

MASTER E.K.

TRIANGLES

(An Esoteric Approach)



THE WORLD TEACHER TRUST

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MASTER E.K "TRIANGLES" (An Esoteric Approach)

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WTT - THE WORLD TEACHER TRUST

The WTT is an organism including people with a common goal in life. It has an open group structure to carry on its activity and it is a way of life,

The Trust has been given the name after The World Teacher, which is known as Krishna, Buddha or Maitreya in the Orient and as Christ in the Occident, but it is the One Universal Love Principle.

The WTT was founded by Ekkirala Krishnamacharya (Master E.K.) in Visakhapatnam (India), in 1971 and was afterwards also founded in Europe to promote the spiritual synthesis between East and West.

The work of WTT is to bring the yogic way of life into our daily activity and through that set an example to our friends and relatives being the meditation the foundation of all work and activity.

The WTT groups, according to their capacities and accepted degree of responsibility carry out certain tasks in the following direction.

- Daily Meditation
- Full Moon & Dhanishtha Meditation
- Study of the Scriptures of the Ageless Wisdom
- Application of the Wisdom in daily life, individually as well as collectively
- To publish the writings of Master E.K.
- To lend the tapes containing the lectures and seminars of Master E.K. and K. Paravathi Kumar.

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THE THREEFOLD WISDOM

The topic programmed for the three days is triangles. These three lectures form the triangle which we can call the imponderable triangle. This topic is beyond human comprehension. We can at best open our windows to the subject and allow some sunshine through the window into the house. Just as you cannot demand the sunshine into the house, you have to wait until the correct angle is formed with the sun's rays before we can welcome the ray into our house. We have to wait for something when we invite such subjects into our comprehension.

These subjects cannot be demanded by intelligence. The human intelligence cannot command these subjects or call these subjects to come and get understood. The human intelligence has to learn the art of waiting before it can receive the correct perception of these subjects.

Before we enter into the subject, let us understand that the foremost thinkers of all times have given to humanity something about the triangles. Pythagoras has given as many as 33 volumes on the triangles of which we came to know the theorem of the right angled triangle. A Master of the recent centuries called the Hungarian Adept Comte de Saint Germain, gave us a book called the Holy Trinosophia, which means "The Threefold Wisdom". Every Scripture talks about the triangles. The whole of the Vedic Wisdom is called Trividya, meaning the threefold wisdom. In Sanskrit the word Tri means threefold and the word Vidya means wisdom.

I will try to present the most important aspects of the ancient and modern literature about the triangles. The first and the most interesting aspect is about the threefold nature of the Universe. Madame H.P. Blavatsky, for the first time made a very significant statement in her book "Isis Unveiled", saying that the whole Creation is a triangle of forces, a threefold activity, and the secrets of

Creation are locked in the threefold nature of Creation. There is only one key to unlock it. Unless we try to open that lock with that one original key, we are not allowed to enter into the hall of mysteries of Nature. And that key is the nature of man or the individual. So, it is also threefold, the threefold nature of Creation is the one lock which locks the box of mysteries. And the threefold nature of man is the key with which we have to unlock the lock. Man tried with many other keys for a long time and there was no result. We had to wait outside. Madame H.P. Blavatsky explains the threefold nature of Creation and the threefold nature of the human being. She explains exactly in accordance with the explanations of the Ancient Scriptures.

This is one aspect about the triangle described in the Scriptures, which is called the threefold nature of the individual and the Universe. The threefold nature of the Universe is the lock and the threefold nature of the individual is the key which opens the lock. When H.P. Blavatsky expressed this thought, she represented centuries and centuries in these two sentences, because they contain the import of many Scriptures.

THE THREEFOLD ACTIVITY OF MIND

The threefold activity of mind is inevitable in our daily routine although we can never avoid a triangle which is around us. If you want to open a door with the key, you are there as the one, the key is there as the second and the attempt is there as the third. If you want to read a book, you are there as the reader, the book is there as the second item, and the process of reading is there as the third item. If you want to do anything, you have the triangle composed by: the doer, the deed and the done. Thus, everyone has his own triangle in the process of doing anything in this world. No one can avoid this triangular process in any branch of activity. It is called the triangle of inevitability in the Ancient Scriptures. It is also called the threefold nature of mind, because this triangle

exists nowhere except in the mind. Whenever there is mind, there is what is called objectivity and wherever there is objectivity, there is this triangle.

If I want to eat, I am there as the eater, the food is there as the eaten, and the process of eating is there as the action. This is why the expression of the mind shapes into a threefold nature, which is expressed into the form of a sentence, which we call the threefold nature composed by: subject, object and predicate. Wherever there is a sentence, that is, wherever there is the import of the mind objectivized, there is the triangular activity of the subject, object and predicate. So, the grammar of the sentence in every language includes the same. This is the unavoidable triangle, and until you get out of this triangle, there is no possibility of experiencing what wisdom is. This is what the spiritual texts of the Ancient say.

THE TRIANGLE OF LOGIC

As long as we are under the influence of this triangle, we are under the influence of logic. We may think that we are safe, but we are under the influence of our own logic, that is, the individual logic.

This triangle of one's own logic makes us differ from the logic of others. I may believe sincerely that I am quite logical in my way of thinking and doing, but wonderfully enough, I am logical in my own way only but not in a general way. So, there is a false logic and there is a true logic in nature. True logic is that which is common between two persons, and which Pythagoras calls the Divine Logic. It exists, as far as we know, only in arithmetical calculations and nowhere else. If you say that three into four is equal to twelve, there is no one who objects to it, because here the logic is common. This is what Pythagoras called the Divine Logic. But if I say that this book is very good, you may accept or may not accept it, if I appreciate something, I am not sure that it may be also appreciable to your mind. That is, we have a logic which is purely personal,

which still appears to be logical, and which is the result of the first three lower principles of the human constitution, that is, matter, force and mind.

When we are in the plane of the first three principles, we have our own logic quite different from the logic of others. Only when we have the means to enter into the higher principles, that is the fourth, fifth, sixth and seventh, we can find something in common. That is why Pythagoras says that the lower numbers find their least common multiple in higher numbers.

For example, three and four have nothing in common between them, but if they go into the next decimal scale, there is number twelve which includes the two numbers. As a corollary, Pythagoras says that as long as the individuals are on the lower principles, they are bound to differ from each other, because each one has only one numerical potency as his expression number, and he can find something common with others only when he is able to enter into the Buddhic Plane, that is, the semi-subjective plane of the human consciousness, beyond mind.

As long as we are on the mental plane, we are on the objective plane, we are bound to differ from each other. I am bound to have my own way of understanding. Each one of us is looking at the same world, the same humanity and the same civilization, same "isms" and "ologies", same branches of wisdom and knowledge. But each one of us reacts in his or her own characteristic way which differs from others.

DISCRIMINATION

We find Masters of Wisdom, who are able to enter into the psychology of mankind, who feel the need of everyone. They are those who have essentially crossed the third principle and entered into the fourth one -that means, they have crossed the plane of individual and personal requirements. Until we find a way to come out of the triangle, and find ourselves free from it, we cannot hope

to enter into the Kingdom of Real Wisdom. Before that, what we have is only knowledge and not real wisdom which can help everyone. We will be able to differentiate between knowledge and wisdom. Knowledge belongs to the intellect and wisdom belongs to ourselves. First of all, we should be able to feel ourselves different from our intellect. Many are the people who identify themselves with their own intelligence and as a result, they work as slaves of their own intelligence instead of using it as their own implement. There are people who are in a still worst stage, they believe that they are their own mind, and then live as dogs of their own mind, controlled by it and following their mind, instead of controlling it. Thus, there are two stages of spiritual evolution in the individuals: one is, man being led by mind or intelligence, the second is, man leading mind and intelligence. It is left to us. The choice or the one key, is given to the human kingdom only and not to any other kingdom of the world. It is called discrimination. Since this key is given to us, the choice is left to us, and the right to choose is left to us. We are expected to use everything according to our own likes and dislikes. It is left to me if I drink the water or not, whereas in the other kingdoms, for example the animal kingdom, it is not left to them. Nature guides them. When the animal is thirsty, nature compels it to drink, and when the thirst is quenched, nature stops the animal to drink further. The same thing happens with food, sleep and sex.

The right of choice and liberty and the power of discrimination is given to the human being. But as long as we are under the influence of this triangular activity, we are bound to behave only according to the mind and the intellect, because we are in objectivity and we have not entered into the threshold of subjectivity. There is only one state when the untrained individual enters into subjectivity and that is sleep. But unfortunately, it is useless to the individual to tackle, because he is totally absent during sleep. Though is a great opportunity to enter into subjectivity, the individual has no scope to avail the opportunity.

THE FOURTH DIMENSION

We need another state of consciousness in which we do not sleep yet, we enter into the subjective awareness of ourselves. When we can break the triangle, we can enter into that state of consciousness which is called Subjective Awareness, which is also called the Fourth State in the Scriptures. Now we only know three states of consciousness, one is objectivity, that is, our awakened consciousness, two is the dream, and three is sleep. We do not know a fourth state of consciousness. We are either awake into the outer world, or we are dreaming, or in deep sleep. There is still another chamber into which we have not yet entered. This is what is called Subjective Awareness, or what I translated in my works as "active subjectivity", because we are passive objectivity, which is otherwise called routine of life.

In the routine of life we are not responsible for our living. We live because it is inevitable to live, -because we are born we grow. We are made to live by nature, and that cannot be called our living. We should be able to live our life, instead of life being lived by us. We want an active state and an active voice, instead of a routine life.

We get out from bed because we wake up in the morning, for which we are not responsible. Waking up from sleep is in no way concerned with us, though we are concerned with everything after a point. Once we wake up we can be held responsible for everything until we sleep again, which is again an automatic activity for which we are not responsible. We are driven into life instead of living. The result is that we are living a weary life instead of living life. Somehow we are spending the duration of our life with a sweet hope that we can live until we die. We do not know the truth that we are not going to die. We sincerely and foolishly believe that we will die someday, but what we call death is only to the mind, the senses and the body, that is, the first three principles -

the lower principles. The higher self travels from body to body and will choose its own environment and parents. The moment it enters into the three lower principles, the consciousness is shut away from the Higher Consciousness. Once again, you begin to live from the day of birth to the anticipated day of death. The result is, many of the actions of the individuals are death-conditioned. Many people do things because they want to do them before they die. For example. "I want to construct a big house for my children before I die"; "I want to see that my sons are married before I die"; "I want to go round the globe before I die". So, we are driving our car to the dead end, whereas the fact is that there is no such thing as the end. We are driving and driving through thousands and thousands of years around our evolutionary path, every moment believing that there is a wall where we have to stop our journey. All this is due to the triangular activity of our mind.

We have to come out of the triangular activity, find out the Fourth Way about which there is quite a big volume written by Ouspensky, one of the foremost thinkers of the nineteenth century, and faithful disciple of Gurdjieff. Thus, we want the Fourth Way, that is, Real Awareness, where we are subjective and not objective, yet we are there without sleep. Let us try to know how to make an entrance into that awareness.

Our parents have not trained us in the right path, nor our professors in the universities. For about three to four generations they have been the children of people no better than ourselves. The result is that there aren't university professors having the stature to give us the path, there aren't universities worthy of their name which can give us the science called "The Science of Man".

It is very easy for you to make an entrance into that state. You have made the entrance many times in this life itself, and you have enjoyed that awareness in different terms many times. But, you did not know that you were in that state. We will find out when we were in that state previously with an example.

Do you have the habit of attending musical operas? There are two types of music, just as we have two types of every one thing. One is music for enjoyment and the other is music for excitement. Just as we have sex life for enjoyment and sex life for excitement. Those who do not know that there is enjoyment, they are unfortunate fellows who spend their life in excitement. Those who know the taste of enjoyment are not so foolish as to get into excitement again. So, you should be in a state to distinguish between excitement and enjoyment. That is, between the state of nervousness and the state of "I AM". Many unfortunate fellows, identify themselves with their nerves; they should remember that their nerves belong to themselves and not that they belong to their nerves. Thus, there is music for enjoyment and music for excitement. Those who have reached the state of evolution where they are able to choose for themselves to attend the music for enjoyment, they go and sit in the correct place in the musical opera.

They initially feel the triangular state, that is, the musicians, themselves as audience and the relationship between musicians and audience. If the music is of a higher order, and the person listening has a good taste for it, do you know what happens? After a few minutes, the environment disappears from the mind, because the environment exists only to the mind, and not to the objective world. This psychological fact is not known by the modern psychologists, because modern psychology is still in a paleolithic condition, it is in the state of analyzing problems without presenting solutions. Psychology can tell you why you don't sleep but it has no solution for helping you how to sleep. So, once again we have to go back to the true science of psychology which has been cut off from the time of C.G. Jung. And let us hope, that it will be revived once again.

Let us get back into our musical opera where we are in the state of no environment. Since environment exists only to our mind, since there is nothing

like environment outside ourselves, when the mind is shut down to it, the environment disappears. That is, the people around you do not exist to you, the hall does not exist to you and then you do not exist to yourself. You have lost the idea that you are listening to music, only then it becomes music. Otherwise, what happens? If you continuously remember for three or four hours that you are listening to the music, it is no more music but panic. Just as if anyone remembers that he is sleeping, it cannot be sleep. It is anything else than sleep. The same happens with music also. From the moment you forget that you are listening to music, it begins to become true to you. So, one side of the triangle disappears, and after sometime the musician cease to appear before you. In the beginning, we may be joking about the musician's face, we will be commenting about his appearance because we are living in objectivity. But after a few minutes, as the music progresses the face of the musician and his appearance, don't exist to you anymore, there is only music and you enjoying it. After some time the object of music disappears and only a sense that music is being enjoyed exists. If you belong to a still higher order of evolution, the awareness or the sense that you are enjoying music also disappears. It drops off. Yet you are aware of it, and you are sure that you are there. That is the fourth state of awareness. To a fellow who sleeps there is no music. But here, there is music without you, without the musician and without the activity of listening. All the three drop off, and you are not aware of what has happened until someone by your side disturbs you. Immediately you will come back into the triangle and you will instantaneously realize that you are in the Opera House, that it is in the city of Brussels, that you are sitting in the hall, all this thoughts come to your mind. The objectivity is there once again because the broken triangle is reconstructed instantaneously by the disturbance. It can be somebody coughing at your side, this is enough to bring you back home into the triangle. If you are wise enough, you will understand that there was only an absence of all the

three entities, but the pity is, when you are understanding this, you are present, and all the three are again present. You cannot understand this unless the three are present, and you cannot enjoy music if the three are present. While enjoying, the three should be absent. As an experience, it is the absence of the three. As an understanding it is the inevitable presence of the three aspects.

When once you enter into that state, you do not have any objectivity. This is because your environment does not exist to you, you do not exist to yourself, the musician does not exist to you and the awareness of listening to the music is also not existing to you. Only music exists. You don't know what happened. Only after your friend coughed, you came to your objective awareness and understood that you were in some other condition previously. Only after being disturbed you will understand that you were in some other state previously. Just as, only after you wake up from sleep you know that you were sleeping. This is called the Fourth State of Consciousness. In the Scriptures it is said to be the "Turiya state of existence". In Sanskrit the word Turiya means the fourth.

Thus, by chance the triangle is broken and immediately we are in the Fourth State but we know of it only when we are disturbed from it and are back again in the state of objectivity. So, many times we enter into it and experience it. Whenever we are really happy by chance, we experience that state. But unfortunately we are really happy only by accident, not by choice, because we don't know how to approach happiness out of our own mastery of the process. That is why we try to purchase happiness with money and other things. We try to fill the vacuum of happiness with stupid things like money, properties, bank balance which give us much thoughts and problems. This is because we do not know how to make an approach to our own happiness.

If at all we gain mastery of the process of approaching it, immediately we will stop going after money, properties and bank balance and then they begin to follow us. When you know how to be happy, the money comes to you like a dog.

If we go after money like a dog, we have will have to seek for happiness in vain and spend all our time in a busy routine of life for about forty or fifty years, tiresomely busy to be happy. Why are we so busy? Because we are trying to be happy. We are really the most unwise and the most unfortunate beings on the face of the Earth. A person who tries to be happy can never be happy in his life.

A person who is gifted to be happy will never try to be happy. Happiness is not trying but becoming. It is a transformation, like the iron becoming a magnet. It is not an understanding, an analysis or a trial to do something, it is not vulnerable to a sense of attunement. No person on the face of the Earth can "achieve" happiness. One can be happy, one cannot achieve happiness. Please mark the difference.

If I say: "Silence" repeatedly, there cannot be silence in this hall. If everyone of you says: "Silence, silence" to his neighbour, there will be anything else than silence in this hall. Just as there cannot be peace even when we organize peace conferences all over the world. We are trying to have peace, what unfortunate fellows we are. We cannot have peace. There will be peace only when we are peaceful.

THE REAL SCIENCE OF TANTRA

When you grow more and more aware of such a dimension, you will know how to develop it more comfortably. You will develop a mastery of the process of approaching it, and then you will purify your experience more correctly from the three impurities. You will begin to grow more and more aware of the experience. Then it is called wisdom. That is what the Vedic texts speak of and that is the meaning of the word meditation. If we just close our eyes and say: "I am meditating". It is not meditation. As long as we remember that we are meditating, it is not meditation. Just as long as we remember that we are sleeping, it is not sleep. Only after waking up, you know that you have slept.

Then it is pure sleep. So, there is a similarity between the sleep state and the meditative state, but there is only one difference. During the sleep state you are absent, whereas in this state you are present. But for all external purposes, you are sleeping. Whereas in the process of sleep, you are not only sleeping for the external purposes, but you are also sleeping for all purposes. This is of no use, because the person itself is totally absent. You should exist, and the mind and the five senses should be arrested or stopped.

The reaction of the mind and senses should be suspended. That is what Patanjali defines as the Yogic state. Just read the second aphorism of the Patanjali Sutras. He says that yoga is the process of suspending the reaction of the mind and the senses. How to do it? The process is explained in the preceding paras.

When you get a mastery of the process, you are called a Yogi. Even otherwise you are experiencing it at times, but you have not gained mastery of the process. Since you are not the master of the process, it comes to you when it wants to be with you and it goes from you when anyone coughs. So you have to wait until it is pleased to visit you or many times it passes away without your noticing that it was the required state. If it is there in the musical opera, or during many processes when we are busy in the outside world, there is not much use. You should be able to invite it, and it should be pleased to visit whenever you invite it. Then the process is called mastery. That is meditation or the yoga state.

This is the first principle the ancients explained about the triangle. The geometrical centre of an equilateral triangle, is taken as a symbol of your state of experience when all the three aspects stop existing to you. That is, when they are suspended. You will find this symbolism wonderfully explained in some sacred books which are awfully misunderstood and misused in the modern days. They are called the books of Tantra, which are very much debased by every

ignorant translating them and commenting upon them, who interpreted them as books of yoga of sex, whereas the truth is different. The truth is what we have described in the previous chapters, that is, the masterly way to attain the state of oneness. When all the other three aspects are fused into oneness, and when the objects of the five senses are made best use of, to bring this state to you, then the process is called Tantra. That is the true meaning of the technic called Tantra. This is the only meaning of all the Tantric literature. If anyone interprets the Tantra in any other way, you can safely call him a fool. And what are the objects of the five senses? To the eye it is the colour and the form, to the ear it is the sound, to the nose it is the smell, to the tongue it is the taste, and to the skin it is the touch. These five are called the functions of the five senses and they have their external objects for the functions. There are objects that are agreeable and disagreeable to the mind. When they are really agreeable, they lead us to oneness. But we are not able to use them with mastery. We are using them with a certain amount of incorrigible ignorance, and the result is we are going into the indulgence of the senses and mind instead of going into the mastery of oneness. So we are making a worst use of the best things, a bad bargain of good things. This is because of our lack of mastery of the process. If we use them in a better and proper way, when all the five are put together and used in a proper way, the technic is called Tantra. It is a very pious and pure science which is made most impious and nasty, especially by the modern occidental translators and commentators. The understanding of a triangle is given properly in the Tantric literature and what the threefold wisdom of the Veda is, is properly explained with all the keys of practical approach only those books are misinterpreted and misrepresented. The result is, we lost the key.

THE BREAKING OF THE TRIANGLE

When you have reached the State of Pure Experience Patanjali calls it "Samadhi". In the esthetics of the ancient the same triangle is described as the process of experience in any piece of art, poetry, painting, sculpture, or a synthetic art of all these branches which we roughly know as drama. The purpose of all these arts is described as the breaking of the triangle. This is what is described as the object of fine arts in the ancient Indian esthetics. When you are enjoying a good piece of poetry, if it is your idea of experience, it is false, but if it is pure experience, it is true. Thus, what we want is experience and not the idea of experience. But often, 99 times out of 100, our possibility of experience is polluted by our idea of experience. This is because we do not know that there is the experience different from our idea of experience. Our idea includes the three objects. So, the experience is not there with us, whereas experience excludes all the three objects. And when a piece of poetry is enjoyed, the esthetics scientists of ancient India ask us to test ourselves. If we are having the experience of poetry or our idea of experiencing poetry, they say that as long as you are reading it with great interest, you are not in experience but you are in your idea of experience. A time comes when while you are reading a poem the reading stops and the poem and the book drop off from your mind, and also the idea of what you are reading is dropped off totally from your mind. If is not sleep, it is the state which is required, which is intended by the poet. A good poet should intend the same thing to the reader. A good reader should aspire for the same state while he is reading a good poem. The same process happens with music and with any piece of art, especially drama, because drama is a synthesis of all the fine arts. Not only that, the whole Creation comes out of such a synthesis, and often it undergoes a process of analysis in many directions, we call it creation. Thus, the secret of Creation can be experienced only by a

proper experience of drama. That is the origin of the word mystery. The ancients have established many mystery halls and mystery temples as theaters. Not in the present sense of theaters, but in the real sense.

If you properly make a study of the ancient mysteries of Egypt, Greece, or the ancient Indian dramas, you will find what they aimed at. Now, the present concept of drama is only a counterfeit of the ancient system of drama. What we call the rituals of the many ritualistic halls, like free-masonry, or rosicrucians, are only copies of the originals. Unfortunately they are a total failures of the original attempt. Because neither the free-mason nor the rosicrucian who attends his temple is conscious of what he should experience. He is not conscious of what for he is going there. It is for the same experience. The places are called "the mystery halls". All the temples of all the so called religions which we see now, were originally aimed at the same purpose and experience.

Once again, it will be discovered after a few decades. If you read the books of Alice Bailey, you will find that the Master hints at many places that in the near future, there will be once again the opening up of the mystery temples. What does Master Djwhal Khul mean by that? He means only the same process of breaking up of the triangle. If it is through the object of the five senses, it is called the "Real Temple Worship" and the "Real Tantra Science". Unfortunately, Yoga is understood differently, Tantra is understood in a different way, and the Temples are understood in a totally different way. Masonry and Rosicrucians are understood in a blind way. Nowadays, they are useful only to feed the pride of their own procedure. The members of every ritualistic order, whether free-masonry, or co-freemasonry, or rosicrucianism, or Egyptian order, just he or she feels the pride of being a member of that order. That is the only advantage that is left, whereas the real advantage is different.

THE LORD CONSCIOUSNESS

Let us try to know how to come out of the triangle. There is a story in the Scriptures relating to it. The experiencing of the Fourth State is called in the Scripture the "Lord Consciousness in you", which is different from the objective consciousness of the mind and senses. There is a layer of mind which is essentially negative in nature. It is always receiving and has nothing to give. It receives impressions of your sight, your hearing, your taste, your smell and your sense of touch. There are the five senses, and the five sense organs through which the world presents itself in the form of objectivity. This mind is receiving everything through the five senses from the environment. It has nothing to transmit, it is only receiving something all the time. So it is essentially of a negative nature. When we identify with this mind, we feel that we want something. As a result we are as helpless as the mind itself, and as helpless as the senses. Within the mind, there exists another part whom the Scriptures call the "Lord Consciousness". The big confusion of an average individual is that the two aspects of mind are called by the same name "I am". By the word "I am", generally we represent the lower mind. Thus, we are essentially negative, busy and fatigued in our daily life.

When we live as the Lord Consciousness, that is, when we live in the higher mind, we are giving out from the centre to the circumference. We shine as a lamp which gives its light in the form of the mind and transmits five rays of light in the form of the activity of the five senses. Thus, the direction of life changes. You will understand that you are shining forth from within yourself. Once you realize that you are not the mind but the consciousness, the real "I AM" which is shining forth through the mind and the five senses. Then you are essentially positive and stop being busy in the objective world. Instead of being busy you become active. What is the difference between being busy and being active? If

you are busy you are fatigued, if you are active you are not fatigued. If you are busy, you are chased and hunted by the objectivity. When you are active, everything in you is illumination. So, you will begin to shine into the so called environment, to heal anyone from the same disease. This is the difference. To differentiate between the negative "I am" and the positive "I AM" in you.

The psychologists of the Ancient Scriptures, who were the only true psychologists, had no problems of their own. They called the second part of the mind the "Lord Consciousness" and gave a little story which exemplifies the theory of the triangles in the thirteen chapter of the Scripture Mahabharata.

The story goes like this:

Once there was a person who had practiced spiritualism and had evolved through the three lower principles, crossed them and entered into the fourth principle that is the Buddhic Plane. After that he started on his journey to see the Lord. He was shown the path by the noble ones, and while travelling he met many holy people. Finally he reached a place where there was a temple. He was told that this was the temple of the Lord and that he could go and enter. He rushed to the temple door but it was locked. The key was somewhere else. So he waited outside. People standing there asked him: "What for have you come here?" he replied: "To see the Lord", they asked: "How can you see the Lord?" he said: "I want to enter into the temple. They again asked him: "Do you have the qualifications for it?". This question irritated him and his face became red because he felt insulted. So they told him: "When we nib you on the wrong side, immediately your face and ears grow red. So my boy, you have to wait for some more birth and rebirths before entering the temple. Just when we question you in the wrong way, you go into hypertension. You are no better than a citizen of the twentieth century. Wait. Take some medicine for hypertension and come after some births."

He realized that there was something wrong with him. After some days he again came back to the temple. Some days in his calculations are like some births in our calculation. Again there were people standing there. He told them that he wanted to enter into the temple. They asked him: "Do you have the qualifications for it?", he gave a list of all the sciences and arts that he had studied with his gurus, and showed them the certificates and diplomas he had. They asked him: "Can you wait for a few more days?" he replied: "I can wait" and was pleased to wait and went back. They called him back and said: "You need not wait for a long time because when we asked you 10 wait, you were pleased to wait. Would you throw all your diplomas and certificates in that river, before you are permitted into the temple?" he asked: "May I question you sir, why I have to throw them into the river?" they replied: To test you. To see if you believe that the diplomas are more important than you. Who is more valuable you or your certificates? If you really believe that you are more valuable, then you throw them away into the river but if you believe that they are more valuable than yourself, then you have to wait for some more time", He said: "Here are my diplomas" and he threw everything into the river. They said: "Now what remains behind is the true yourself. There are two parts in you that is the I am in you and the I have. Millions of people are there on earth who confuse the total as the "I AM" and more millions believe that their "I have" is equivalent of their "I AM". It is like while walking out of this hall I say: "I am going" forgetting that I am going along with my garments, with a briefcase in my hand, glasses on my eyes, pencil in my pocket. We believe that we are reasonable, rationalistic and precise. But in the story the person is given the clue. They again ask him: "Now that you have dropped everything into the river, can you live with only one garment and throw the other garments into the river?" "Why?" he asked. "To make sure that you understood the "I AM" as different from the "I have" in you". He obeyed them. They said: "Enter, this is

the first door of the temple". He entered the first door and went through a long and narrow path, like in the initiation of free-masonry. He was hearing sounds of many people around him and came to another door. Two people were standing at this door, they asked him: "What for have you come?", "To see the Lord" he replied. They again asked: "How can you prove your worthiness?", he had grown wise so he replied: "Only by your decision I prove my worthiness". They said: "Open, the second door is open, please enter".

If he had given an intellectual or psychological answer, they would have asked him to reappear for the same examination in the university once again.

He arrived at the third portal which was a door in the form of a triangle where three persons were waiting. They asked him: "My dear boy, what for have you come?", he said: "To see the Lord", they again asked him: "How do you hope to see him?", "By the power of your permission" he replied, they asked: "Suppose you are asked to wait", he replied: "I feel it a privilege to wait". They said: "You can enter and see the Lord", he asked: "How can I open the door?", they replied: "There is only one way to open the door. You have to see the Lord in the form of we three at the door. You cannot go to the other side of the door, but everyone who comes here is satisfied to see the Lord in our form". He replied: "I am satisfied. Can I know your names?", they said: "My name is mister one, his name is mister two and his name is mister three".

This are the names given in the Scriptures, in Sanskrit they are called: Akata, Dwita, and Trita, that means mister one, two and three. He said: "I am pleased to see the Lord in your form, I offer myself to the Lord in you three". Then the triangle disappeared and there was a passage in the geometrical centre of the triangle. It became bigger and bigger. It was all light. He entered the light and he lived as light eternally with the physical body on earth, he lived with that light. This is the story given in the Scriptures.

It means that you have to break the triangle of your mind by seeing your Lord in the three persons called: first person, second person and third person. In grammar there are three persons: one is "I am", the second is "You are", and the third is "He, she, it, that". So, in all the three we are expected to see the Lord. When we enter into the Lord Consciousness we see the Lord. In space they are discovered as the first person, the second person and the third person. In time they are discovered as the past, present and future which is totally false and only one is correct, that is the present tense. The whole Creation is having a duration, which is eternally present and when our mind is reacting to the present tense of eternity, it is receiving wrong impressions of the past and the future. When there is no mind, there is neither past nor future. When you are existing in the musical opera without mind, when you are not having your triangular activity, there is neither past nor future, but you have only eternal present.

For example the musical opera starts at 8.30 p.m. and you have fixed an appointment with some friends at 10.30 p.m. you are sitting in the opera thinking that you will leave around 10 p.m., but by the time you look at your watch you will find out that it is already 11.30 p.m. it means that your future and your past never existed to you while you were enjoying music in the opera. The triangle stopped working. You could look at the watch only because somebody at your side coughed. Time stops.

THE ETERNAL BACKGROUND

You are expected to lead a life which is called true life in which you are not busy but active, with greater efficiency greater speed and greater perfection. Still you are not busy, you are leisurely enjoying. This is another aspect of the triangle given in the Scriptures. If it is expressed in a technical sense, the first cause of Creation manifests as a point in Space and Time, and it diverges into two

dimensions called Space and Time. Automatically the base of the triangle is formed as the creative activity of the Universe. This is the reason why the triangle is a common symbol to all spiritualists and saints, to all philosophers of all nations and to all the authors of the Scriptures. Thus, the Creation comes down in the form of the Creator, the created Universe and the act of creation.

Those who believe in God should understand that he is no one of the three. Some people get confused between the Creator and God. Understand that the Creator comes from the Background. When you remember that the triangle I am drawing is drawn on the blackboard, when you remember that it is really not a triangle but it is only the board, and what is there outside the triangle is also there within the triangle, then you will understand what God is. He is like this blackboard, He is the Background of everything, otherwise he cannot be omnipresent. He is present outside and he is present in the triangle also. He is the Eternal Cause whereas the active cause is different from the Eternal Cause. The active cause is sometimes active, giving birth to the process of Creation and sometimes passive, absorbing the whole Creation into itself.

This is the first alternation of currents of this Creation. Without alternation of currents, there is neither electricity, nor magnetism, and there is no electromotor or dynamo, there are no lungs, there is no respiration and there is no heartbeat. All these activities are double pulsations, that is an alternation of two states. The respiration is an alternation of inhalation and exhalation. The heartbeat is an alternation of blood supply to the body and receiving blood from the body. Without alternation there is no duration. That is how the Creation is made from the beginning. The Creation comes down as an alternation of active and passive states. Hence, it is always periodical. Whereas the Background is eternal. The whole is eternally periodical.

THE FIRST TRIANGLE OF CREATION

When we study Cosmogenesis and Anthropogenesis, the first thing explained is that there is the Background of all this Creation, which exists in everyone of us, just as the same blackboard exists in every circle drawn on it. It never objects to the circles, or triangles, or squares, or any figure drawn on it. But in all this figures only one blackboard is existing. Like this, one Background exists, which can rightly be called God, and whom the followers of various religions cannot understand, unless they use their religion as the window to be opened towards the eastern horizon. As long as they shut the doors of their windows, finding their own identification with their own religion as different from others, they have to live in blindness and darkness. When they know how to open the window (the window of their own religion), the light that comes in is not their own sunlight, but it is the Sunlight. India cannot have Indian sunlight, Switzerland cannot have Swiss sun. Though the same sunlight shines through the window. Only people who carry this understanding know the meaning of the word God.

The first triangle on this Background called God is 1) "I am" as the number one principle, 2) "Nature" is there as the second, 3) the third is there as Himself expressed through His Nature. The first is symbolically called the Father, the second is called the Mother and the third is led the Son. Thus, this is the first triangle of Creation.

God is expressed as himself through Nature and He is also found as His own Son. So the Absolute God concept as the Absolute Consciousness, His Nature as Power, and the third as Creation. This forms the first triangle. This is one concept of following the Cosmogenesis through triangles. In the language of the philosophers it is understood as: Atma, Buddhi and Manas. In the book

"Secret Doctrine" by H.P. Blavatsky and in the books of A.A. Bailey, you will find the same terminology.

The Son of the first triangle comes down as Creator, he has his own Creation and his process of creating. Immediately he finds himself as Creation and creating separated from himself, and these two work as Spirit and Matter of the Cosmic order. He exists as a double when he is called the Divine Androgyne, in the Scriptures he is called Ardhanari, Ardha means half, Nan means female in Sanskrit, that is the principle of half male and half female. This concept is very well explained in the second volume of "Isis Unveiled" by H.P. Blavatsky. When the light of the original Lord reaches this level, do you know what happens? Like the sun rays coming and reaching the triangular prism. It will be decomposed into seven rays, the result is the septenary principle of Creation, which is the origin of the seven planes of the Creation as the Physical, Etheric, Mental, Buddhic, Nirvanic, Para Nirvanic, Maha Para Nirvanic, according to the terminology of the Secret Doctrine and the books of A.A. Bailey.

Thus the septenary principle begins to exist on the Cosmic Plane. Each of these planes undergo a subdivision of seven again, and each of these subdivisions undergo a subdivision of seven each again, until they reach the sevenfold descent of the planetary chains. At the end of the seventh sub-sub-sub-sub-plane, we have our physical globes of all planets and the sun. That is what we call the visible Solar System. This is one aspect of understanding the triangle.

This is what the Scriptures explain and this is also what H.P. Blavatsky explains in her books "Isis unveiled" and "Secret Doctrine". That is why these two books have become the bases of all the books of A.A. Bailey. It is the same author who dictated the books to H.P. Blavatsky and A. A. Bailey.

THE SEPTENARY PRINCIPLE

Another aspect of the triangle is the birth of the square from the triangle. When the first threefold creation came down as Consciousness, Power, and Creation, or the Father, the Mother and the Son, then it separates itself as the observer and the observed. The observer has his own triangle, for example: I have my own triangle with you and you have your own triangle with me when we are existing to each other. That means, I am the observer, you are the object of observation and I have my process of observing you. That is my triangle. You have the same three items with you also.

You are the observer, you have your own object of observation in me, and you have your own process and action of observation.

Thus, a fourth point made its own triangle with the base of this triangle. This is what is called the birth of the objectivity, which results in a quadrilateral, that is a four sided figure. The potency of number three in the triangle and the potency of number four in the square, working upon each other through objectivity, gives birth to the septenary principle on one side, and gives birth to the four triangles. Thereby giving birth to the sacred number twelve. That is why we have twelve months in a year and the various cycles of twelve, in time.

Thus, we have the seven rays working through the twelve months of the year, producing the fauna and the flora of this Earth. This is how the septenary principle works, through the sacred three and the sacred four. Time is not sufficient for me to explain the concept further. But hold these concepts in your mind, and try to read with devotion the book Secret Doctrine and the books of Alice A. Bailey, where they are described in lucid English, because many of you are not in a position to approach the original Sanskrit texts.

THE NINTH NATURE

When the triangle is broken, that is when the three aspects have dropped off from your perception, you will enter into a passage of consciousness which leads you to the One Existence, and it is called "the basic nature of existence". A part of which is, the nature of the Solar System, a part of which is the nature of this planet Earth, a part of which is the nature of the biological kingdom of this Earth, a part of which is the nature of the human being on this Earth called human nature and a part of which is your individual nature. Until all these layers are broken, Mother Nature is not touched by you in your own experience, and it is very, very difficult if you try to break them by yourself. Thus, you follow the method given in the Tantra, in Patanjali Yoga and in the right temple process, then immediately you are there in the Mother. This is called the Ninth Nature or the Mother Nature, or simply the Mother. Below the Ninth Nature there are eight natures or lower natures called as follows: Earth nature, Water nature, Fire nature, Air nature, Ether nature. This is the nature of the elements. Mind nature, Buddhist nature and Ego nature. These are called the eight lower natures, beyond which there is a ninth nature. This is what the Tibetan Master Djwhal Khul calls the Soul Consciousness. When you know how to exist in that state, you automatically exist in group consciousness, otherwise we will exist in mass consciousness. Though we sit together to form a party, or we sit in a hall to get ourselves baptized into one religion. However great we may try to be in oneness, we differ from each other when we are in at the mass level. But when we touch the Ninth Nature, all the lower natures undergo a transformation, just like eight pieces of iron can be magnetized by the touch of one magnet. If hundred such people sit in a hall, all the bodies sit in one person instead of everyone sitting in a body. That is the change that occurs when you become group conscious. Not only that, but you may sit in Geneva, I may sit in India, he

may sit in Belgium and she may sit in Germany, still we all sit together, in all the bodies simultaneously, because our existences get merged. We exist in our body, at the same time one person exist in all our bodies. This is what happens when you touch the centre of the triangle, or when you cross the eight lower natures and touch the Ninth Nature, called Mother Nature or the Mother. That is why all the Tantric books invariably lead you to different Mother worship concept.

ASTRO-BIOLOGY

Another very interesting aspect of the triangle we are entering to is from the Tantras, a new subject from the Tantras, which we can call Astro-Biology.

The sun, the moon and the earth are expressed as a triangle. Don't mistake for a moment that it is astrology, simply because we have used the astrological symbols.

(Remember that astrology has come from the One Wisdom and it is one of the six keys to Wisdom. When it is separated from the other five keys, it is what we call the "market astrology" of the professional astrologers, which means non-sense. So let us distinguish between the true astrology and the market astrology.)

Here the sun is a symbol to indicate the "I am", the moon is a symbol to indicate your "mind" and the earth is only a symbol to indicate your "matter" of physical body. Have these principles well established in your mind. Observe how the earth goes round the sun, and how the matter of the earth every day enters into your body in the form of food and drink. It revolves round the "I am" in you. Then see how the moon goes round the earth. Understand how your mind goes round your body daily, feeling all the sensations that the body produces. For example: if I have some itching sensation on my head, it is the mind that is disturbed by the itching sensation, and the mind has to call the

nerves of the hand and demand that it should scratch. If there is a pain in my knee, the pain exists not in the tissues or the cells of the knee, the pain exists only in the mind. Do you know that the pain in any part of your body exists only in the corresponding part of your mind?

We are often mistaken that the pain exists in a particular part. Physical matter has no sensation. Do you believe that pain is physical? Then you are wrong. Pain is a sensation and sensation is never physical. It is vital and mental. Just as every mechanical workshop has its board of red lights to indicate whenever there is something wrong in the machine. When there is something wrong with the machine, that particular red light begins to glow. Similarly, whenever there is something wrong in any part of the body, it is only the mind that begins to pain and the pain is reflected in the corresponding mental knee centre. But we feel that the pain is taking place in the knee. When a big conference which is being held in Geneva is televised, and I am seeing it in the TV in my kitchen, it appears as the whole conference is taking place in my kitchen. This is what is happening in our body, we are expected to know and have a mastery of what is happening in us.

Every moment the light of the "I am" reflects upon the surface of the moon and reaches the earth. The sun's rays are reaching the earth via moon, and we are calling it moonlight. Similarly, we have many operations of the mind in accordance with the environment and many disturbances, as a result, our moonlight begins to react to the environment.

Now let us have a meditational understanding of the three principles, not the physical globes of the planets in the objectivity, because the sun globe whom we see in the seventh globe of the sun, the moon globe we see is not only the seventh globe but also the dead globe of a dead planet, and the earth globe upon which we stand is the seventh globe of this earth, just as the body in which we stand is the seventh, or the outermost layer of our existence. So, get

into meditation with all these principles in your mind. Never concentrate your mind, relax it and you will get into the meditation of these principles.

If you concentrate your mind, the most valuable thing you gain is only headache. After fifteen minutes of concentrating the mind in the name of yoga practice, if you look at the face of the fellow, you feel like asking him: "Tired"? That's all. So, never go in for concentrating the mind, get into the art of relaxation prescribed by Patanjali. Then you will understand the three principles called the subject, the object and the predicate or the action.

The moon is the Lord of all your behaviour and activity. Understand that every day the apparent angle between the moon and the sun bring changes to you. Today the sun and the moon are on the same degree, apparently, then we call it as "new moon" or "no moon". Both the planets are on the same side, both of them rise at the same moment and set at the same moment so, for us it is no moon. After two days you will find a crescent moon appearing for five minutes on the western horizon and disappearing. The next day it will be a little bit bigger and in seven days it will be a half moon. After another seven days there will be Full Moon with the earth in the middle. The sun on one side and the moon on the other side. Again after seven days, it will be an inverted half moon, and after seven more days there will be no moon. Thus, $4 \times 7 = 28$, producing 30 different phases called the moon phases.

In fact they are not phases to the moon but they are phases to us. According to the angularity of that day, the mind of every being on this earth behaves. That is the reason why our mind is not the same any two days. If today you ask me: "How is your friend?" I will say: "He is wonderful". If tomorrow evening you ask me again the same question I will say: "He is O.K.". What has happened?. The mind is not the same any two days. That is what we call moods. The moon is the Lord of moods in all of us. For those who have practiced Tantra according to the original interpretations of Tantra, all this levels are overcome.

The moon, the sun and the earth are going round as the hands of a clock. The disk of the clock is least affected by the hands of the clock. It is immaterial to the disk if it is twelve o'clock or four o'clock. It is the hands that have to go round but not the background disk. So, you will begin to stand as one with the Background and you will reach this state when you follow the triangular practice of Tantra. When you know the significance of each of the moon phases, you will easily know how to behave on each moon phase with others, so that you behave with perfect mastery of your own mind. On some days you have to cut jokes with your own people, on some days you have to talk informatively, on some days you have to talk instructively, on some days you can talk more, and on some days you have to talk less. But at the same time you have every necessity to keep everyone pleasant around you. You have no business to be serious with anyone.

This is how a liberated soul, a God identified man or a Yogi should behave. No one should be dreaded of your presence and you should not be dreaded of anything or anyone. See how the Bhagavat Gita teaches us about it. If you are not shocked of anyone or anything in this world and if anyone is not shocked of you and your behaviour, then you are called a God man. That is what the Bhagavat Gita teaches us. This is what you get by going into the practice of the triangle, knowing how to behave on each moon phase. For example do you know what happens on a New Moon day? The light of the sun is received by the moon but it never reaches the earth. It goes back into the sun. That is what happens on a New Moon day. Then, what should be your attitude? Your mind should receive your consciousness "I am", but your mind should be turned inward and should be refocused towards the same source from which your mind comes. Where is the source? Patanjali and the Tantras have given us the answer. The source is somewhere about the heart and the lungs. So, direct your mind to the activity of the heart and the lungs. How? By observing the

movements of your respiration, you will gradually recede into yourself. The New Moon is the best day for you to practice meditation and keep yourself for a longer period in meditation. You maintain yourself on a liquid diet, nutritious and sufficient to sustain your physis. Let not any solid food block your etheric body, Then see what happens when you make an attempt to make this meditation. In the early days of your practice, you have to close your eyes and sit down to meditate, but after attaining mastery of your mind, you are expected to practice this while behaving with others. Because the behaviour aspect of your mind can be controlled only while you apply your mind towards the outer world. How to talk to others, how to listen while they are talking, how not to get involved in the topics discussed, and at the same time how to get interested in every one and every thing. To spend life in a monotonous way of a bald and lifeless mechanical procedure in the false name of withdrawal from the world is mere fancy. You should protect yourself from false detachment. At the same time you should practice true detachment, being interested in the indweller of everyone around you but at the same time not allowing your interest to be involved in anything or anyone. This is what you practice when you follow the science of Astro Biology of the Tantras. It is described that there are four triangles with their apex upward, called the four "Jivas" or the four Lords, and it is also said that there are five triangles with their apex downwards, who are called the five "Sakthis". The four aspects of Consciousness and the five aspects of Power. You will be able to understand when you begin to meditate upon the three principles in yourself. Finally, you will be able to superimpose these triangles as they begin to function in you. For example: the four triangles of Consciousness with the upward apex begin to operate or you. Similarly, the five triangles of Power with the downward apex begin to operate in you. When they are properly and successfully super imposed upon each other, you will get the perfect figure of the superimposition of the 9 triangles. The result gives you

12 points of Consciousness and 15 points of Power. The total is 27 points of the Astro-Biology of your constitution described in the Sanskrit texts as "27 Nakshatras" or lunar mansions. You have to make a special study of them, if you want to approach it through the astrological key. The total picture is called "SRI CHAKRA". You will find it in many Tantric books on the front page.

THE COSMIC TRIANGLE OF SOUND

The respiration is worked out by two syllables of sound, namely SO HAM. Inhalation works through the sound potency SO and the exhalation through the sound potency HAM. Exhalation is regulated by the Throat Centre, and inhalation is regulated by the centre at the base of the nose. In Sanskrit SOHAM means "I AM HE". When exhalation passes through your vocal chords a vibration is produced to make the sound audible. This vibration is called "the trill" or "the roar of the bull". In Sanskrit it is called RISHABHA, represented by the sound potency R (guttural).

This sound potency put together with the exhaling sound potency gives birth to the sound potency HRIM, The same sound potency R (guttural) put together with the inhaling sound potency gives birth to SRIM.

The sound potency SOHAM in itself carries the subtle sound OM. Thus, you have the three sound potencies of OM, SRIM, HRIM, the Cosmic Sound Triangle.

OM is called the "Purusha" or the "Cosmic Person". SRIM and HRIM are called the two wives of him. This basic triangle of sound is the basis of all the science of Tantra.

These sounds are called the "seed sounds" which sprout into the kingdom of sound. The sound formula OM, SRIM, HRIM, purifies, liberates and tranquil life.

The practical keys relating to this triangle can be given when time permits. Until then this original triangle of sound with the three seed mantrams be conferred upon you to be revealed to you by your own guru some day.

THE SOCIO-ECONOMIC TRIANGLE

There is the triangular activity of the socio-economic structure of humanity. This socio-economic triangle is much discussed in every Scripture in India. There is no Purana and no book among Sanskrit Scriptures which have not explained the Socio-Economic Triangle. It is explained like this:

Observe the three aspects, the process of knowing something, the process of doing something and the process of offering something. There are two schools of philosophers. One believes that knowledge is very important because it protects us from evils, we should know every thing correctly before we act. If we do something without proper knowledge, we may fall into danger. So, the most important thing is to know. Thus, from knowing we proceed to doing.

There is another school of philosophers who believe in the other way and they say: "Unless we begin to do something, with the help of a guide or an elder, how can we know the intricacies of the process? Suppose that during ten years you explain to me what music is. You do it through postal correspondence, sending me a postal lesson every fortnight. Will I be able to reproduce music? What is required is that I should sit with you in the musical opera, I should start singing with you, make mistakes and rectify myself and then grow better and better until I become perfect.

Thus, action leads you towards knowledge of action. The first method makes man speculative, the second method makes man operative. The first method results in a little work and few mistakes. The second method enables much work but with many mistakes in the beginning and a few mistakes later. In so far as the motives of action are pure, the mistakes of action do not carry

far reaching consequences. The second method is therefore a surer way of reaching the state of pure experience.

When the actions carry pure motives and when the fruits of action are offered to the benefit of all, the benefit of action keeps you happy at all times. On the contrary, if you are concerned about the fruits of action, your action may not be as effective as the earlier case. This is because your attention is divided between action and the fruits of action. In the first case you are totally attentive of action. In the second case, your attention is divided. Naturally you would not be so good in your action, hence you do not yield the desired fruits and you are unhappy at all times.

There is the third category who prefers happiness to action. Since they do not act, their very livelihood is at stake. Hence, they cannot be happy. The third category are inactive. The second category are inactive due to orientation towards result (fruits of action). Hence, both of them continuously miss happiness. Since the first category believes in action with good motives propelling them into action and without regard to result, they continuously remain in happiness.

The Socio-Economic Triangle is stabilized through them. All others die in their own logic of right and wrong.

People who believe in minimum work and maximum remuneration hoodwink themselves and miss happiness. Since the majority of mankind believes in this, happiness became a rare commodity. As long as man believes in this doctrine he eats one another. The economic competition leads to the social competition, which produces its own malefic child called conflict and crisis. It makes war inevitable. This is how the Scriptures speak of this triangle.

The solution is again in the Scriptures. The Scriptures recommend action to speculation. They further recommend that the action should be for the action sake. The two prerequisites of action are: good motive (good will) and offering

the fruits of action to the society (sacrifice). In such a society the primitive instinct of competition gives place to co-operation. The beastly instincts of fear, fight and war are gradually eliminated.

Thank you.

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