You know the word 'sugar'. The boy doesn't know the word 'sugar' but both of you know sugar equally. Suppose there is another person who was very carefully trained from his childhood not to taste any sugar at all and he was educated and made a post-

graduate in sugar technology, he knows all the formulae of sugar, all the chemical actions and interactions that take place when sugar is being prepared. He knows the name of sugarcane and beetroot and he can teach you how to prepare sugar. He knows all the literature in the world about sugar and he can prepare sugar and supply.

Can you say he knows sugar? He knows about sugar but he doesn't know the taste of the sugar. That is why he is not conscious of sugar. He has the concept of the name sugar, but the consciousness of sugar is totally absent in him whereas the little boy who hears the sound of his mother tackling with opening the tin of sugar, runs into the kitchen immediately, because he is conscious of sugar. He doesn't know the name of sugar. In such a way, every bit of the biological kingdom knows everything.

The experience is the same for plants, animals and humans. But the one difference is that human beings know that they have consciousness, that is, they are conscious of their consciousness, whereas the plants and the animals are not conscious of their consciousness. They have an experience of consciousness, but they are not conscious that they have a consciousness. That is the major difference between humans and the other living beings. Even the human being also is conscious

that he has a consciousness, only when he is in the awakened consciousness. When he is sleeping, he is not conscious that he has a consciousness, because he has no consciousness at all. So, we can understand how much the human being knows about consciousness. He knows about 5% of the real consciousness which is working in him. With that 5% of consciousness, he learns things through education; he gets his diplomas and degrees in the university, understands the competition in the world and beats out all others to get a job for himself. He can go to the market and purchase good legumes for a lesser cost and he can understand the people around himself and he can protect himself from being deceived by others and sometimes he can deceive others. All the things he does only with the 5% of consciousness he has. Still there is 95% of the consciousness of which the human being is not conscious.

Now let us consider how this 5% of consciousness becomes conscious to the human being. There is an increase in the degree of illumination of consciousness as the person progresses in evolution through the kingdoms of the mineral, the plant and the animal and enters into the human kingdom.

In the mineral kingdom, the 5% consciousness is in a state of sleep. In the plant kingdom that 5%

is in a state of dream. In animals that 5% is in a state of awakening. In the human kingdom it comes to a state of self-consciousness that is knowing for the first time that he has a consciousness.

Different layers of Consciousness

These are the four stages of the evolution of consciousness described by the wise men in the scriptures. I repeat once again. *In the mineral kingdom, the consciousness sleeps. In the plant kingdom, it dreams. In the animal kingdom, it awakens and in the human kingdom, it becomes self-conscious.* These are the four broad and rough markings of the evolution of consciousness. But each of the four parts has many sub-divisions and many layers of awakening. But at present we are concerned only with the evolution of human consciousness, because we are human beings.

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

ness have no state of sleep and this 5% of consciousness only requires a state of sleep, because it is your mind and your senses that require sleep and because your body requires some repose. Unless the mind is made unconscious, it can never allow the body to repose, because by nature the conscious mind is such an idiot. It doesn't take rest for itself and it doesn't allow the physical matter of the body to take rest because it is always engaged in doing something; let it be physical, mental or vocal.

When we are in an awakened state, we can't rest mentally because the mind doesn't stop thinking. If we ask the mind to stop thinking, it begins to think about stopping the thought process, but it can't stop thinking. If you suggest that there should be some rest, then the mind begins to think of the rest. Like that the 5% consciousness that we have is a perfect idiot in understanding things correctly. It is enough for our education and our livelihood and for making ourselves rich. But for the necessary things it is not enough.

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

The truth is, these are not the necessary things, but a few of them are necessary only as far as the

physical body is concerned. None of these things are necessary for yourself, but we are in the habit of identifying ourselves with the physical body and whatever is needed by the physical body is wrongly understood as our necessity.

For example, when the mouth tastes we think we taste. When the stomach is taking food, we think we are taking. *All this misunderstanding is because of the force of habit.* So, if we consider the necessary things, they don't include all the things that we have in our daily life. The 5% consciousness is enough to look after all the necessary and the unnecessary things of our daily life. The other 95 layers of consciousness are intended only for the really necessary things.

Suppose while we are sleeping, is it not necessary that a consciousness should conduct our respiration? What happens when respiration stops the moment we sleep? The government will have trucks or lorries always going round the streets to take the bodies of those who have slept, take them away and bury them because the moment we go into sleep, the respiration will be stopped and our bodies are to be removed. We will not wake up once again from sleep. Then do you know what we will do? We will try to discover medicines not to sleep. And all through the night we will go on discussing with each other in order not to

sleep. I will ask you to see that I don't sleep, and you will ask me to see that you do not sleep, because sleep is death. This clearly proves that our respiration needs another layer of consciousness to protect the lungs from stopping and to see that the lungs are respiring while we are sleeping. Another layer is required to see that the heart is functioning even while we are sleeping. These two layers of consciousness, which are different from the 5% of the layers we know are working even while we are awakened in the 5% consciousness.

While we are awake, we are not conscious of our respiration at all, because we think we have more important things to do. We are not conscious of the heartbeat at all because we have more important things like our business, our job, our wife and our love. So, they are more important than our respiration and heartbeat. Therefore, we are not conscious at all of our respiration and heartbeat. We are conscious of the so-called more important things. This is the second proof of the idiotic nature of our 5% consciousness.

A third layer of consciousness is, to see that we breathe in only oxygen and breathe out only carbon-dioxide, because it knows that we don't know chemistry from our childhood. So, we require a separate consciousness, a chemistry consciousness which makes us take in only oxygen and give out only carbon-

dioxide. Suppose, by mistake we breathe out oxygen and breathe in carbon-dioxide, within one respiration we will get choked up and die. So, one separate layer of consciousness is required and it should be knowing chemistry perfectly. So, it knows the chemistry of the blood and production of our blood from our food. It knows the chemistry of our bones and gathers all the calcium and phosphorus from the food we eat and makes chemical experiments to construct our bones. If you go on counting like this, you will find that at least 45 layers of consciousness are there in us to see that the tissues in our body are constructed and to see that we are not dead when we are sleeping. So, the 5% and the 45% put together become 50% of the consciousness about which the human being is not conscious at all. Sometimes we are not conscious of even the 5% of the consciousness we have.

For example, when we are thinking seriously about something, we do not remember what we are thinking, because we are engaged in thinking. That is a third group of the idiot nature of the 5% consciousness. So, by consciousness, we should not mean only the consciousness we know. We have four different states of consciousness. *One is what we know during the daytime. It can be called 'the objective consciousness.'* *The second is, what we call 'sleep'* and what we do not know at all, because we don't know what sleep is

till now, because we are sleeping when there is sleep with us. Therefore, we can't know what sleep is. Only when we wake up from sleep, we understand that previously we were sleeping, but there is no one on this earth who knows what sleep is. Suppose we try to conduct some experiments to know what sleep is, we calmly lie down on the bed and try to understand what sleep is. By the time it comes to us, we will be ready to receive sleep. When it comes to us, we forget to understand what it is, because we are already sleeping. Next morning, we wake up and say, 'today let us try to experiment once again'. We may experiment all through our life and strangely someday die, but we will still not know what sleep is through this method.

But a consciousness is there in us which keeps our lungs respiring, which keeps our heart circulating the blood, which keeps the digestive system active in getting the food digested. Suppose the digestive system also wants to sleep when we are sleeping, by next morning our stomach will be a corpse and the doctor has to cut the stomach and throw it off.

So, every organ has its own consciousness of working and all these layers are working in us. All the mineral kingdom is also there in our body. But the mineral consciousness is sleeping in us. The properties

of minerals have a consciousness and it is awakening in us and similarly the minerals of our earth also. Unless the mineral consciousness is awakened in the minerals, the minerals cannot have their properties; the sugar cannot be sweet to our tongue and the salt cannot be saline to our tongue. The sweetness of sugar is the sweet consciousness of the minerals in the sugar and the saline taste of the salt is the saline consciousness of the minerals in the salt. None of these layers of consciousness has any sleep. They do not require any sleep, because they belong to the intelligence of a living being.

They are called the intelligences of the Deva Kingdom. In Sanskrit, they are called Devas. In the Bible they are called the Angels and Arch-angels at the Altar of God.

But we have our own fantastic ideas about the Angels in the Bible, apart from the ideas given by the authors of the Bible, because we do not know the science of the Bible. We know the Bible only as Christians. We don't know the Bible according to the authors who have given it to us. The intelligences of Nature are known to the ancient scientists and they know that there are Angels and Arch-angels working in the kingdom of God. They govern the properties of matter and so they govern the properties of the minerals

also. They protect the chemical reactions in the minerals and they also protect the awakening of the minerals into the plant kingdom. Then a group of Arch-angels descends from the rays of the Sun. That group gathers an army of Angels, which we call the atoms of Chlorine.

Since the modern chemistry scientist does not know the Angels and Arch-angels, he thinks that the atoms are unconscious beings, having no intelligence at all because the intelligence of the 20th century scientist is very poor. It does not have the intelligence which is there with the authors of the Scriptures. So, we think that they are the Atoms of Chlorine, but in fact they are a group of Angels whom we do not know and whom we can call only atoms of Chlorine. They assume the green colour and they form one of the seven groups of the Angels who come down from the Sun's rays. They come down to help the mineral kingdom to combine in the proper forms and to awaken into the plant kingdom. They stay with the plant in the form of what we call the green colour in the plants, which we call chlorophyll and we do not know them. Therefore, we call them chlorophyll.

They continuously receive the Sun's rays for the plant. They invite the Arch-angels of water from the roots of the plant and the Arch-angels of air from the

atmosphere. They make combinations to prepare the food, cooked for the plant. Similarly they help the plant kingdom to awaken into the animal kingdom when the animals begin to eat the plants. They also help the animal kingdom to awaken into the human kingdom, when the humans and animals begin to eat the minerals, the plants and the animals totally, that is when the humans and the animals begin to eat all the three kingdoms. The plants eat only minerals, animals eat only plants and some animals eat animals.

But the human being eats minerals and plants. He has all the privileges. Of course, he also has responsibilities but at first he cannot understand, because he is conscious of only 5% of his consciousness. So, we have in our fleet all the consciousness of the Arch-angels called *Devas* working in the body to keep us alive by protecting our respiration, circulation and heartbeat. So, we have the sleep state of consciousness, where the 95% of consciousness is awakened and the 5% of consciousness which we know is absent there. That is what we call the consciousness of sleep. Then we have the consciousness of dream.

So, we know roughly three stages of our consciousness; sleep, dream, and awakened states. There is a fourth consciousness into which we are expected to evolve. The fourth consciousness is what

is called the fourth way or the fourth state by the seers. After some time we are expected to get our awakening into that fourth consciousness. We come to know of it after we have some discussion about the dream consciousness. The psychologist is trying very hard to tell us what dreams are and he is filling up thousands and thousands of pages in the books of dream psychology.

Sigmund Freud has written thousands of pages. His disciples have written many thousands of pages. His rivals and his enemies have written many more thousands. The greatness of these books is that after reading all these thousands of pages about dreams, we know only as much as we knew before reading these pages. This is because it is only a description of dreams and a discussion about the description. We have nothing to learn from them except wasting our time because there is no point which we can utilize in any field of action after reading these thousands and thousands of pages of psychologists.

But when we go to the Scriptures, we will understand what real psychology is and we can imagine how the 21st century science of psychology will develop. When you are sleeping you get a dream and in your dream you will see many people. The scriptures question us, with what material these people in the

dream are made up of. Of course, the psychologist has had no intelligence to make a question like this till today. Of course, in the future he will grow intelligent to ask this question, because this question contains the answer. The scriptures first question you if you know the material with which your body is made.

You know the solids, liquids and gases in your body and you know the matter, force and consciousness in your body. But, do you know with what material the bodies are made of in dreams? We have no answer, because if we say that it is with our consciousness or mind, we have to accept that we have a mind in sleep. So, the psychologist was forced to accept that there is a mind in sleep. He has very recently begun to call it sub-consciousness. Before 78 years, there was no sub-consciousness to the psychologist at all. He never accepted that there was a subconscious mind, because the psychologist was not even subconscious and even now we know as much as we knew previously about the subconscious.

But let us imagine what happens in dreams. Sometimes you see in a dream, a big feast going on in the street and thousands of people going in the street. With what material are these thousands of people made up of? Where do they exist while your dream is going on? How much volume of space does it require for

them to stand? Then we are forced to think that there is a mental space which is different from physical space, but till now the psychologists have not come to a stage to accept this even after we suggested this to them.

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

These are all a bit above our understanding, because our generation has not yet evolved enough to

receive them readily. The children of the next generation will be a bit nearer to these truths and they will be receiving lessons about this education in schools, colleges and universities.

In the dream state in which we are working in dreams, there is one layer of consciousness which has nothing to do with the layer of our 5% consciousness. The dream consciousness is 10% when we compare it with the 5% we know, because it knows many more measures and instruments of measuring than our 5% conscious mind knows.

When we see the time in a watch, we can know certain calculations and if you say I will come within five minutes, we can have a rough understanding of five minutes with our mind, because our consciousness of time consists of only five or six components. That is the seconds and the minutes, the hours and the days and the months and the years. Beyond that, we do not want to make our mind enter into time and we do not want to enter into the subdivisions of the seconds also because it is a big headache to us. Headache means incapability of our head to receive it.

The time which we have in a dream can be multiplied by a hundred. Like that we can multiply all the measurements of time we know. By then, we have so many varieties of time which are calculated by us

in our dreams. When we come back to awakening, we cannot understand those measurements at all. For example, when we are sleeping, if anyone gives a prick with a pin, immediately we wake up within a fraction of a second. Within that fraction of a second, there will be a big story created in our dream. In the dream we will be walking in the street and suddenly we suspect that somebody is following us and when we look back there is somebody following us. Sometimes he may be a policeman or sometimes he may be a thief. When we are afraid of police in our conscious state, the fellow in the dream takes the dress of a policeman and if we are afraid of a thief in the conscious state, the fellow in the dream takes the dress of a thief. The person in our dream is only an actor who is ready to take up any costume according to our fears and complexes. So, the person begins to walk behind us and we begin to walk faster to escape from him. When we look back, he also begins to walk faster. Then we begin to run, he begins to run. We run swiftly, he too runs swiftly. We see a bus. We want to catch the bus and get into the bus to escape from the thief, but the bus starts before we reach the bus stop and moves away more quickly than we can.

Then we run more and more quickly and we gasp for breath, because it is very difficult. And at that time, if there is a person in our room who is not sleeping,

he will notice us gasping while sleeping. Then we see that the person is also running and gasping. After a while we find that there is a big river on our way and we cannot run further. There is no road, that is a dead end of the road. Then we jump into a bush and we will have the prick of a spike. We feel the pain of it and we will get awakened. The dream starts after the pin prick and the dream ends with the sensation of pain of the pin-prick. It takes only a fraction of a second for us to receive the pain and get awakened from sleep. But within that fraction of a second, we have the story of two or three hours running.

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

A fellow, an Indian like me who comes out of the dream of Europe, will be having all types of money in his pocket and when he goes to the market to purchase something, he cannot know how to use it. The result is, he gives the money to the person in the market and asks him to take whatever he wants and return the change according to the calculator; that is the

intelligence of our consciousness after we wake up from a dream. So, the moment you are awakened, you are an Indian in a foreign country, though during sleep you may be a Swiss or a French.

Suppose suddenly, there is news in the paper tomorrow that we are converting the time into a metric system of time and we are issuing watches for metric calculation of time. You are to throw away all your watches in the river and purchase the metric watches for metric time. That is, one day is equal to a hundred hours, one hour is hundred minutes and one minute is hundred seconds. We have the kilo-time.

Then what will be our fate immediately? The same is the case with our relationship between the terms of our dream and our awakened consciousness. Now we have our sleep consciousness and dream consciousness, which are much bigger than our awakened consciousness, which is only 5%. In your dream consciousness you can go into the past and you can speak to your grandfather who was dead five years ago. While in an awakened state, we can recollect our grandfather, but we can't live with him. But, in our dream, we not only can live with him but also can eat bread with him and take him to a restaurant and have our pizza with him. So, we have many dimensions in our dreams, which are not there in our 5% consciousness.

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

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

I prepare a big glass plate with A, B, C, D around it and I will place a little peg on the glass plate and

I will put my finger on it. I will ask you to put your finger also on it; close our eyes and the peg begins to move. It strikes some of the alphabets and you will make a sentence out of it and then you will ask, "Who are you?" Then the person above our head answers, "I am William Shakespeare." Like that you can get Milton, you can get Isaac Newton and you can get Darwin, many of the great people of the past. They have dictated volumes and volumes to those people who are turning the planchette and now we have those volumes printed also. We are very sorry for the lack of commonsense of the Occidental mind to believe that they are the transmitting messages from Shakespeare and Milton, because Shakespeare might have taken thousands and thousands of stages of evolution after he had left the body of Shakespeare. How can he know that we call him upon the planchette to wait for so many hundreds of years for Krishnamacharya? So, see, how many volumes of idiotic thinking we have about the levels of consciousness. Sometimes we are also called scientists for doing such experiments. Some people call them spiritists and some people call themselves theosophists.

Unfortunately, theosophy is something which is quite different and pure. These pseudo-theosophists spoil the name of theosophy. Our ignorance about these levels of consciousness makes us create our own hells

like this. But the fact is, there are many layers of consciousness within ourselves, which one should investigate carefully and scientifically. Only then one must go into those darker regions, only with the light given to us by God. If we enter into the darkness without taking a light in our hand, we may stumble and fall into illusions. Sometimes we may not return to our consciousness any more, without that light.

So, we should be careful to carry the light given by the Lord in our hands. The light given by our Lord is what we call common sense.

Nothing is more holy and nothing is more real than our common sense. That which is not satisfactory to common sense should never be believed as valid and we should not be hasty in denying things that they are false and wrong, but we have no business believing everything as right before we understand.

Carry the light of common sense in your hand. Open your eyes and keep your ears open without any limitations with an openness of mind. In the language of Jesus Christ, "*Those who have eyes to see and ears to hear can see and hear.*" That is the method of seeking the truth of the layers of your consciousness.

Then you will come to know the truth of all the layers of consciousness in you, that is, the 95% layers

to which you have been sleeping so far. Some of these layers are in your sleep. Some of these layers are in your dream. Some of these layers are in your awakened consciousness and many are there in the fourth state. It is into this fourth state that we are expected to enter. It is this fourth state which is called Heaven. It is called the kingdom of God into which we are expected to enter. The last step of the threshold is very difficult to get.

There are seven steps into the temple of the Lord and the seventh step is very slippery. It is wet with our emotions, always damp and it is never dry, because we have our emotional life always creating the moisture around it and there is a thick layer of moss upon that step. So, if you place your foot on the step without being careful, what happens is, the moment you press your foot upon it and try to lift the other foot with all your weight, the first foot slips off from the step. You will fall down, striking your tooth against the step.

On each fall you will lose one tooth that is one birth. So, the step is very slippery. It is full of our suppositions and beautiful sweet stories about our heaven, our earth, our hell, also about the angels, God and about life after death. ***So, if you place your foot correctly and fully upon the step and hold the rod that is there to the doorway of the Lord, then you***

will not slip. Then you can lift the other foot also and put it on the seventh step. The rod, which is there to the doorway of the Lord is what we call the rod of the law, that is, what we call Nature around us.

Purity of Nature

Observe Nature carefully how it transmits its own law to you every minute, how the seed germinates into the tree and how you have the seed nature in you to become your own tree, how the flower is being pollinated into a fruit and how you are to pollinate yourself into a child. Pollinate, that is fertilize to have the body of your next generation in the form of your child and how you should keep your purity just as the flower keeps its purity and observe all the workings of Nature, how the flower is pure by its monogamy. When once the flower is fertilized, it never allows it to be fertilized a second time. That is the purity of Nature.

That is why we call Nature, '**Virgin Mother**'. Try to understand it. Try to receive the law that is governing Nature. See how the sunrise and the sunset work upon your consciousness and then learn how to behave in this world. That is what is meant by holding the rod of the Lord's temple carefully. Then you will not slip. Then you will not receive any blows. Then only you will not lose your tooth. Then we enter the Sanctum

Sanctorum of the Lord, which is called the fourth state of our consciousness.

The Fourth State

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

Suppose, in a dream, we have lost all our money in a carnival and commit suicide. In the middle, can we ask the dream to create a dream where we are rich and we have earned millions and millions of dollars, so that we may not commit suicide? We cannot dictate our own terms to our dreams. But in the fourth state, it is a dream which you can direct and which is directed through you. Time stops to exist to you with all the

different scales of time that are found in sleep, in dream and awakened consciousness. You will exist and your dream will exist.

But it is as real as your awakened state and even more real than your awakened state and you may not believe if I say it like this. I will give you an example for it. But if I give you an example, how can you know it? It is as good as speaking about the taste of sugar, to the specialist of sugar technology about whom you were speaking in the beginning. But you know it, because you have experienced it previously. The only difference is you are not conscious of it. I am conscious of it because those who know made me conscious of that fourth state that you are experiencing. Now I will make you understand what that state is.

Suppose there is a beautiful musical concert arranged here as the programme in the house of our hostess. You are all attending the musical concert. Suppose Madam comes and says, "Krishnamacharya, there is a music programme here, you can also attend". Then I say, "Madam, I have a train to catch at six. It is fifteen minutes to four now and please don't mind if I get away from the music concert in the middle. I can attend and enjoy the music for some time. When it is time for the train, I shall get up and go away because I have to go to Liege in Belgium, present

myself there tomorrow morning where friends will be waiting for me at Liege and then take a car to London."

Then Madam says, 'okay'. I go and sit down at the musical concert. But when I get up from the music programme and come out of the room, it is 8:30 in the night. What has happened? Why didn't I leave the place at the right time to catch the train? It is because my mind was sleeping, if so then how did I then get out of that state? It was because the musician stopped singing. I came to my normal consciousness, which is our 5% consciousness. Then I came to understand that I had missed the train. Then how is it that I didn't remember that the next day people would be waiting for me at Liege to go to London. It is very bad to neglect things like that. But the answer is I am not responsible. When my mind is sleeping, how can I remember tomorrow's programme? Because the mind is removed in which the programme exists. When the mind is removed, the programme is also removed, just as everything we know is removed.

Suppose I have a degree M.A,Ph.D. It is called M.A., Master of Arts and Ph.D., i.e., Doctor of Philosophy. The university has given me a very high degree. When I am sleeping, does that degree apply to me? I don't even know A,B,C,D. while sleeping. I don't have a diploma. Everyone is deprived of his or her diploma. So, the programme was not there in my mind. Was I

sleeping during music? I was not sleeping, because I was enjoying music.

Suppose a person is sleeping here while the music concert is going on. Can he enjoy the music? Sometimes he can spoil the music also, if he has a sound sleep; sound sleep that is sleep with sound. Like that, the musician may sometimes get disturbed and stop the music. That is the only possibility, but the person sleeping cannot enjoy music. I am not sleeping because I am enjoying music. My mind is sleeping because my programme is not there; everything is just wiped out of the mind. And my eyes are not working because I am not looking at the musician, though I have opened my eyes, because I am enjoying music. Some people will be looking at the musician and making fun of him while the musical concert is going on, that is because they are not enjoying music. They are only listening to music. Enjoying music is different from doing something with music. Suppose the musician has a big button or a pimple on the face. When I sit before him in the concert, while he is singing, suppose I say something like this, "My friend, look at that button." Does that mean I am enjoying music? Not at all. It means I am a perfect idiot towards music.

Enjoying music is something different from giving the presence of our dirty physical body to the musical concert. We can throw our physical body in

the hall and we can be existing with the button of the musician instead of music. The result is, all the others are enjoying music, whereas we are existing at the button of the musician. So, when we are really enjoying music in its true sense, our mind is sleeping, our intellect is sleeping. The intellect, which is like a monkey, can look at the button of the musician. The monkey is sleeping, the dog is sleeping, the cat is sleeping and all the animals in us are sleeping. The eyes are opened, but the eyes are not looking at the face of the musician, because the mind is not there. The ears are not listening to the sound of the music, because the mind is not there. They have established a connection of the wire from the musician to us.

There are people who listen to the sound of music without listening to music. They cannot enjoy music, though they are listening to the sound of music. The result is when there is a beautiful sound of musical notes, I will say, 'This is the 24th note of the 46th sub-note'. That means I am a perfect idiot at music, because I remember the arithmetics of music. Therefore, I have no musical sense. I know only the anatomy or the skeleton of music but not the orchestral symphony of music i.e., the flesh and blood of music.

What happens if the husband remembers his wife only as a skeleton? There is only a skeleton and no wife. Similarly the fellow, who has the arithmetics of

music, has no musical sense at all. But enjoying music means we forget ourselves, our intelligence, our logic, our thinking and our mind. All these animals are sleeping. We are awakened only to music. We are not awakened to the musician. We are not awakened to ourselves.

Suppose I try to remember myself that I am listening to music all the time, all the two or three hours when the music is going on, there is no music at all to me. It is just like remembering that we are sleeping all through the night. That means we have not slept in the night at all. What happens when we want to observe all through the night that we are sleeping? That means we are patients of utter insomnia. So, all the animals are sleeping. The human animal that wants to remember himself is also sleeping.

I do not remember the name of the musician, because I am enjoying music. Otherwise do you know what I do? While everyone is enjoying music, I will say something like this, "Bete noire." That means, I will never allow you to also enjoy music and my presence in the hall will be like the presence of an ulcer to everyone. So, I do not remember the name of the musician. I do not remember my name. What happens if I remember my name all through the music performance? I do not remember the name of even my sweet wife because there is no music if I remember her name. All these things disappear. The totality of

the mind sleeps and I am awakened to music. That is called the example of the Fourth State.

Those who follow the yogic discipline will learn how to enter and make a masterly approach into the fourth way and how to live in the Fourth State of Consciousness. They can make their life continuous in the Fourth state and they conduct all the activities of their daily life including their professional, domestic, religious, financial and all the activities. All these things can be conducted in the consciousness of the Fourth state. Those are called the Masters of their own existence and to them there is no sorrow or joy. There is only the experience which is sweetness, and for them there is no fear complex and jealousy, nothing to suffer. There is only one continuous stream of existence of consciousness. That is what is called peace. It is all positivism of consciousness. Towards this end, Nature is driving us and evolution is taking us to that end.

To be born as a human being on this earth is a great opportunity because we are given the opportunity to enjoy this fourth state and live in that fourth state of consciousness. We are given the apparatus and the mechanism to live in that consciousness. Remember that human birth is the only birth where we are given this consciousness. This mechanism is not given to the animal, the plant and the mineral kingdoms. It is

given only to the human being and so we should be wise enough to remember that it is a great opportunity to be born as a human being, instead of thinking that it is a great privilege.

When we think that human birth is a privilege, we have to live only as a human beast without using the opportunities given to us. But when we know that it is a great opportunity and not a privilege, we begin to avail ourselves totally of the opportunity given by Nature and live in the kingdom of God as one of his followers. This is the goal of the evolution of consciousness. Every one of us should try to know how to enter the kingdom of God.

* * *

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

Question: When should we find the Guru?

Answer : The one truth which never fails is, the moment we make our mind ready in its true sense, the very next

moment the real Guru will be with us, because it is a fact that the Guru comes to us and we can never go to the Guru. The Guru knows us and He knows the time when to come to us. He never waits even for a moment or a second when we are fit. It is only our fitness that brings the Guru to us and this is a truth which is a promise of the scriptures. It is a truth, which many earnest seekers know and it is a truth which I personally know in my life. So, our Guru comes to us directly. He gives us the method and makes us transform. Our law is our sincerity and the spirit of offering of our total activity and all our interests at the feet of the Guru.

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

Answer : As long as we are conscious of the mind, so long it appears. Our mind is only a small hole in the background of a higher mind. What we know as the mind is only a little window and the background is the real consciousness. We are trained to see only through the window. The more we try to avoid the window, the more we will be thinking of the window. So, we should find out a method.

Thank You

Spiritual Constitution

On behalf of the Holy Spirit of the land of India, after one year, once again I meet you and I find the oneness of humanity with you once again. Today I am expected to explain something about the '*Spiritual Constitution*' of the human being.

Of course, the heading is given as the "Spiritual constitution of man". The word Human being includes women also. Since spiritualism is essentially a science of inclusion, let us make the inclusion of women also by making a little alteration, 'the human being'. But, if we go into the scriptures, the word man includes woman also because it is said that woman was taken from the rib of man. Some people used to think that the woman has no independent existence because at first there was the man living. He was framed by God from the dust and God breathed life into the nostrils of man and man began to live. Then God has taken a rib out of man and out of it made the woman. In our India, we have very sincere Christians who argue with

me that God created man originally and only from man he created the woman. So, man is more important than woman. Of course, they thought that they were more sincere Christians than I am and they might have understood the scriptures more correctly as the language of the scriptures is more profound than what we suppose it to be.

The language of the scriptures has never been intellectual, but it is simple and direct, it is deep and profound. It is like the speech of little children because it belongs to the language of the earliest of mankind. The earliest of the human race was never as intellectual as we are. But they were one with Nature, unlike ourselves.

Human Intelligence

We are much away from Nature, because we are too much absorbed with ourselves and the world which we have created for ourselves. This is because of the magnification of the mechanism of intelligence that we have created for ourselves in the course of human evolution through thousands of years. Since we have intellectualized ourselves too much; hence we are suffering. Our own intellectual presence is enough to create almost a total absence of Nature and the intelligences that are working in Nature.

So, whatever we think is bound to be our own thoughts and they belong less and less to the nature of our background. Whatever we speak will be more of our own story than of the story of the earth upon which we live. Consequently the human being is suffering from too much of the presence of the intellectualised human being.

In the twentieth century, the human being is suffering a lot from human problems, that is, the problems created by the human beings. There are no problems to any other beings on this earth either to the animals or to the plants. Problems exclusively belong to humankind because it is only the human species that is capable of creating problems to themselves and to the other kingdoms. So, we are suffering from our own problems- political, social, economic, religious, national and the racial. We are proud of creating problems and then take pride in solving them. That is the peculiarity of the human kingdom. If we can venture to take this as an advancement, we can take the opportunity of feeling the full pride of being a human being. But, if multiplying problems were to be considered as advancement, we have to pity our own logic. But still, we do not stop thinking of ourselves as greater than the other species. That is one of the darkest features of the human species to believe that the human species is the highest among the living beings on this earth.

Thus the advanced humanity of the modern ages suffers from the inevitability of these limitations, self-made limitations which we can call self-conditioning. We have no time to feel the presence of Nature. Hence our language is in harmony with our own intellect. We are not so much ready to get tuned with the language of the scriptures, scriptures that were received by the primitive races, received in direct language, transmitted as much as possible in a fewer number of words, so that the scriptures had no intellectual approach. Whenever we try to make an intellectual approach to any one of the scriptures, we make our own fantastic theories of those scriptures. Our literature about the scriptures will develop as non-sense, but the scriptures stand as they are unique.

Our literature, scientific and artistic comes and disappears with centuries, whereas the scriptures run through time, having been translated from language to language, transmitted from nation to nation, inherited from race to race. That is the difference between the scriptures and the other works. The intellectual achievements go into dust within a few centuries. But if you observe the scriptures, you will find the same material living through thousands and thousands of years through various languages, through various nations and races. That's why we have to make a fresh attempt to understand the scriptures.

Man is made out of dust

Man is made out of dust. This is a sentence found within the first few pages of the scripture. The scientist of biology, chemistry or physics may smile or laugh at it, but he has no cheek to say 'no' to the sentence, because when he makes an analysis of his own constitution, let him be a professor of biology, physics, chemistry, Psychology or Para psychology or sensory perception or extra-sensory perception, what he finds in his body is nothing more than what he finds in the dust. Therefore the sentence stands as true as Truth, whether one laughs, smiles, mocks or whether one has the stature to appreciate it. As a result, the sentence from scripture, '*Man is made out of dust*' is more true than the present biology, chemistry or physics. Unless you have this sentence as your background, you cannot properly understand biology, chemistry or physics. Without the sentence of the scripture, you can be the best student of any modern university, but you cannot be the best student of science.

Who made man? You can imagine that the woman as mother, made man. But there must be a father. So, man, made woman as the father of his own daughter and woman, made man as the mother of her own son. So, there is 50% truth in each statement. Put together the two statements, the words 'Man' and 'Woman' will

be used in quite different senses. In this unique sense, the words are used in scripture.

The word man is used to indicate the 'indweller' in you, whether you have a female body or a male body. The indweller is called man and the remaining is called woman. That is the active principle in you. The soul and spirit put together can be called man. The rest of the principles, the physical matter, the mind and the senses, the forces and energies that are at work in you, the intelligence you have, the logic you have and the recollection you have, all these put together form the second half that is the passive principle. Woman in you which is taken out from yourself and made into a fabrication, just as the spider makes its own fabric around itself. So, the words male and female are used respectively to indicate the spider and its house.

Now you can read once again the lines from the 'Old Testament', how woman is taken out of the rib of man. Finally I want to remark that the words woman and man used in the 'Old Testament' do not belong to the original Hebrew language. *If you carefully study the Hebrew language, the words used are male and female, and not man and woman.* Male and female are principles that are the active and the passive principles in creation; whereas the biological differences

of the male and the female bodies are quite different.

The physical sex differentiation does not have much significance in the higher layers of consciousness in Nature because in the language of Nature, the male and the female difference of the physical bodies is only a matter of biological convenience to make the multiplication of the species possible; in other words to make the reproduction possible. Just as the post-office man carries his own bags for convenience, the male body carries its own bags and the female body carries its own bags, only for the biological convenience of reproduction.

Hence in the language of the scriptures, this does not have much significance at all because this difference is possible only in the lower planes of our existence; a part of the mind has this difference and certain tissues of the body have differences. The biochemistry that conducts the reproductive functions has this difference. Beyond that, if you go to the etheric body, it is only a temporary proto type of male or female bodies.

As long as this physical body exists, its original etheric body exists in the same form. When the appointed time comes to leave this body, that etheric body makes a disappearance, cutting off the connection between the physical matter and the indweller.

Circus company, a great example

See, how the circus company that establishes its tent in Munich, uses the land in Munich and then takes its own paraphernalia to somewhere else, say to Berlin or Paris. Then it uses the soil of Berlin or Paris for its existence. You see that there is not much connection between the soil and the biological beings of the circus. The circus company may have many human beings, elephants, tigers and lions. Yet they have no basic connection between the soil of any city and their own selves. They travel from city to city in total as a team and temporarily make a soil as their abode. Same is the relation between you and the physical matter in your body.

This body of an indweller is like the city of Munich to the circus man. Consequently when the appointed time is over, the indweller in the body, let it be a human being or a tiger, a lion or an elephant will be taken to another place. It may not necessarily be a very nearby place like Paris or Berlin, but it may be taken to India, America or Russia. It has nothing to do with the differences of nations and races. It has nothing to do with the setup of the governments. Let it be a democratic government or a republican government, it makes its own abode in some place.

The journey depends upon the plan, just as the journey of the circus team depends upon the plan of the manager of the circus. Similarly, the plan of our next birth belongs to our circus director, who is called the group leader of a group of souls. Many group leaders will gather together and consult their group leader to get a redistribution of these souls into different races and nations according to the plan. Just as the circus has its own commercial plan, the group of humanity has its own plan which is not commercial, but which is purely artistic. It is the ultimate perfection of existence.

The Goal of Nature

Every nation has its own strong points and its own defects. Every race has its own virtues and vices and so too every being, every family and every individual. Accordingly, a progressive distribution is to be made at every step just as a reshuffling of the playing cards is made at the end of every play, to make a new distribution of the cards. Similarly, the individuals are reshuffled and redistributed according to the existing strong points and weak points; so that Nature makes new combinations of the same souls with new experience and the future intended experience, so that each group is made up of a mosaic of new experience.

Some designs put together are made into a design which is quite new. Some designs put together are made into a combination of many nations and races, so that the whole creation may be a living carpet, not the carpet which we have under our feet but a carpet in which all of us are little hairs. Since we are of many colours, we are arranged in different designs by Nature, so that the whole thing is a speaking carpet, a walking carpet, a moving carpet, a behaving carpet, a smiling carpet, and a greeting carpet.

Every time the smile is changed into a better one. Every time the greeting is made into a more positive one and every time the good wishes are made with more understanding. This is the goal of Nature that makes the indwellers reshuffle. When we understand the purpose with which Nature is reshuffling and redistributing then we understand how large-hearted the motives of Nature are and how positive the motives of Nature are. Sometimes we are very much ashamed of our dirty narrow motives. If we examine ourselves how we feel when we see the people of other nations, other parties, people of other religions and sects, we feel like foreigners. If we compare our motives with the motives of Nature and if we can have a glance at how Nature is training us towards perfection, we are forced to be very much ashamed of our narrowness, however intellectual and advanced we may be.

Therefore real advancement exists within us, only when we begin to understand the motives of the Nature and when we begin to appreciate the methods of reshuffling the inner souls and making new distributions, preparing new groups, making strangers as couples, making a foreigner as a child of stranger couples, making these strangers feel as brothers etc. Unless we are made to be born biologically brothers, our narrowness does not accept us to be brothers. So, unless our parents are biologically our parents, our conscience does not permit us to accept them as our own people. Try to understand towards what Nature is driving us. To make us accept the brotherhood of humanity, Nature is making us born in a relationship with strangers of different nations, so that we all may have the training to love one another with the animal types of biological relationships. This gives us a platform to gradually understand the real brotherhood which is underlying.

Understanding the Plan of Life

This is the purpose of Nature. For this, our constitutions are made. If we can keep this in our mind, then we can understand our constitution in a better way because every degree of understanding of our constitution depends upon our degree of understanding the plan of our life. If we know ourselves only from our birth and if we believe that we live only up to our physical

death, then we have one type of understanding of the values of life. If we know something more, we have a little more understanding than the physical. If we know the intention of Nature and the ultimate perfection which is the background intention of Nature, then we begin to feel all the layers of our constitution. One by one, the subtle layers of our existence will be revealed to us. Gradually we begin to behave according to the intricate mechanism with which we are equipped. Otherwise, if we do not know anything before and beyond birth and death, the intricate mechanism of this constitution goes waste.

The higher faculties of this constitution, the higher utilities of the machinery inside, the magnetic, electric and the electronic instruments we have within, the high speed computers with which we are equipped inside and the intricate skillful programming machines with which we are equipped will go to waste. We just live to eat when we are hungry, to drink when we are thirsty, to sleep when we are tired, to awake when we are refreshed, to do something to keep our curiosity, to earn some money to make ourselves comfortable. We earn some money to make ourselves live, we play sex whenever we feel it and finally we die. This is what we make use of the most sophisticated mechanism. What a foolish utility of a very advanced constitution!

Suppose a very highly equipped sophisticated house is given to us but we are not trained with the electronic equipment of the house; in that scenario when we go into the kitchen and put a finger upon a spot of electronic equipment, there will be much heat in the fire. If we take away the finger, the fire continues. If we put a finger on some other point, the fire goes down. But if the person is asked to live in the house without being explained about the working of the electronic machine, he will have his own stove with some oil and a match box. He will have his own crude way of living. After 50 or 60 years, suppose the real owner of the house comes once again and explains to him, "You fool, this is a kitchen, if you place your finger like this on this electronic equipment, there is fire, so you can cook. When you place your finger upon the second spot, the fire is out". At first the fellow will not believe, just as many of us do not believe the existence of God or the existence of the creative intelligences in Nature. Many people do not believe the subtler vehicles they have.

If you go to a modern university and gather advanced students and science professors of the university and tell them that they have etheric bodies and astral bodies, they will laugh at you, they will not believe. Similarly, the fellow will not believe the mechanism of the kitchen. By the time he learns how

to make best use of the kitchen equipment and says to the master of the house, "I am now ready to use the equipment." Then the master says, "Now it is time for you to vacate the house, because it has already been 70, 80 or 90 years since you have entered this house."

We may grow wise, but many times it is too late. We are forced to vacate. Therefore it is better to get the knowledge of the vehicle soon, so that we may understand the purpose of evolution and we may play our own positive role in this creation so as to vindicate our birth and make our birth realistic. The real scientists of spiritual science have given different approaches to understand the mechanism. In short I will give you the different formulae they have given about our constitutions.

The First Grand Formula
(Man and Woman)

The first grand formula they have given us is: The existence of the man and woman in every one of you corresponds to that of the indweller and the vehicles. It is said that man is created out of the dust of the earth and air is blown into his nostrils as the breath. That means, the real indweller in you is very little. It is 'He' who is breathing in you. Suppose you make the picture of a human being with all the lungs and heart and other mechanisms, even though there is plenty of air outside,

the picture never begins to breathe. So, what is it that is making you breathe from the moment you are born on this earth? What is it that is making you take in oxygen and give out carbon-dioxide? Though you do not know that chemistry exists, what is it that makes you take in air and give out air? It is called the 'I AM' in you, around whom all the layers of the constitution are prepared. The 'I AM' in you, who is breathing and who is existing in the heart in the form of existence which causes the heart-beat, which makes the heart pump the blood, is, "The Man" who is prepared out of dust. All the other things are, "The Woman" prepared out of his rib".

So, we have the division of the constitution, the indweller and his abode. This is called the two-fold division. In the language of the scriptures, it is called 'the two-syllabled word of utterance'. Because the indweller is called 'the word of utterance' and his two aspects are called 'the two syllables'. This is one division of the human constitution to be understood spiritually.

It is further explained that the indweller is male by nature, the rest of the thing is female by nature, in the sense that the indweller is consciousness and the rest of the thing is energy. So, energy wants someone to direct. The one who directs is the consciousness.

Observe all the machines prepared by the human being and you know how the automatic machines work. Day by day the automatic equipment of the machines is growing. Nowadays not all pieces of machinery need so much human intervention as much as it needed previously. Even then, the machines do not work by themselves. It is the human being who has to start the machine, to install the machine, to inaugurate the action of the machine, to feed the programming and information of the machine, to regulate the action of the machine, to rectify whenever there is a mistake and then to stop the action of the machine when it is time. Whether it runs correctly or wrongly, depends upon the programming of the human being who takes the action and not at all on the efficiency of the machine. The total efficiency of any intricate machine depends upon the inventor of the machine. So, any machine requires an inventor and a driver.

There are two aspects, the Creator and the Creation. In your constitution also there is the Creator and the Creation that is the consciousness and the force.

Since consciousness is the independent existence and the force depends upon the consciousness to get steered, they are respectively called the male and the female.

In the scriptures they are called, 'the Lord and His Lady'. In Sanskrit scriptures they are called 'Siva and Sakti'. Siva means 'the Lord', Sakti means 'his power'. This is the first differentiation or demarcation of spiritual constitution. This you can say 'the Lord and His creation' or the existence of the One Lord and His Nature.

The Second Formula

(Matter, Force and Consciousness)

Then there is the division into three, it is called the three syllabled word that is your three-fold existence that is the *Matter, the Force and the Consciousness*. You have the matter of your physical body and the force that controls the physical body in the form of your respiration and heartbeat in the form of the cerebro-spinal activity, in the form of the activity of your mind, intelligence and nerves. This is the second aspect. The third is consciousness, who is the indweller. So, you are expected to understand your constitution as a three-fold entity; Matter, Force and Consciousness.

The Third Formula

(Ascending and Descending Arcs)

The next step you are expected to understand is that there is an ascending and descending journey of

the three entities. See, how the ice block is fused into water and the water is converted into steam, three stages of the same existence; the state of ice, the state of water and the state of steam. And also the steam is condensed into water and water is condensed again into ice. So, there is an ascending arc and a descending arc. The ascending arc is the journey from ice-block to water and from water to steam, that is, from the grosser state of existence to the subtler state of existence. The descending arc is from the state of steam into the state of water, and from the state of water into the state of ice. That is from the subtler states of existence to the grosser states of existence.

Similarly, in the three entities of your constitution, there is a journey of two arcs, a journey of two directions. One is the ascending arc and the other is the descending arc. What we call the highest light of consciousness, the omnipresence of this whole creation, the one existence comes into or descends into a grosser state, the state of many forces and energies of Nature. And these energies form energy centres and the ganglia (nerve centres) of the solar system, which we call the planetary bodies and then there is the creation of the physical atoms. That is, the material creation as the third lowest plane. This is the descending arc. Then the atoms begin to feel their own existence.

Each atom takes its own upward journey in the course of evolution, the first step being the mineral evolution. The next step is the plant and the next step the animal and the next step the human beings.

Then the upward journey of the human consciousness is to work as one of the many guides in Nature, to work as a helper and a guide to be one with the intelligences of creation, that is to work as one with the Deva kingdom. Thus we have the upward path of evolution, to awaken into the higher and higher planes until once again the highest illumination of consciousness is experienced.

Three-fold journey of Ascent and Descent

This is the ascending arc of our creation. In your physical body also these two arcs are taking place. When we are given a birth on this earth, we are born with the physical body. We are awakened into the vital functions. That is hunger, the thirst and the activity of the senses into the objective existence. Then there is the activity of the mind. Gradually we begin to awaken into the plane of energies. We live a life of trial and error in the energy existences. We make many defaultations with our ignorance. We experience the consequences in the form of disappointment, sorrow and disease and consequently grow in experience. We begin to eliminate error, we begin to feel the impulsion

to choose the right thing and reject the wrong thing. Gradually we ascend into the highest consciousness, where we are liberated from self-conditioning. This is the three-fold journey of ascent and descent.

Four-fold existence

Then we have a four-fold existence. It is called 'the four-syllable word'. It is described in the Indian scriptures. It is called 'the one word' sung in many meters. So, the next meter is the four-syllable word, having the four planes of consciousness, awakening consciousness or the consciousness of self-existence. The first three characterize the lower kingdoms. When we were taking the evolution in the mineral kingdom, we were in the sleeping stage of consciousness. When we came to the plant kingdom, we spent the time in dreaming consciousness. When we were awakened into the animal kingdom, there was the separation of the brain cells and arrangement of the cerebro-spinal system. So, for the first time we could awaken into our mind. So, that is the awakened state.

We lived as animals, awakened to everything else except ourselves and then we entered into the human kingdom to feel for the first time that we exist, that is self-consciousness and to ascend into the higher and higher degrees of illumination of the light of self-consciousness until the highest incandescence is

reached. This is dazzling (blind or overpowering with brightness) to the ordinary human eye and mind. It can never be understood by the highest intelligence of the human mind, because light is a thing which is not yet understood by the intelligence of man. With due respects to the greatest scientists of the day, if you question them about what is light, the answer is ignorance even today. We can handle light, but we do not know till today what light is. We do not know if it is matter or force. We do not know at all that it is consciousness.

In the scriptures we understand that light is consciousness. But it may take one or two centuries more for our modern scientific brains to understand that light is a form of consciousness and that electricity is life.

These two statements are awaiting the understanding of scientists. The scientist knows life and knows electricity as two different entities. But it is not yet time to know that it is the same thing that is existing inside and outside.

What we call electricity outside, the same thing we call life inside.

So, this is the ultimate stage which we can understand, that is to understand the light of our own existence. It is very subtle. It is like a flame. Understand

what fire is. Unless it is the flame it can never include fire. Unless there was fire previously, there cannot be an outburst of flame.

So, fire is the omnipresence of our creation, flame is the individual who exists.

It may be the human individual, the animal, plant, the atom or the solar system. But it is the individual who is the flame and it is the omnipresent that is the fire. We are expected to experience the relationship between the fire and the flame. *Then you will live as a flame, a flame not to burn anything but a flame to illumine the life of others, to illumine the path of others.* So, this is to understand the four-fold existence of yourself.

Five-fold existence

Then there is the five-fold existence of your constitution. Your constitution includes five states of existence. The 'solid', the 'liquid', the 'gas', the 'fire' that gives out the heat from you and the consciousness in you and the contents of the 'space' where your body is standing. You can readily accept the first four, but you may sometimes have a little objection to accept the fifth one, because the fifth one is space.

I will once again narrate the five. The first is solid. You have solidity in your body. The second is liquid.

You have water in your body. The third is fire. You have the heat in your body. The fourth is gas. You have your respiration and other gases in your body, accepted. But if I say there is space in you, you may be in doubt. Is space a matter of ourselves? Can space be considered as a part of ourselves? How can we count space as the fifth part of our existence? You have to. When you find an ice block rolling in a big stream of river and a little animal whose body is made up of ice, sitting on the ice block and not accepting water as the basis of the ice block, we have to pity its ignorance. Similarly if we do not accept space as the base of the other four existences, we have to pity our own unscientific mind.

Everything comes out from space, fabricating the various molecules of different substances and each atom is an ashram of thousands of intelligences. Some intelligences are male and some intelligences are female. They are called the positive and the negative entities of the atom, the protons and the electrons of the atom. Also there is the third group of intelligences also in the atom. They are the hermaphrodites, they are the neutrons of the atom.

Even though these belong to the scientific concepts of the 21st century, yet we have no objection to them. Thus, you understand each atom as an ashram

of three groups of intelligences, who are as much living beings as we are, because it is only a degree of magnitude that makes the difference.

What makes the difference between the activity of an atom and a solar system? It is only the magnitude. What we call the solar system is only the magnitude. What we call the atom is only a magnifying glass of the activity of the solar system. Therefore on one side you have the atom, while on the other side you have the solar system and in the middle you are standing, the human being. Now, understand the meaning of your journey. How are the atoms coming into existence from space? How are solar systems coming into existence from space? In the middle, how are you coming into existence as the totality of the five components?

So, it is understood that space is an existence and not a vacuum.

There are still some people who believe that space is vacuum. It is a pity. It is because there is a vacuum existing in their mind. They find perfect vacuum in the laboratory and they find vacuum in every tube they produce. But after the advent of nuclear science, after the discovery of the electro-magnetic fields in space, after the discovery of the actions of the isotopes through space, if anyone believes that there is vacuum in space, the vacuum in his mind can never be filled.

It is the vacuum of perfect foolishness. So, space is an existence. The ancient scientists called it the 'Aqua-Regia of Existence', that is the grand solvent of every substance in it. Everything dissolves in it as a crystal, just as a crystal of salt or a crystal of sugar dissolves in water. Every atom as a crystal dissolves in space and every atom comes out of space like the crystal of sugar from liquid. So, also does the whole solar system.

Similarly the egg of space, which contains millions and millions of solar systems comes out from space, just as the crystal comes out of water. It is merely a process of crystallization. So, understand space as your basic existence and the indweller of space is the same as yourself. You are the indweller of your constitution, who is at the same time the indweller of the space, just as the space in this hall is the same as the space outside. Then you will understand that the hall is built in space and not the space built in the hall. You can remember that space existed before this hall was built and the same space remains after this hall is removed. Similarly the space is in you as the indweller.

But there is a demarcation of understanding. For example, you can understand yourself as the indweller of your constitution, as well as the indweller of the total presence which is the same thing, the indweller of the same space. If space wants to talk, look or listen

to itself, it has prepared its own machine to function. If space wants to divide itself into two, one part to eat and the other part to be eaten, it exists in two parts. It creates its own different constitutions, its own machinery involved.

This is the machinery which you call 'your constitution' and 'my constitution'. No part of this constitution has the capacity to speak or see or hear. It is only the indweller who can do all these things and from the indweller the layers of constitution are formed. It is for the purpose of utility to the indweller, that these are formed.

So, it is the one big indweller, who is existing as many in all these constitutions, just as the one space is existing as the different spaces in different houses. That is the next understanding that we are made to understand. This is called the 'five-fold division' of the human constitution. Then you have the 'five energy centres' which maintain the five states of existence.

For example, you have your 'Base Centre' which is called '*Muladhara*', which is the basis of the solid matter in your constitution. As long as your *Muladhara* is functioning properly, the solid tissues of your constitution run healthily. When there is something wrong with the *Muladhara*, then everything goes wrong with the biochemistry of the solid tissues of the body.

Then there is the second centre, which is called the 'Navel Centre' or the '*Manipuraka Chakra*'. It is responsible for the liquid content of your body. As long as this centre in your spinal column is properly working, you will feel your thirst whenever water is required and the water will be properly distributed in the body to serve the function of maintaining you. The moment this centre is disturbed, the water economy of the constitution goes wrong. Sometimes we may have too much thirst as a disease. Sometimes we will not have thirst at all and the water we take in will be deposited in some part of the body in the form of dropsies and swellings.

Next is the third centre, the Centre of Fire in you, which is responsible for the temperature of your body and the constitution having its supply of calories of heat. The centre is what is called the 'Spleen Centre.' It is called '*Swadhishtana*' in yoga. It has its automatic regulators of temperature. When it is too cold outside, it produces more heat in your body and you will find your body hotter in winter. When it is too warm outside, it reduces the heat in your body by perspiring. That's why in summer you will find your body less hot. So, this centre provides automatic regulators of temperature in your constitution to keep you alive.

Then there is the next centre called the 'Heart Centre', the '*Anahata Chakra*', which is the regulator of the gas. That is the air regulator of your constitution.

It is the centre of your respiration and the peristaltic activity of your constitution. For example, the heart beat, etc.

Then the next centre, the 'Throat Centre' is called the '*Vishuddhi Chakra*'. It is the centre which links you with the space in which you are living. This is a little bit difficult to understand. The passage between the space in which you are and yourself; the passage between yourself and space; the gateway between your consciousness and the space is existing in this Chakra.

Space is a pool of sound principle. When it is disturbed, there is what is called the sound vibration. We are producing that disturbance with the vocal cords. We are producing the voice which is the sound vibration and we are listening to it. So, the five centres are, the centre for solid, the centre for liquid, the centre for fire and the centre for air and the centre for space. The five centres are well arranged in your constitution.

Next, there is the sixth centre which is called your 'Brow Centre'. It is called '*Ajna Chakra*.' *It is linked up with the mind inside and the mind outside.* We know the mind inside but what is the mind outside? It is called the 'space mind' which is working out the

whole creation from space into existence. So, the space mind outside is linked up with the mind in our brain with this centre called *Ajna Chakra*. This is called the sixth centre on which you have to gain mastery.

Lastly, there is the seventh centre, the 'Head Centre'. It is called the '*Sahasrara*' or 'the Thousand Petalled Lotus'. That means a centre of thousand consciousnesses working as the thousand rays of light from within yourself. But this centre does not belong to you. It belongs to Nature. You are permitted to exist there when you have removed all your blockages of the vehicles.

As long as you exist there, you do not belong to yourself; instead you are the Universal Consciousness, called the Lord Consciousness.

When you once again descend into the lower stage, you can exist as yourself in your own vehicle, to satisfy yourself, your wife and children with your presence. Or you can exist simultaneously once when you are an expert in handling all the spiritual layers of your existence with complete mastery. *You can exist in the thousand petalled lotus not as a person, while simultaneously your whole constitution is working, the mind and the senses are working, the daily routine and the activities are being attended to.* Your wife may believe that you are existing to her,

your husband may believe that you are existing to him, your children may believe that you are existing to them but it is the 'All-Existence' that is existing in your name. This is the purpose for which the spiritual constitution of the human being is made. This is the ultimate perfection of creation. This is the goal and this is the accomplishment of human birth.

This is a part of the understanding of the spiritual constitution of man. If we have to cover the whole subject, it takes seven full lectures. But now that we have made a sampling business of each and also the trend of the journey of the soul, the purpose of the journey, we can experience the ultimate perfection as accomplishment. This is in short the epitomic atlas of the spiritual human constitution.

Question: "What is our love towards others? Is it the love of God that exists in us?"

Answer: Love is not something which is expected from outside. That is something which is expected from within ourselves. It makes a manifestation as a transmitting pole and never as a receiving pole. As long as we expect love, as long as we are on the receiving pole, we can never feel the presence of love, because we are made up of love. Our consciousness is a crystal of love. Unless the crystal is fused into liquid once again, we cannot experience the love of God, because it is

never objective, it is only subjective. So, the more we manifest what we call 'our love' towards others, the more we experience the love of God, because the word 'our love' when we use it, is a false term and an ignorant term because it is love of God that manifests through us.

For instance, suppose we are travelling in a ship on the ocean and we are supplied with some water from the ocean in our room. If we say, "This is my water, is it true?" Similarly what we call love, is God's love when we express it towards others. When we expect it from others, then it is only a word and not love. This is the mystery of the love of God".

MAN - THE TRIPLE

(SPIRIT - SOUL-BODY)

The human constitution consists of three parts. They are Matter, Force and Mind. Matter is what we call the physical body. The force is called the vital body or *Pranamaya Kosa*. The Doctor is concerned mostly of the anatomy of the physical body and a little of the vital functions. The occultist is more concerned with the vital and the mental bodies. An occultist is one who practises steps to control all vehicles of his constitution, thereby he arranges them properly and gains a mastery of the consciousness over the vehicles. Then he gains mastery upon himself and his reactions to the environment. When this practice is complete, he is called a Master. He experiences the sweetness of real life. Man is therefore expected to know more about the mechanism and working of the physical body, the vital body and the mental body.

The vital force is in the form of magnetic vibrations and lines of force. Lines of force exist even without matter and matter is arranged along these lines of force like the arrangement of particles of iron along the magnetic lines. The lines of force are called *Nadis* in Sanskrit and the physical threads forming along these lines are the nerves. The nerves are like the telegraphic and electric wires and the nerve-centres are like the

power distribution stations. The endocrinal system, i.e., the ductless glands are the power stations to the vital force. Around them, there is the manifestation and externalisation of the electric current in various patterns or designs. The very important centres are six in number. The designs of vital force exist around them as aura, and the six chakras. The chakras exist on the higher planes of force, mind and consciousness. They do not exist on the physical plane. The main supply of vital force to the human constitution is through the vertebral column. Therefore, the six chakras are located along the vertebral column. From here, the force is externalised and distributed through the nerves for the various functions. There is a hollow tube inside, existing vertically through the centre of the vertebral column. This contains the vital force very highly charged. It gives out heat which is radiated through the liver and the spleen centres. That heat is used to keep up the temperature of the body and also as the source of energy to conduct the vital functions. This highly charged vital force in the vertebral column becomes brilliant and gives out light. We call this light as consciousness. With this light and heat the vertebral column behaves like the tube-light with sodium gas. There is just sodium gas, inside but when it is connected it gives light and heat. This light has many degrees of illumination just like the candle power of

the light. The intensity of illumination differs from the lowest to the highest centres. Each intensity of illumination has a different function and is called by a different name. The lowest intensity of illumination is called the working of the five senses. They are sight, touch, hearing, smelling and tasting. The next higher intensity of illumination is called the receiving mind. This is receiving impressions by the senses through the nerves. The next higher illumination is the reacting mind. This controls the reflexes, instincts and tendencies. In this way, the vital force and the mind are being influenced by the environment and they behave in terms of the environment. For example if there is a perfume, the mind becomes a person who inhales.

If there is food, the mind becomes the eater. If there is music, the mind becomes the listener. Thus we see, the mind is undergoing a series of reactions and behaving according to the environment. It has no time to behave according to the person. This is the case with many of the human beings living in this world. They behave according to the environment and they have no time to be themselves. When they can live as themselves, they get the next intensity of illumination. It is called *Understanding*. Generally people do not reach this intensity of illumination. Hence they do not understand each other. Therefore they live in doubt,

fear, hesitation and sorrow. If we check reactions to the environment, we will grow in understanding.

The next intensity of illumination is the power to know what we want and what we do not want. This power is called *Discrimination*. If this illumination does not have sufficient intensity, we don't know what to do and what not, what to eat and what not, what to speak and what not. This faulty procedure leads us to involvement. Then he has to rectify himself and pay for it. This process is called the bondage of *Karma*. The neutralisation of reaction to the environment gives the power of *Discrimination* and saves us from many difficulties. The next intensity of illumination is the power to follow what is good and stop what is bad. This is called the *Will*. The power of understanding, discrimination and the *Will* put together is called *Buddhi*.

The next intensity of illumination is called, *Realisation*. This is to realise what we are and to know about ourselves. The next intensity of illumination is *knowing directly*. The occultist thinks and knows directly. If he thinks about the other person, he knows everything about him because he has no impressions. If he thinks about a distant person also, he knows everything about him. If he touches a book and reads a few lines and then thinks of the author, then he knows everything about the author. In this way, man knows

all the sciences and arts, about Nature around him, about the planets, stars and the solar system. This knowing will take place without the need of the senses and the mind to react with the subject. This is direct knowing through realising from within. Therefore it is called, *Intuition*.

The next intensity of illumination is, *Pure Experience*. It is called Bliss or *Ananda*. No other thing except this is real Happiness. To live as this experience is the aim of Yoga. All these levels of intensity exist as possibility in every human being. The mechanism which produces these levels is the vertebral column. A particular training is required to regulate the reactions of the lower mind and the senses. Then only *Ananda* is experienced. This training is yoga practice. It includes eight steps of practice. Before going to the eight steps, let us clearly understand the following points:

- 1) The mind behaves according to the environment. It is always changing according to the functions.
- 2) These changes are operated through the senses.
- 3) The senses are drawn out of us by the objects of the senses. They are, Light, Sound, Smell, Taste and Surface (Touch).
- 4) The behaviour of the mind and senses causes a

continuous wastage of the vital force and the mind. This stops us from getting the higher intensity of illumination. Then we live only to the values of the mind, senses and the body. At this stage, the matter of the body will also condition the mind and the senses. Foods also condition our mind. Then the passage for real understanding and knowing and happy living are blocked and people live as prisoners.

- 5) We are different from the body, the force and the mind. The owner of these things is different from any one of the parts.
- 6) Reaction to the environment may be of favourable nature or unfavourable nature. Favourable reaction causes happiness and helps in training to get the higher intensity of illumination. Unfavourable reaction causes confusion and unhappiness to the mind and obstructs the path for higher intensity of illumination. Happiness to the mind and senses is no real happiness. It leads to a lower taste and indulgence.
- 7) Only the *Buddhi* is able to decide what is happiness. If we follow this, then the mind and senses are also happy. Otherwise the mind and the senses bring their own unhappiness and destruction.
- 8) The reaction of the mind and the senses is called

Vritti or behaviour. When the behaviour is active, there is no real experience. There is only a changed nature of experience. This change is according to the object of senses. When *Vritti* is stopped, then there is experience of one self.

9) Behaviour is of five types. They are :

- i. Right perception.
- ii. Wrong perception.
- iii. Illusion.
- iv. Sleep.
- v. Memory or Recollection.

The planetary creation is made up of the five states of matter and the sixth state is called mind. The five states of matter are : Solid, Liquid, Fire, Air and Space. Of all these five states, solid is mainly of physical behaviour. Liquid is physical and vital in its behaviour. The physical behaviour of liquid is its own weight and volume. The vital behaviour is movement with which it flows and changes its shape.

Fire is pure ether charged to the intensity of heat and light. It is purely vital and not at all physical in its behaviour. It has no weight or volume, but it has the property of manifestation under favourable conditions.

Air is a little physical by nature because it has weight and volume varying according to pressure. It is mostly vital in its behaviour because it moves and expands. That is why respiration is necessary to maintain the vital body. In fact it is the vital body that keeps all the other vehicles living. Pulsation and vibration are main properties of the vital matter. Space is to be understood according to the ancient sciences, because they are more correct than the modern theories. *Space is a state of matter from which all the other states emerge.* Solid, liquid and gas are made up of atoms on the physical plane. These atoms are formed in space through the charge of electricity that exists as space. We can compare space with a pole of electricity in a potential state. In the dynamic state, atoms come out of space.

Solid, liquid and gas exist as different states of the same matter like steam, water and ice. Fire is the agent which changes the states, from one to another. Earth, water, air and fire come out of space, exist in space and again dissolve into space. The whole creation of our planet earth contains all these five. Therefore the human constitution also contains these five states of matter. The physical body contains the water of the earth. Through respiration we contain the air around us. That is not correct to think that we live in space separately from space. Space lives interpenetrated in

all the levels in our constitution, just as cotton exists in all the threads of cloth. Now all these five states of matter exist in mind; therefore mind exists in us also. Here we have to understand that there is one common mind in which our space exists. We can call this Space-mind.

Our vertebral column contains centres which control and regulate the five states of matter and the mind. These centres produce the nerve centres in the embryo. The hollow in the vertebral column is like a ladder to these centres. Each centre controls and regulates each of these five states of matter and mind.

Muladhara controls the solids in our body.

Manipura controls the liquids.

Swadhishtana controls fire.

Anahata controls the air (Respiration).

Visuddhi controls the ether and the vital body (the pulsation of the body) and the vibrations of the sound producing potentialities.

Ajna Chakra can control and regulate the mind.

Above these centres, there is *Sahasrara* over the Head Centre. It is the gateway between the individual and the universe. When the consciousness is working in *Sahasrara*, we cannot say, it is our consciousness.

Here we exist in impersonal levels of consciousness which are the planetary, the solar and the cosmic consciousness. The first three *chakras* *Mooladhara*, *Manipura*, *Swadhisthana* are called the lower *chakras*. The remaining three *chakras* *Anahata*, *Visuddhi* and *Ajna* are called higher *chakras*. The lower *chakras* deal with the physical and the the vital levels. The higher *chakras* deal with the vital, the mental, the buddhi and the spiritual levels. All these levels are marked along the *Sushumna* like degrees in the thermometer. The consciousness which can be called the awakening, runs from *Muladhara* through *Sushumna* like the mercury column in the thermometer. When it is in the lower *chakras*, we do not live in the higher consciousness. When the consciousness is working in the higher *chakras*, we live not only in the plane of the higher *chakras* but also in all the lower planes of consciousness. The higher *chakra* illuminates the lower *chakra*, but the lower *chakra* cannot illuminate the higher one. The first three *chakras* produce individuality which is common to all human and animal beings i.e., remembering itself separate from others. The next three *chakras* make us live in the personality and to have a full growth of all the levels of consciousness in the personality and then a break-up of the personality consciousness into a higher consciousness.

Personality is different from individuality. It stimulates intelligences that exist between mind and the Will. It establishes various levels of connection with others. It also establishes thought patterns. The consciousness expands through these patterns and becomes mature by experience. Understanding each other, utility, mutual benefit, advantage and convenience belong to personality level. Acquiring, possessing, carefulness belong to the individuality level. On the individuality level the individual remembers his wants and needs and establishes his right. On the personality level the person tries to accept the help of others and begins to help others. He remembers what he needs and he also understands others needs. He knows how to share and he establishes social civic centres. In the individual level he remembers how he is different from others and how he is greater than others. On the personality level he learns how he is similar to others and what is common with others and himself. We can compare the personality level with an egg in which the chicken-consciousness grows in all its details. Then the egg breaks and the personality gets freedom. From that time, it lives in its true nature of consciousness. Then it is called Soul. At this stage there is no *Vritti* or conditioned behaviour of the senses and the mind. All the reactions to the environment are neutralised. This is the state of real happiness without any self-

conditioning. This experience is called *Ananda* in the *Vedas* and *Samadhi* in the science of Yoga. It is called *Kingdom of God* by the Christ. The object of a Yogi is to live in this experience.

The human mind has mainly two parts, receiving mind and transmitting mind. These two parts will be busy while receiving and transmitting messages through the senses. The whole mechanism of the five senses and the mind can be compared with a flower of five petals. When this mechanism is busily undergoing changes according to the external impressions the process is called *Chitta Vritti*. When there is a stillness of the activity, then the mind begins to know more and more of its own power. The two kinds of lower mind, receiving and transmitting can be compared with an electric circuit with two poles. When the circuit is properly connected, we know that electricity can give us light, telephone, radio etc. Then, we will be able to know what is around us in our room. We can also receive correct messages from distant places through telephone and radio. Similarly the stopping of *Chitta Vritti* causes us to know the higher truths within us and around us. Then we can learn how to live properly in the light of these truths.

The *Vrittis* of *Chitta* receive impressions of truth around us through the senses. This receiving is of Five types :

1. Receiving through proper measures, i.e., receiving while the senses are not working wrongly. Then the mind can receive parts of truth only through some symbols of the senses. These symbols are : Time division, space divisions and differentiation of the colours, sounds, syllables, sentences etc. Receiving truth through the senses is possible only with the help of the symbols. This type of receiving is called Knowledge. In the yoga-psychology it is called *Pramana*. The word means taking according to measures.
2. Receiving through faulty instruments. This is when the senses are not working properly or when the symbols are confused by the mind. Example: Misunderstanding a person or wrongly understanding a sentence. Sometimes one word is used in one sense but it is understood by other people in another sense. The result is receiving wrong knowledge and getting more problems while trying for solution. This is what we call error. In Sanskrit it is called *Viparyaya*.
3. Receiving one thing as another : This is due to insufficient application of the senses. Example : a ping-pong ball is wrongly understood as an egg from a distance. A rope in darkness is understood as a snake. Then our constitution produces only the

reaction to the snake and not to the rope. This is called false knowledge or illusion. In Sanskrit it is called *Vikalpa*.

IV. The fourth is what we call sleep. This is a state in which the senses do not work. Higher scientific causes work out conditions for the survival of the body. They cause sleep to the senses to get rest and rearrange *Prana*.

V. The *Vritti* is recollection. Whatever the mind has received through the first three *Vrittis* will be retained and occasionally reproduced even in the absence of the object. In Sanskrit it is called *Smriti*. Example : You can see a friend in the mind, listen to his voice in your mind when he is not there. The tongue secretes when the mind recollects tasteful foods.

These five types of reactions produce their effects on all the vehicles of the individual. When the first *Vritti*, i.e., *Pramana* is correctly working, everything is comfortable. *Pramana* is of three types:

a) Direct Perception:

When the object is exposed to the senses, the mind receives the presence of the object through the senses. Example: When there is a picture on the wall, the mind notices its presence through the eyes. This is called *Pratyaksha*.

b) Indirect perception or inference:

When something is exposed to the senses, you will also understand some other additional thing.

Example: By the signature, you will know who has written the letter. When there is a door broken, you will infer, a thief entered. Actually you see a broken door only. This is called *Anumana*.

c) Knowledge through suggestion:

You will know something when properly explained by others. Then the presence of the object is not necessary. Knowledge through sciences, arts and scriptures is got by this method. It is described as truth and as Nature's utterance. Nature always speaks through its language. Then we learn to know truth directly. *Example:* 2×6 is equal to 12. The fact is there before man has discovered it. And it is called Nature's utterance. When one man discovered it, others have to accept it, when they understand. In Sanskrit it is called *Shabda* (utterance) *Veda* (Wisdom).

Stoppage of *vrittis* should be practised through two types of attitudes:

- 1) Proposing it to the mind repeatedly i.e., whenever you see anything, you generally forget yourself and remember the object. The practice is explained

more clearly in the *Bhagavadgita*. Whenever you see anything, remember 'I am this'. Whenever you see people talking, remember that they are talking in 'Me'. Whenever you are angry, you remember that anger comes from 'Me', works in 'Me' and goes into 'Me'. Then all the creation is understood as a range of 'My' thoughts and 'My' expressions. Repeat this process at every step of your life. Then the *Vritti* will be neutralised and *Chitta* is transformed into the 'I AM'. This process of repeatedly proposing is called *Abhyasa* (Practice).

- 2) The second method is non-attachment. You can get it by not remembering defects for a longer time. Begin to forgive others and forget what you see bad in them, also do not allow any bad thought about others to continue for a long time. Adopt the same attitude towards your defects also. This gives you the power to conquer desire. You can never conquer desires by trying to drive them away but only by ignoring them. It is possible only when you experience something sweeter than desire. The *Bhagavadgita* also says : 'Meditate 'I AM' in you'. This changes your values of the creation. Every thing is understood as less valuable than 'I AM' in all. Therefore, your desires for the valuable things will gradually disappear. This process is called *Viragya*.

By a constant practice of the above two aspects, any one experiences what is the pure man in him. This means his own centre of consciousness. It will be experienced by a total filtration of the three *Gunas*. The three *Gunas* will be conditioning the matter, force and mind always. By practising self-awareness one gets neutralisation of the environment. By practising non-attachment, there will be no lingering of impressions from outside. Impressions will make our expectations. All the time spent on the past or future impressions is a waste of life that means a waste of opportunity, through which this physical body grows old and dies. In such a way there is a wastage of births and rebirths, without any betterment in evolution. Such a waste is called cyclic repetition (*Samsara* in Sanskrit). This causes bondage of consciousness. In such a state the soul lives as a prisoner. The imprisonment will be neutralised by a proper practice of Yoga.

Everything in this creation is filled with the Absolute Existence which is called God. Through the states of the beings God exists as many things. When God is experienced by man in any object, it is called the Truth. Truth is nothing but pure consciousness. It is separated from us as our own environment. We have to experience Truth in every object. When we come across objects there are some barriers in between. They are (1) Form, (2) Quality, (3) Purpose and (4) Content.

In everything the content is the truth and the other three are barriers of untruth. But they are also valuable because they work as the symbols to approach the truth. Without them you can not make an approach to truth. For a man of *Samsara* they are barriers and for a Yogi they are the steps to know. For example a road appears in terms of distance for the fool. It is the path to his goal for the wise man. The fool is worried and agitated about the distance and the time taken to approach, so he makes his way more difficult. A wise man is tranquil enough to know the value of walking and makes an easy approach. The process of '*Chitta-Vritti*' causes reaction to the environment and makes the path difficult. The wise man neutralises the '*Chittavritti*' by making a tranquil approach in the following manner:

- 1) He uses his power of examining the form of anything and making a proper logic. With the help of good logic he behaves properly with the form. The man of '*Chittavritti*' will react to the form and gets involved. Example : A Yogi understands gold as a bundle of atoms. He knows how people value it. He uses the value to get good things done by showing gold, at the same time he never thinks that it is gold. He believes that it is a form of God. A fool believes that gold is valuable and begins to acquire and possess. Then his evolution is stopped.

2) Quality : The wise man uses discrimination while observing qualities. For example, if he sees a person who is angry, he observes in him the action of *Rajas*. If he observes a lazy fellow, he understands the action of *Tamas*. Then he is not agitated, he can induce good actions and make them better. But if a fool observes an angry man, he reacts to him. Similarly he becomes restless with the lazy fellow. Thereby he reacts with both of them and gets involved.

3) Purpose : The wise man lives in inspiration and knows the purpose of everything. Inspiration should not be confused with emotion. Inspiration is the activity of a pure mind which is beyond the three *Gunas*. It is the real enjoyment of life without depending upon the environment. Emotion is the activity of the human being disturbed by any one of the reactions. Example : The company of one pure man causes inspiration to another. The attraction of sex causes emotion in the minds of both. Inspiration causes tranquillity and peace. Emotion causes agitation and the habit to live agitated. If we compare the human activity with water, we can say that inspiration is the water in the clouds, whereas emotion is the stagnated water in a gutter. The wise man understands the purpose of everything as inspiration. He uses everything for

a good purpose and fills it with his own existence. Example: The money with a wise man is used for a good purpose and it is made a part of his own existence.

- 4) Soul :** The wise man identifies himself with the soul of everyone and everything. For example : If he sees a house, it is made up of matter. Matter is made up of atoms. Atoms are made up of force. Force is made up of pure consciousness (I AM). So, he sees the 'I AM' in the house and gets identified. Similarly with his relatives and friends.

The tranquility in the wise man will make him live with the soul of everything. His senses and mind do not get disturbed with the outward activity of anyone. He knows the purpose of everyone and everything in creation. He is not worried about the defects and faults of others. He excuses and forgives everyone. He creates an opportunity to become better. He waits until the real things are done. Living in such a state is called *Samadhi* in the changing world. His state of consciousness lives in tune with every activity of the creation. Such a person lives in this world and tackles every situation as a play without involving.

Some other people practise *Samadhi* as being away from the activity of the incident. They begin to

believe by faith that there is a pure consciousness; then they use their energy to achieve it through meditation. They use their memory and recollection only to remember the pure spirit. In course of time their mind and sense-activity will be absorbed. This is what they call meditation. Through this they get right realisation. If such people become intensely aware of the pure spirit and use all their energy for it, they will get meditation in a short time. Everything depends upon the stimulation of the will. Therefore, some people follow a third path of practice. They begin to believe in the existence of Will and meditate upon it. Then the activity of the mind and senses are absorbed into the Will. If the attitude of this meditation is intense, then the process is sweet and gentle. When we begin to believe the existence of Will, there is the formation of a new centre of attraction for the mind and the senses on a higher plane. Normally the physical existence works as a magnet for the senses and the mind. If we place a bigger magnet than the former one, then the attraction is towards the bigger magnet. Such a thing happens when we begin to believe in the existence of Will and think about it constantly.

Still others begin to believe in the existence of the Lord of all Lords in everything. This process is

called devotion. They begin to submit all their activity to the Lord and reach the same goal. For this they should begin to believe in the following facts:

- a) The Lord is beyond all limitations and concepts.
- b) The Lord is beyond *Karma*, the chain action of incidents.
- c) The Lord is beyond desires.
- d) The Lord can be approached in the form and the nature, and in the nature of his *Guru*.
- e) The Lord is the germinative principle of all that can be known.
- f) The Lord is beyond time and hence he is the *Guru* of all the *Gurus*.
- g) The name of the Lord is 'OM'.
- h) Repeated utterance of that name and thinking about its meaning will lead us through the path.

By following this method the obstacles in the path will automatically be removed. This is because, what we think as obstacles will be understood as the work of the Lord. What we call the environment is understood as the opportunity to realise. This is a sure path of realisation. In the *Bhagavad Gita* this path is recommended as the best. There Lord Krishna says:

"Utter OM, think about it as 'I AM', Submit yourself. I will relieve you of all your limitations. You will live in 'Me' as the 'I AM' of all".

This process leads to the awareness of the existence of the soul. When the awareness is continuous, then the individuality and the personality are exposed to soul consciousness. When they are exposed like this, they melt away and they also become part of the soul. This is because the soul is the original state of the personality and the individuality. The personality and individuality are the crystallised forms of the soul. The whole process is like the crystals of the ice melting when exposed to the rays of the hot Sun. Then you see that the blocks of ice will lose their shape and flow as water. In the same way the thoughts and ideas and beliefs and the concepts will lose their shapes and melt away into the state of pure soul. When melted, it is called "Wisdom and Love". When they are like crystals, they will have the shapes acquired by the individuality and the personality. *In that state the total of the shapes is called his knowledge. Knowledge is the same content imprisoned in the individual shapes. Wisdom is freedom of consciousness from the state of bondage.* Logic and discussion and learning will not give freedom from bondage. The practice of Yoga by submitting oneself to the consciousness of the One Lord is the only thing that gives freedom from

bondage. This is because the Lord is His own content and learning is his acquired shape. When the consciousness is imprisoned in the shapes of the individuality and personality, then it is under the influence of *Chittavritti* namely a transaction of the mind with the outer objects through the senses with the help of shape, colour, number, state and utility. This is called the psychological and psychic levels of consciousness. When these shapes are completely melted away by the practice of submission, then it is called the soul level. While in the psychic levels, one man differs from the other and keeps up identification. At the soul level the consciousness reaches the common existence of all and lives in identification.

When the attempt is made continuously to submit the consciousness to the Lord of all the Lords, then there will be a successful removal of obstacles. The fact is that obstacles can not be removed by thinking or knowing about them or understanding them or learning anything. This is because we learn anything only according to our own point of view. Obstacles exist in our own psychology and not in other persons or in the environment. They exist as inequalities in the proportions of the three *Gunas* in our basic nature. Only a total submission done continuously of every incident in life will remove the blocks of our nature.

Now let us try to understand the nature of the obstacles. There are mainly eight groups of obstacles when we analyse the human psychological mechanism. We must remember that the psychology is not a part of our consciousness. It is only an instrument through which our consciousness works. Modern science of psychology is wrong in believing that the psychology is the inner man. Therefore, there is no solution to offer in the modern psychology. The eight groups of obstacles are as follows:

- 1) **Bodily disability** : This is called disease. The student of Yoga should understand the defects of the physical vehicles and try to do necessary adjustment. When the defects are due to habit, food or environment, then he should try to do what is right. This is done with the help of good company of people and the scriptures. When the defect has hereditary causes, then he should take the help of the various *Asanas*, breathing and selective diet. After many years the body begins to produce healthy tissues. If the defects are too painful and if they do not allow the constitution to work out the metabolic activity properly, medicine should be taken. It is not true to believe that medicine is not necessary. *Everything should be accepted according to the requirement and not according to individual belief. Principles framed very*

strongly will sometimes work as obstacles to progress. What we call principles are only beliefs according to individual fancies. For a student of yoga there should be no principles for their own sake. Every principle should be tested according to the requirement. Sometimes principles should be broken to form better principles. By nature the formation of principle belongs to the quality of *Tamas*. That is the crystallisation of nature. In Astrology this is called the nature of Saturn. *Saturnian nature is habit forming nature. Principles are nothing but habits of higher nature.* So, a student of yoga should give importance only to the requirement and practicability and not at all to the principles.

In the case of congenital diseases that cannot be cured, the yoga student should begin to practise the required steps as far as it is possible. Then he will be free from effects of past *Karma*. Then his body will be rectified on the vital plane. It becomes possible that he will have a perfect etheric body; then it produces a perfect physical body in the next birth. In any case, the student of yoga should rectify his constitution by the following principles:

- i) Regular use of plenty of water for washing the body and in food.

- ii) To supply as much of chlorophyll as possible by using green vegetables and leaves.
 - iii) To use more vegetarian food and less of animal food especially fat.
 - iv) To use more of dry fruits and citrons.
 - v) Less sleep and more physical relaxation even while in active work.
 - vi) Most important of all is, not to think of the disease repeatedly. Practise thinking of health. Worrying about one's own disease will submit the vitality to the disease by will power.
- 2) **Mental Inertia** is second obstacle. This is an attitude of not believing in good things. This is the quality of the untrained *Chitta*. When we live in the individual consciousness, we are attracted more towards the requirements of the body. This causes strong thoughts about the future concerning food, dress, house, property and money. This causes anticipation, fear, sorrow and hatred. The consciousness lives in the mind and senses. It is too busy to appreciate the higher values and it finds it difficult to practise good habits. This can be neutralised by constant awareness of the existence of the Lord Consciousness in us. In the beginning the mind refuses to accept the Lord in us. It believes

safety and security in other persons, money, possessions, power, authority, influence and fame. Then it believes the Lord Consciousness as a very big person living outside. In such a state, there is the necessity of the worship of the temples and Gods. The individual prepares a bundle or a packet of his own desires and calls it God. He makes prayers to his own God. This is the beginning of spiritual life. This attempt creates a new centre in him. This centre begins to work as a nucleus to attract his mind and senses away from his body. So, a true Guru should not discourage any of these levels. He should use these methods to lift up the consciousness of the students in different levels.

- 3) The third obstacle is doubt. This is the activity of the *Chitta*, which is more mechanical and more speedy than the normal. The possibilities and alternatives on the physical plane will present themselves with equal force and the *Chitta* acts too quickly to allow the Will to choose the right thing. This is due to a sharpness of the intellect applied when not required. This causes vacillation in decision. Sometimes many years pass before the subject can take a decision and proceed in any direction. This state of *Chitta* also causes a spirit of wrong questioning. A person questions when it is not required. He develops a strong habit of

doubting other people and situations. A spirit to criticise the bad things in the world will cause a wastage of much time and energy. He suffers from lack of confidence in others. This is because of the lack of confidence in himself. It is not controlled by effort. The habit gains strength day by day and he cannot appreciate any good thing in the world. He causes misery to himself and to others. It is better to cut this habit by placing confidence in chance and taking any decision. A wrong decision is always better than no decision. Start making any decision right or wrong and you will be soon rectified by your own higher nature. We see many bad people soon changing to be good but a doubter never becomes good though he has pious habits.

- 4) **Laziness** is the fourth obstacle. The mind knows the good things of life and understands which way to follow; but it is not ready to follow. This is because of the heaviness of body and mind. There is no desire to apply the body to right things. The result is that the mind becomes more and more intelligent and spends away life-time without practising what is known. Many people stop at this step and die. This can be rectified by applying the physical body to regular type of physical work. The habit forming nature is more powerful than the

intelligence. Do not believe in your intelligence but begin to do some physical work every day. Your work regulates your intelligence and your speech. Many people attain the goal of realisation by applying their physical body to temple service, gardening or in trying to educate little children. Service in orphanages and the practice of fine arts in the name of God's work will rectify this defect. It is wrong to believe that reading and understanding will rectify laziness. The *Bhagavadgita* teaches us that the work on the physical plane by way of nonremunerative service to others is one of the necessary steps for yoga practice. This step is called *Karma Yoga*. Owing to reasons of human evolution in the 20th century the average Indian suffers from this defect and an average white man is ready to follow this when rightly directed. That is why the Masters of Wisdom begin to choose white people to learn yoga and practise, so that their company may again give stimulation for *Karma Yoga* to the Indian race. Our intelligence and negative psychism are the results of laziness from which the average Indian suffers in the present century. So, *Karma Yoga* is the solution at present. This is why Master Morya insists upon social work more than individual meditation.

- 5) The fifth obstacle is having 'no time to do anything'. This is the pre-occupied condition of *Chitta*. The *Chitta* keeps busy with external objects and believes that it has to finish the busy routine and create some free time to practise yoga. We find people postponing spiritual life to old age (after retirement). The result is that they spend the whole life busy with materialistic routine and find themselves unfit and weak to practise yoga in the old age. This can be rectified by knowing that the spiritual life is not different from mundane life. We can practise spiritualism by working with the materialistic things in a proper direction. Our social and vocational activity can be practised as *Karma Yoga*. You do your duty in the office in a spirit of offering and prayer.
- 6) **Illusion** is the sixth obstacle. This is wrong perception of values. This is caused by the *Chitta* identifying with the forms of anything of any person and not with real nature of anything. There are people who get attached to false values in the form of a beautiful person and valuable property or attachment to situations good or bad. Some people get stuck up in pitiable conditions. They begin to help others, a poor person or a good institution. Then they start to grow in attachment. For example, many Swamijis get attached to *Ashrams* and

property and authority over others. Many philanthropists begin to help others and get attached to a poor and unfortunate lady and get themselves helplessly attached. They are slaves of pity and not masters of love. This defect can be rectified by a spirit of non-attachment and by believing that love is the strength to help and not the sorrow and pity to get defeated.

- 7) The seventh obstacle is, not getting a stable position in the mood of yoga. This results in years of emotion and excitement for good things and again losing interest for some years. Lack of self-confidence and practising yoga not by faith but for the respect towards others will cause this obstacle. Many times the mind suffers from disbelief and leaves away the attempt. This is rectified by believing that every attempt gives a little progress from which we do not go back. The next attempt will lead us even in next life. *The Bhagavadgita advises us that any attempt to attain soul consciousness will give us a progress which is never lost even if we die without achieving the goal.* We begin to progress even in the next life from that point onwards and there is never a loss.
- 8) The last of the obstacles is losing the advantage of practice by stopping in the middle. If we practise

Asanas for ten years, the body becomes fit for yoga. If we again stop for ten years, the body develops fat, more than the normal. Then we have to practise it again for ten years. In the plane of consciousness the progress does not go back but on the plane of physical body and mental alertness it goes back. The instruments will become out of use though the experience remains. Hence the continuity of effort should be there lifelong. All these defects will be easily conquered by submitting the mind to the *Guru* and by practising daily 'OM' loudly.

Physical pain is really one of the causes of the disturbance of yoga practice. A right understanding of pain is necessary to be free from it. Pain is never physical, though it is located on the physical body. Pain is a sensation and a sensation is made always on the vital plane and felt by the mind, but never by the body. Vital body has magnetic currents flowing throughout the body which we call ethers. When they are properly distributed, there is no pain on any part of the body. An uneven distribution of the etheric matter or the fine physical matter (astral matter) is the cause of pain. This is due to irregularities of food, drink, rest and the posture of the body in an unscientific manner. For example, if you read while lying on your bed, you will get eye defect and pain in the head nerves. The

following simple rules will keep the body free from pain :

1. Do not read lying down or stretching to one side.
2. Do not sit in curved and irregular posture.
3. Do not carry conversation with people behind your back or above your head.
4. Do not do any active mental work immediately after eating and just after awakening from sleep.
5. Do not do physical work or walking or exercise just after eating, or after just awakening from sleep.
6. Avoid eating at irregular hours and unequal intervals. Also do not eat when you are angry, sorrowful, feared or worried, or before a too busy routine. Always avoid hurried eating at any cost.
7. Avoid too hot and too cold foods, especially one immediately after the other.
8. Avoid use of too much spices, alcoholics and preserved or seasoned foods.
9. Avoid rich foods and heavy dinners.
10. Do not cultivate the habit of eating foods that are not natural to your country, climate or family tradition through generations.

11. Do not make sudden changes in daily routine.
12. Use as minimum medicine as possible. Avoid at any cost any medicine that disturbs natural metabolism like menses, child-bearing, sleep etc. Medicines to induce sleep, appetite and for the advance or postponement of menses are all dangerous to the free flow of the etheric currents of the vital body.
13. By following the above rules and by avoiding external injuries, you can altogether avoid pain to the physical body.

Despair is another big obstacle during the practice of yoga. If you anticipate any wonderful results by the practice of yoga, you will get disappointed and despaired. Then you may lose confidence and stop practising. It is a psychological defect to expect any powers through yoga practice. The only thing that Yoga assures you is happiness in its real sense. It gives you good health, comfort, better understanding and better living. You will be better day by day. Do not start yoga practice because someone promises you some miracle.

If you are physically or mentally very busy towards a localised type of work, i.e., if you are pre-occupied with any work which cuts you off from the social contacts and regularity of routine, then you cannot be

a good student of Yoga. Try to adjust the type of work into wider application for the use of the society. Then you find your time properly distributed for all the activities. The greatest secret of happiness in life is that every activity should become a part of your yoga practice and yoga should never be a part of your routine. If you have other activity, you are not entitled to enjoy real happiness. *'Let life be a play, let everything be, 'My play',* says Lord Krishna in the *Bhagavadgita*.

Do not have too much localised interests in life, let it be persons or wealth or things of fancy, art or science or education. A localised interest causes a stuck-up of your vital ethers and the matter of your finer vehicles. Behave properly without much attempt. A localised interest will make you a slave of one of your dimensions. This is against happiness and hence against the practice of yoga. If you observe these rules, you will have no obstacles for practising yoga.

Now you remember the importance of your breathing. People are always breathing but they forget that they are breathing. People are always living but they forget that they are living. That means they are no more happy. Simply try to remember as much time as possible that you are breathing. Let some time pass like this, you will find that you are already under the magic spell of joy. Breath is the real person in you.

Sit at ease and make your respiration regular and rhythmic. Make your respiration conscious, slow, soft and deep. Do not cause any strain in the process of respiration. Think that breath is life, life is the 'Myself' in you. This gives you the power to overcome all obstacles. This gives you the peace that lives above every incident of your life.

Sometimes the senses are too active in the mind. Then you will experience many things in the mind. Sometimes many thoughts rush into your mind. All the thoughts belong only to one of your five senses. During such periods, you can think of a beautiful form or shape which attracts your mind. For this reason, beautiful faces are created by artists to the concept of God. Propose one of these faces of God and let the mind think of it. Be observing your mind. Let it be in the shape of good combination of colour or proportion or smile. Sometimes regular geometrical patterns will help you, the form of a lotus or a globe or a tower, the skies or sunrise or moonrise upon an ocean or a lake. Choose according to your taste and let the mind disappear in it. By such a type of meditation you will get the power to understand things easily. After some time you will be able to understand persons and situations by just seeing.

Sometimes you may find the mind dull and sleepy and not interested in meditation. Then do you

know what to do? Immediately think of light. Close your eyes and see light with your mind. Think of a brilliant lamp or the globe of fullmoon or the sun. By practising this daily you will experience 'I am Light'. After some time you will get an experience of the Holy Spirit in you and in all.

By the various types of practices above mentioned, you will get a mastery over your lower nature. Then the *Chitta* is established and transformed into the 'I AM' of you. From that time onwards, you will never descend into your lower nature. This is because you will have no lower nature to descend. All the lower nature is transformed into the higher.

Now and then you can think, "What is a dream? Who is the dreamer? What is the matter with which the pictures in a dream are made? The many people in my dream and the many incidents in my dream are made of 'Myself'. They all disappear the moment I am awakened. By practising this type of meditation you will begin to experience that all the world is made up of 'Myself', the 'I AM' in all. This type of meditation is given in the second book of the *Bhagavata*.

When something dearest to you and nearest to your heart is coming to your mind repeatedly, then what to do? Think of it. Think of it as made up of the 'I AM' in you. Think that it is coming out from 'Me' and going

into 'Me'. Then it disappears and the 'I AM' remains. If you are angry, think that anger is coming from 'Myself' and going into 'Myself'. The anger disappears and the 'I AM' remains. In all these types of meditation, you will get a realization of the consciousness of an atom and the whole universe. Your consciousness will cross the boundaries of space and time. You will realise that there is nothing greater than the 'I AM' in you. Everything is a part of 'I AM'. That is what the *Bhagavadgita* teaches us. This is the state after the suspension of *Chittavritti*. Now you are identified with that which you meditate upon. That means you have realised that which you meditate. That means the triangle is broken. Knower, knowledge and knowing is the triangle. The whole thing is broken and melted to experience as 'I AM'. This is called Wisdom by the *Vedas*. It is called the Holy Trinosophia (the three-fold wisdom), taught by the Grand Master, Comte de St. Germaine. At this state, words disappear in meaning; meaning disappears in idea; idea disappears in 'I AM'. This state is called the synthesis of everything in the light of discrimination. At this stage, you will know everything without reasoning and logic. Memory disappears because it is filled with the 'I AM' in you. Word, meaning and idea stand as the realization in 'I AM'. Now you begin to apply this state of experience to each and everything, to things and incidents; gross

and subtle. Concepts of gross things will melt away into life consciousness. They lead to subtle principles. Then the subtle principles will melt away in pure consciousness. They become the pure spiritual beings. This is called the primordial existence. All this is called seed meditation which germinates the tree of the creative presence which is the active nature and the pure nature of existence. When this state is reached, the Yogi acquires realization of pure spirit through tranquillised *Chitta*. Now his perception is only truth. His perception is unique. It reveals that which is not possible to be known through reasons, testimony, inference or deduction. All the other impressions of all subjects in the world will disappear in this life. When this light stands while you are living, it is called *Samadhi*.

Thank You.

