

Master E.K.
Light upon Death
(Overseas Messages-VIII)



KULAPATHI BOOK TRUST
VISAKHAPATNAM

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MASTER E. K.



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Introduction

The Eighth volume of Overseas Messages emerges in speed to find its release at the sacred Mount Shasta. Number 8 represents Krishna or Christ consciousness. The topics selected are equally clear as Crystal.

Master E. K was insisting upon the knowledge of life to be gained in preference to the knowledge of death. It was his favourite statement 'those who live well also leave well'. He believed in the art of living much more than the art of dying. His approach to life was as fresh as he was. The topics- 'Light upon Death', 'Way to Samadhi', 'Occultism of the Zodiac', 'The Science of Reincarnation', 'The Concept of Zero', 'God, Love and Sacrifice', 'Healing and Healers' and 'Preparation for Death' etc. should necessarily be read by every occult student.

The trustees of Kulapathi Book Trust headed by Sri Ch. S. N. Raju deserve to be congratulated for bringing out this volume of Overseas Messages.

May the messages serve the purpose.

K PARVATHI KUMAR

Unveiling the Unrevealed

When we completed the seventh volume and started working on eighth volume, to our surprise we found some lectures on "Light upon the Death", "Way to Samadhi", "Law of Reincarnation", "Preparation for Death" etc. It is really wonderful and we thought it is according to the Plan. In Astrology, the 8th house indicates dissolution and cause of death. We thought that it is appropriate to include all these lectures in this 8th volume.

In these lectures Master unveiled the hitherto unrevealed dimensions about death. He further explains, the Science of Death in a simple way. He makes us understand the meaning and nature of death, the place and purpose of death in our evolution and the role we have to play and the awareness we have to develop to overcome living a death-conditioned life.

In his words,

"Remember that in many cases, death does not occur instantaneously. From one second to a maximum period of thirty years, death may extend. There are people whose death begins thirty years before they drop their physical body. From that time onwards, changes begin to take place in the physical body. The same quality of food fails to give so much of strength and vigour to the body. The same medicines begin to act with less and less efficiency. That is a sure sign that death has started in the constitution and it is progressing until the surgical operation between the body and the person is finished".

He also explains how we totally live with fear of death and fear of future.

He explains like this,

"Of all the forms of the fear of future, the fear of death is the biggest. Many times in the conversations we hear, people say, "I want to achieve this before I die. I want to see that my children are settled before I die. I want to get my son married before I die." So, whether vocally or mentally, the condition which he says, "Before I die, before I die", it haunts him. So, we can understand what an impact the fear of death gives to the human fellow."

Here he explained in a highly spiritual and scientific way about the passage of Prana from the physical body. It is really soul-stirring.

"The indweller escapes through one of these centres, out. These three centres can be called three brains. One brain is the brain of intelligence which is made up of the cortical tissue, the brain cells through which our mind makes its appearance. Another centre is the heart which can be called the brain of love or the brain of soul. A third centre can be called the third brain, the brain of emotions or the brain of attachments which we call the solar plexus. These are the three main centres where man is clipped to the body with the help of an adhesive tissue which we call prana, that is, the Life ether".

You can find many more higher dimensions in his lectures in this book. We feel that we are blessed as this book is going to be released by our beloved Master, Master Parvathi Kumar garu on 29th, May Call Day at Mount Shasta, California.

We invoke the blessings of the Master St. Germain to the group who worked to bring this book into light.

Ch. S. N. RAJU

Kulapathi Book Trust

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

29-5-2019
Visakhapatnam

Ch. S. N. RAJU
Kulapathi Book Trust



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

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

Index

Light upon Death	1
The Way to Samadhi	35
The Occultism of Zodiac	69
The Science of Reincarnation	97
The Concept of Zero	125
God, Love and Sacrifice	153
Healing and Healers	173
Preparation for Death	203

Light upon Death

“**H**ow to understand death” is the subject for today's evening. Wherever there is a study of spiritualism, we find a study of death. Wherever there is a group of people who try to understand God and God Consciousness we find a study of death. Where there is a group of people who want to turn towards themselves from the worldly matters, wherever there is a group of philosophy students, students of religion and students of theology, there will be inevitably a chapter on death and understanding death. This unfailingly proves how much the human being is dreaded of death. It is the fear complex of the human being that made him discuss the topic of death more often than it is necessary and as a result of which, every philosophical discourse includes the discussion and understanding of the death also.

In fact there are important things as important as death to be understood, for example, birth and span of life, life before death, that is the duties we have to perform before we die and the things that we are expected to do when we are living. But generally, people are inclined to think more of life after death than life before death, but what is more useful is life before death because it is more true

than the other. However scientifically we may think and try to understand about death and life after death, it is only a sweet imagination of the human mind and nothing else. It is a speculation of a wise philosopher and sometimes a pious bluffer.

Excuse me, if I am talking from the point of a materialist. But beyond this, we cannot claim more truth in life after death. It may be true and at the same time, it may not be true. There is no point of practical verification. So, the whole total wisdom of life after death put together forms only fifty percent of the probability and possibility of truth. If we are not prepared to accept more than fifty percent, we can take the issue into consideration and discuss it. But yet, if we begin to consider about the practical value of the subject, I think there is very little practical value about the understanding of death and the life after death. With these few remarks, let us enter into the subject.

Death is a name given by the human being, whereas the incident is common to the humans, animals and plants. The species of all the biological kingdoms have to pass through birth and death. But a name is given to birth and a name is given to death only by the human being and if we consider from a precise and scientific point of view, we can give only that much of importance to birth as a chemical change, that is a biochemical change of matter and the force that causes the change and the consciousness that drives the force to cause the change.

So, there are three aspects in it. The atoms of matter of the mineral kingdom converted into cells of the biological

kingdom, it is called birth. Once again, the cells of the biological kingdom decomposed into the atoms of the mineral kingdom. It is called death. It is a change. We can call it a change but because we are afraid of it, we name it death because there is something sentimental in our mind about it. We look at it in a peculiar way because we have a sudden cutoff from our beloved ones, we are dreaded of it. Patanjali says, 'it is the one inevitable passage of initiation which includes a spark of fear even to the most learned scientist of the world'. Unless we pass through the passage, as many times as are required to eliminate the spark of fear to the last trace, until that time death chases and haunts the human being and it repeats and repeats and makes births and deaths inevitable. When that point is reached, when death ceases to be an incident to the mind of human being, then that particular human being is saved from death. That is how Nature contrived.

Nature is always wiser than any of the biological kingdoms. However great and rationalistic and intelligent the human creature may be, he is also behaviouristic and he is also one among many biological species on this earth. Every activity of the human creature is also a behaviour and nothing more including what we call intelligence, what we call reasonable nature, what we call understanding, what we call rationalism- all these things come under behaviour. We can be more intelligent or less intelligent only as far as the circumstances permit. For example, one cannot make himself more intelligent or less intelligent, unless he is permitted by Nature which works through legitimate

reasoning. This is a fact which we can never deny and which till today the human being could not disprove. With all our scientific knowledge in this scientific age, with all our wonderful technology and equipment with all the inventions and discoveries, after all we behave bad or good according to the 'behaviour of the century', that is, we are only slaves of time.

We respond to the mass mind of the humanity of this earth. With all our intelligence and our originality and advancement, we could not help going into war and destruction again and again. We could not save ourselves from going into negativism. It is here that we have to spend more time. It is at this place that we have to bring out positive and practical solutions. We have to accept till today that we are also one among the animals. The difference is the best equipped being on this earth; the human body is better equipped than the animal body having more conveniences and facilities. The human mind has more dimensions to think and understand.

Two things are specially given to the human species. One is discrimination which is not there with any other creatures. This is the power to discriminate what is desirable and what is undesirable and the right to choose what is desirable and reject what is not desirable. This grand key is given to the human being and not to the other beings. Another thing that is given to the human being exclusively is self-awareness. These are the only two things that are exclusive to the human fellow. There is no third thing that is exclusive.

Hunger, thirst, sleep and sex, child bearing- these are all common to the animals and the human beings. We can't claim anything special exclusive about these things. In these aspects we are one with all the beasts on the earth. And about these master keys that are given to the human being, the real scientists of life, they teach us that the human birth is a great opportunity and not at all a privilege. We are expected to make best use of the opportunity given. That is what the *Gurus* and the Masters teach us. We never claimed this human birth and before we were born, we were not in a stage to demand the human birth. But this is given to us. It is a valuable gift. When once we have entered into the human kingdom, it is better to understand how valuable it is and what a great opportunity it is. Along with these two great things, there are some things that the human fellow inherited from the animal kingdom.

One is fear. Fear is there both in human kingdom and the animal kingdom, but there is one major difference. In the animal kingdom, fear is positive because it is only an instinct which helps self-protection and the protection of its young ones. But for this, there is no fear. There is fear of life and fear of the safety of its young ones. These are the only two aspects of fear that are there with the animal kingdom. But with the human kingdom, fear is magnified as if through a biconvex lens because we have a mechanism called intelligence. This mechanism works as a microscope. This microscope has magnified the instinct of fear and fear is intellectualized in the human being. It is no more an instinct. It has taken a negative term and we should be

careful about it. The animals are in no way endangered by fear, whereas the human fellow keeps himself a timid fellow by fear. It causes inability to the human kingdom whereas the same fear causes safety and security to the animal kingdom. So here we have to take a little care about this aspect.

There are many forms of fear in human kingdom; one is fear of the future which is not at all there with the animal kingdom. This has made the human fellow almost useless. Instead of having a planning for the future, the average human fellow succumbs to the fear of the future. ***So, fear of the future is negative whereas planning for the future is positive.*** Second thing is fear of needs that is food, drink, housing and clothing. So, the human fellow had to invent money to purchase these things, whereas the animals get the same things without money. This is the second manifestation of human fear. And for the fear of the future, man had to discover the insurance and assurances and he had to discover payments and salaries and pensions and gratuities and indemnities. Even then the human fellow is timid of the future whereas without anyone of these things, the animal walks free of fear on the street as if mocking at the human animal.

We have to accept a defeat that we have made a negative use of fear instead of making a positive use of fear. It takes much philosophy and much spiritualism and much yoga and much theology and much religion and much moralization and many austerities for the human fellow to encourage himself and to forget about fear; really an

awful fault in evolution. We have no explanation to offer against this fault.

Philosophy is necessary only to the human being because the intellectualization of fear is only with the human being. What happens if there is no philosophy to a dog? It is not going to hell, but a human being has created his own hell in his own imagination and also on the practical way of doing things. He has the selfish way of doing things with which he binds himself and others bind him because they are also selfish. This phenomenon is there with the human being only. The next and the biggest manifestation of fear is fear of death. In animals, there is a fear of death also but only to that much extent that is required for the safety. But in the human fellow, it has crept into the future, so the average adult human being is inevitably death conditioned in his logic. If one joins his duty and begins to earn money, he says to himself, *"I have to earn enough money before I die. I have to complete the building of the house before I die. I have to get my children married before I die."*

So, there is a wall before his vehicle. The car is going at a tremendous speed but there is a grand wall without an opening before his eyes. There is the dead end where his car should stop. So, about more than eighty percent of the activities of the human creature are death conditioned. His logic is death conditioned. Really, we have to be ashamed of many things. Unless we live free from these things, unless we are free from death conditioning in our logic, we cannot boast of philosophy or theology.

We should be ashamed of uttering the name of God because our faith in God is a very dirty faith. If we have real faith, automatically we would not have had fear of death. The two things can never co-exist. One is fear of death and the other is faith on God. One must be false and if we have a fear of death, our faith in God must be an intellectual bluff. There is no excuse to it. It is better to disbelieve God if our belief and fear of death persists and continues. This is the one point which the ancient seers have seen. A point which has no compromise and then they started to understand why fear of death exists. Why death has become an incident in the mind of this fellow, the human being. This is the cause why we have death as the caption in every philosophy book. Since we are also human beings and since we are also no exception to it, we selected this topic for the conference of this evening.

Wherever it is discussed, it is only a dread of death that is the cause and the method to come out of the dread of death is possible only through a scientific understanding of death and freedom from the fear of death should be decided by everyone for himself. You can't assure it to others, that you have come out of it or you can't call anyone to come out of it. You can just make a loud thinking of it and you have to work it out for yourself and not for others because fear of death is purely personal to everyone and it is not at all a philosophy to teach or moralize. This is the one point of spiritual discipline through which everyone has to pass for himself. No one can help us through initiations or making something seen by us. So, let us try

to understand how the Masters of Wisdom presented the aspect to us.

We have created many hells and heavens that will be there after death. But remember, the hells of all religions and the heavens of all religions, they are all seen and worked out by people who have not yet died! So, man stood on the one side of death and discussed about death, and discussed about the life on the other side of death and created his own heavens and his own hells. As a result of which, a staunch Hindu will experience a Hindu death; a Christian experiences a Christian death, whereas a Buddhist experiences a Buddhistic death. For example, a holy pious Christian, suppose he is going to die, in the last moments when the consciousness is merging into God, he sees a brilliant Cross and winged angel showering flowers and taking the fellow into the Cross; a staunch Hindu before he is closing his eyes, he sees a big buffalo on the back of which there is a stalwart person called the Lord of Death coming directly and throwing a noose and picking up the astral body and packing up in his bag and going away; a pious Buddhist, while going, he sees Golden Lord Buddha above and this fellow is being lifted by Buddhist monks lifting to the feet of Buddha.

There is truth in every type of death. But the wonder of truth is, it appears to everyone according to his own understanding of truth. That is the versatility of truth. Everyone works out his own concept about truth and that is his truth and it serves as his solution. It solves his problems and the other man has no right to say that it is

not true. This is the truth about truth. No, it is not humorous, just think over the matter. I am just presenting to you the whole purview of human ability to understand truth. We have two theories. One is life after death going to God or waiting until the Day of Judgment, and then there is the Judgment of what all we have done is considered and we are given the due position into the next position of life. This is one aspect which carries much truth but which should be studied carefully in a scientific way.

When we leave the body, there are many layers and we leave layer after layer when we die. This is observed by a Master of wisdom. After leaving the physical body, we have some more layers which are with us. Some part is broken on the physical plane but fellow exists with many more vehicles. The outer most vehicle which we call the physical body will be broken first. But there is the second layer which we call the etheric body which is made up of lines of force just as the physical magnet has another invisible magnet in it, which is made up of lines of force which can be seen only by experimenting with iron dust. Just as the physical magnet is different from the invisible magnet, the physical body is different from the body of forces.

So, after the physical body is broken, we still exist in the etheric body for some time. But many of us see only the physical death and we say the person is dead. We look at the remnant called the corpse and we express our feelings and sentiments looking at the body and thinking of the person. The person is not there. The memory is there and

he lives only in our memory but there is some duration after the death of the physical body and it takes further layers, the layer of memories. It suspends for some time and then after a series of layers like this, there is what is called the real man, whom we can call the 'I AM' inside.

This includes two aspects. One is called soul, the other is called spirit. This is as far as it is common to all the scriptures. This is not belonging to any religion. Remember that scriptures do not belong to any religion though they are ignorantly owned or possessed by religious people. If you go to the spirit and try to understand it as the purest of our existence, we will be disappointed. We miserably fail because there is nothing there except what is there in the space between you and me. ***So, the content of space, the indweller of space, when it begins to exist in our consciousness, as long as this vehicle is there, as long as all the vehicles are there, it exists there. When all the vehicles are destroyed, it exists. It is not destroyed.*** For example, when all the buildings are broken to make new buildings, the space in the buildings is not broken. But when there is a building, it is understood as the space in the hall, the space in a room whereas the space does not belong to the hall or room. It existed long before the room or hall was built. It is only in that space that the house is built. The space is not built in the house. When the house is built, space is used by us. Then we imagine that it is our space. But as far as our utility is concerned, it is true. For example, the space in this hall is now our space because we are using it for our purpose. In that sense, space is ours.

Similarly, the spirit is the human spirit. It never belongs to the human fellow. *First of all, let us try to understand spirit in this spirit. Now conversely speaking, space is only one. But it wanted to communicate with itself. It produced its own vehicles which we call the galaxies and the solar systems; and it further produced planets; and it further produced the atoms on each planet; and it further produced the story of each atom on each planet. It is called the story of the evolution of that atom on that planet and then the evolution prepared, fabricated the vehicles which we call bodies. Then space began to communicate with itself. When it is in the vehicle of a human body, when space is speaking, we say man is speaking or woman is speaking or John is speaking. That is what we say.*

But the scriptures say that space wanted to communicate with itself. Space was one periodically and it wants to communicate with itself periodically and it fabricated its own vehicles in itself just as there is the fabrication of ice blocks in the oceans of the North Pole into various forms which are not accidental or sporadic, but which are exactly fabricated according to the temperature and the blow of the winds. So, we have the fabrication of these bodies. After fabricating these bodies, space begins to communicate through these vehicles. That is what we call speaking, thinking, understanding. This is an understanding of space. When these vehicles have served their purpose, they are broken once again according to the 'law of alternation' in Nature. *There is one law in Nature which is working as alternation as the earth is rotating on its*

own axis, darkness and light alternate and there is the day and night and day alternate and there is the duration. Sleep and awakening alternate and there is the span. Death and birth alternate and there is the bigger spiral span which we can call the evolution.

So, death is necessitated to break these vehicles once again according to the 'law of alternation'. There is no duration without alternation in the Creation. If you observe the working of the electromagnet or the motor, it works only by the alternation of currents. If you observe the respiration, it works only on the alternation of exhalation and inhalation. If you observe the function of the heart, it works only through the alternation of pumping out blood and bringing back blood. That's why there are two pulsations to the heart alternating. In Nature there is no example of any continuity without alternation. One of these examples is birth and death. Now we can understand the place of death in Nature. Without death, there is no birth, without birth there is no death. For example, if we do not want to breathe in, we have no exhalation. Suppose we want only to breathe in oxygen, we do not want to breathe out, and then there is no breathing in. Only if we are willing to breathe out, it creates the possibility of breathing in once again. So, there is no exception to this law. The death of the vehicles is given a necessity to conduct the function of evolution, so that a better body is provided again and again whenever we fail in our functioning of the evolution.

During the stage of mineral, animal and plant kingdoms, evolution is automatic. It is progressive. They

need not do anything special to progress in the path of evolution. The animals need not read the scriptures because they are not insincere to anything. They have no necessity to practise yoga because they have no diseased way of doing things. For example, they eat only when they are hungry whereas the human being is otherwise. The animal drinks only when it is thirsty. Human being is otherwise. The animal plays sex only when it is season. The human being is otherwise. So, he requires so many scriptures, so many yoga practices, so many religions, so much of theology, so much of moralization, so many Sunday preachings for the human fellow. Even then he suffers because he can transgress and he transgresses. Until he rectifies himself voluntarily his own transgressions, he can never be happy. So, the terms of evolution are otherwise with the human kingdom. Once the animal enters into the human kingdom, evolution is no more automatic. It is left in our hands.

Nature has made the human fellow a maker of his own future. If we do not propose to become better, we will die in the same state in which we were at the birth. Even though we are born many thousands of times and die many thousands of times, we will be exactly in the same place in evolution unless we voluntarily purify ourselves. This is the difference between the human kingdom and the other kingdoms. *Karma* or the law of cause and effect, it holds good only with the human kingdom. Animals have no personal *Karma* or individual *Karma* because they have no motives. If the animal kills, it kills for food or it kills to protect itself. There are no motives. In the human kingdom, there are motives for actions and unless everyone

filters off his motives, he is involved and unless he removes his own involvements, there is no Liberation.

*Unless he liberates himself, there is no Liberation. Many people have a false idea that God gives Liberation. He is not such a fool. He is wiser than anyone of us. God has given us heaven and earth, the sky, the earth, the water and the clouds. He has given the seed of all trees and the multiplication of species of animals and human beings. He has given us the night and the day. He has never given us bad days and good days. We make our own bad days and our own good days by our own behaviour. So, we have to liberate ourselves and then the original state is what we call Liberation. **Liberation is not an achievement, but it is once again attaining the original state from which we have come.***

Therefore, if we try to understand death from this point of view, if death occurs totally, there is nothing that is left back for rebirth. Because when the house is totally dilapidated and totally demolished to build a new house, there is nothing left in the space in the form of the old house. But often in many cases, death is not complete. Once again, we take birth before death is complete, because it is only the first three or four vehicles that die at every death whereas the subtler or the inner vehicles around the soul and the spirit, they still suspend in the form of unit consciousness. Before the death of the subtler vehicles is complete, once again the whole capsule is gravitated down into matter because of some weight which is there with the vehicle. The weight is there with the motives that exist with the consciousness.

In the form of seed there is no mind but there is the seed of mind in the indweller and with the seed, there is the recollection of the motives of the previous birth; just as when the seed is properly sown in soil, it produces its own tree with all the leaves, flowers and fruits, with the same colours of flowers, same fragrance of flowers, same taste of fruit. All these things are not available in the seed, but they are there as recollections in the seed. Once again, the seed germinates the same tree. The totality of the tree is there in the seed concealed. Similarly, what we have done in the previous birth is there in the form of tendency or seed and this causes the weight to the grain. When the death is not still complete, the grain is gravitated again towards the ground. That is, it is attracted towards a couple in the capacity of parents, according to a 'law of magnetism' which we can call the 'law of fitness'.

The motives which are there with the seed, they have their corresponding parents having corresponding motives, towards which the fellow is attracted as a seed. For example, a fellow who was a rebel against his parents, who had created a hell in the house, who misbehaved with his parents, brother and sister and who used the money and opportunity of everyone in the family and who had no intention to do anything helpful to the family, he has the seed of the tendency in him after death and he is gravitated to the same type of parents, as a result of which from his childhood either the father or the mother is a perfect scoundrel who wants to destroy this fellow and this fellow wants to destroy that fellow and they have to put up to

each other for some time. The angularities of the two fellows will be rounded up. This is how Nature works.

For this reason, the fellow will be gravitated down and the more stronger the motives are with the seed, the more weighty and heavy the seed is and the sooner it is gravitated again to next birth and it is automatically gravitated with some of the vehicles still surviving. This is what is called rebirth. But if the motives are filtered and if the person has nothing to remain after death, if he has no attachments towards anyone or anything, if he or she has lived a pious life of doing something to others and the tendency to expect something from others is eliminated, an absolutely fearless life, a life of no obligations, then there is nothing that can pull down the seed because the seed is motiveless. It exists until all the vehicles are decomposed and then what exists is space and nothing else. This is what is called Liberation or Emancipation and there is nothing for the fellow to take next birth.

For example, if you take a sugar crystal, if you drop it in water, when half of it is dissolved, if you take it again and dry it and then you can use it as a sugar crystal or make it a bigger crystal by crystallization. Then there is the identity that the same crystal is made once again a crystal. But if you take a bigger vessel and place in it a thousand sugar crystals in water and allow all of them to dissolve, then you can recrystallize again the sugar but you can never claim that your crystal once again comes to you. This is what is called the process of Liberation. Don't think that the fellow disappears totally in Liberation. The fellow

exists as one with the Cosmic Consciousness. Until that state is reached, there will be a chain action, a cycle of series of births and deaths.

Every time we pass through the gate of death and the death conditioning, the fear of death will be less and less every time. Every time we make a misuse of our body and mind and senses, then we suffer from a sick body or a sick mind or sick senses. Then death gives a new body. Unless there is the removal of this body, there is no possibility of having a fresh body. So, Nature has given us that opportunity of providing any number of times a fresh vehicle again and again, as many times as we make a misuse of the given vehicle. Nature is never dejected with us. There is no disappointment to Nature with anyone of us. There may be hopeless cases to doctors but there is no hopeless case to Nature. If we make a misuse of this vehicle a ten thousand times, once again it gives a fresh body and provides an opportunity. This is the purpose or the function of death. For this, there is a law working in Nature which can be called the 'law of vibration' and there are seven planes of existence in every one of us.

The first is the physical, that is our physical body is made up of the physical matter. This we can call matter. The second is the vital body which the spiritualists call the etheric body and we can call it energy or force that which is moving matter in us. The third is mental. The fourth is *Buddhi* or pure Will. Mind directs force and force moves matter and *Buddhi* directs mind as to what to do and what not to do. Discrimination belongs to *Buddhi*,

whereas mind is there only to inform. It is only a messenger. The fifth one is called Nirvana plane which we can call detachment of relationships. Up to the *Buddhic* plane, our mutual relationships exist and work. For example, father and son, wife and husband, brothers, friends, neighbours etc. They exist up to the mental and *Buddhic* planes. Physically also, some of these relationships are true. For example, father and son, mother and son- they are biological relationships on the first two planes and mental relationships on the higher plane.

On a higher level of consciousness, there is no relationship. There is only right behaviour which we call unconditioned love. It has no reason. You are affectionate to someone and there is no 'because' for it. Not because he is your son, not because he is your friend, not because he is your husband, there is no 'because' there. There is only affection. So, relationships are detached.

There is the sixth plane which is called *Para Nirvana* that is detachment of planetary consciousness. When we reach this stage, our love will be equally distributed to every living being on this earth. While teaching about this, the *Buddha said to his close disciples in a poetic way. He said, "Don't allow a drop of tear of any living being of this earth to fall on the earth before it falls on your heart."* This is the definition of the sixth plane. There is the seventh and the highest plane. The seventh is called *Maha Para Nirvana*. It is detachment from Solar Consciousness. That is you will exist in cosmic consciousness and your experience is cosmic love and your behaviour is accordingly

to that. In all these three levels, love has no object. Below these levels, love has an object; love towards a person, love for wife, love for husband, love for son, love for a friend, love for a God and love for something valuable like, 'I love this watch. I love this hall. I love this person.'

So, there should be some object for our love until the fourth plane of existence. Just as a wire should have some clip or nail to the wall, otherwise the wire will not cling itself to the wall. Similarly, on the lower three planes, love should have an object. Love cannot be absolute behaviour on the lower planes. But the moment you are lucky in entering into the fifth plane, love will be your behaviour, your experience and your nature and anyone who comes under your love will be exposed to your love and you will not have a love towards anyone. This is the change that takes place. The fifth and sixth planes are called 'soul consciousness' whereas the seventh plane is what we call the 'spirit'. These three planes put together, they form the higher principles in us.

They cannot be gravitated into matter if they exist pure after our death. But it is the fourth and the third principles that carry the weight of the grain of our past deeds. Before the death is complete, the capsule is gravitated to matter. Once again there is a birth and the possibilities provided to the birth are in accordance with the needs and necessities of the fellow. They are complementaries and supplementaries of his previous evolution. So, according to his past doings, he will have his present limitations painful or pleasurable. It is to pass through these experiences and

make the motives washed off and to live a pure life. Death is given by Nature to offer us once again an opportunity and it is the pious need or necessity of death. After death is complete, that is when the four vehicles are purified, when the body is dropped off, the capsule of the three higher principles will exist suspended as pure consciousness, a part of the planetary consciousness of this earth.

The fifth and sixth are called soul and the seventh is called the spirit and in fact it is only the fifth and sixth that is existing as a separate entity. When this is purified, once again there is no need of coming to the lower vehicles and automatically he will merge in the cosmic consciousness and exist as one with the cosmic entity. But it is his own choice to come down again if he wants. It is this one truth and whoever wants to do so should make the greatest sacrifice, that is he should sacrifice Liberation and it stands as the final test. If he wants Liberation, he will be once again sent into a body as a fellow who wished or desired something. If he accepts not to have Liberation but to come down, he will come down again as a helper, as a Master, as an *Avatar*, as a *Bodhisattva* or as a Buddha.

There are only different types of names due to various cults. But the occurrence is always the same. If the Hindu names it, he calls it *avatar*. If the Buddhist calls him, he calls the coming down of Buddha. If the Christian calls it, he calls it the reappearance of the Christ. It is only a difference in nomenclature. What happens there is the same. If one sacrifices his Liberation just as you sacrifice your time for the sake of the benefit of humanity, he sacrifices

to come down again into bodies many times to help the evolution of beings. Here death is offered as a test. After death, the two paths are left for himself. One path is Liberation and another path is voluntarily coming down or reappearance. This is the place of death and it is a great opportunity which occurs again and again. As long as we create a necessity, it is there as an inevitability and it cures on every plane.

When the body is incurable, it cures the person by bringing the person out of that body. If the mind is dreaded of death, the process of death cures the mind from fear of death and immediately after death, the fellow goes into a catalepsy or a coma state. But if he has too much of fear for death, first coma is produced and then he is brought out of the body. So, the more one fears death, the more time one has to spend in catalepsy and unconsciousness because Nature has to apply anesthesia in the form of catalepsy to give a kick and conduct the surgical operation.

So, the less is the fear of death, the more conscious the fellow is when he is coming out of the body; the less is the fear of death, the less painful is the process of death. The more is the fear of death, the more painful the process of death is, because it is with violence that Nature conducts the surgical operation. The more the mind resists death, the more painful and the more prolonged is the process of death is. The more are the desires that are there at the time of death, the more painful and tragic the death. The less the desires are there in the mind, the less painful is death and after coming out of death, we have to cross a

period which is figuratively called hell. Hell never exists objectively but it is as true as anything. It exists subjectively. For example, I need a cup of very strong coffee at 7AM in the morning. Suppose I died at 6:30AM in the morning before drinking coffee. Previously when I was in the body, if I did not drink coffee at 7AM, I suffered from severe migraine, unbearable, terrible. Now, at 6:30 AM I died. I would have waited for one more hour and at 7AM, I want coffee but there is no vehicle to take coffee. Then the headache is there.

There is one secret here. The head need not be there for headache because headache is mental and not to the head. Do you realize that any pain is mental and not physical? From head to foot, anywhere let it be. Pain is only a sensation and it never belongs to the matter of the body. So, do you know some cases where a leg or a hand is amputated? Still the fellow feels the pain in the leg. Where is the leg? Where is the shape of the body? It is not on the matter of the body, but it is in the mind where there is the photograph of the body is existing.

So, there is the big headache and I suffer from great headache because I could not take coffee. The duration of the headache after death will be proportionate to my intensity of habit of coffee while I was living. Suppose, I took 5000 francs from you, promised to return on 10th October 1983 but unfortunately died on 6th. Then the recollection is there and the moment we die, all these recollections float on the plane of mind. We are bound by these things and we are first confronted by unpleasant memories, not pleasant memories.

For example, I come to Paris next year. Suppose there are 100 people who know me. One person has offered me good coffee, another person has offered some money, another person has offered some beautiful colour pencils, another person presented me a wrist watch and hundred people helped me in hundred ways. There is one person from whom I have borrowed 10,000 Franks; promised that I would pay on 10th. Suppose, I left Paris for India and I never returned the money. Next year I come to Paris. As I am getting down from the aeroplane, who comes to my mind first? It is not anyone of these 100 people who have done something good to me. I look around myself if this fellow from whom I borrowed the money is somewhere. It is the nature of the mind to remember that which is unpleasant in a prominent way. According to this law, there is a period immediately after death which can be called the 'period of emotion' when all the memories of our criminal behaviour come to our mind.

When there is nobody, when there is only memory and mind and when the judging mind is withdrawn, just as in the state of dream, then the memories exist. Then there is no difference between recollecting you and meeting you. It is a little bit difficult to understand. When we are in the physical body, there is a difference between my recollecting you and my meeting you physically. But after we lose the physical body, there is no difference between recollecting a person and meeting a person. So, the moment an unpleasant memory comes, the person will be there before us and then we have to pass through all this unpleasant

period. Every incident once again occurs in its reverse order of its previous occurrence, just like the action of a correct homoeopathic remedy. Then the duration of the unhappy experience is directly proportional to the intensity of the crime I have committed mentally.

So, all our crimes, all our weaknesses, all our mistakes, all the insults we have caused to others; all the injuries and murders we have caused to others, all these things once again occur to us in our mind. They occur truly to us and we have to experience the pain of all these things. In a realistic way, just as a scene experienced in dream is as painful as a real incident. Suppose you take a dagger in your hand and you try to chase me and hunt me in dream, it is not less dreadful because it is a dream. It is as dreadful as a realistic scene. Suppose, you stab me with a dagger in my dream, it is as painful as the stabbing of a real dagger. There is no difference.

Such a state occurs and this is what is called purgatory or hell. It exists as long as our impressionability exists. When the consciousness is cleaned, gradually this phase disappears. Then there is a recollection of happy incident and the beloved persons. That is enjoyable and pleasurable. We will meet all the dead persons, that means, those who are seniors in death. We wonder how we see them because we are not conscious that we are dead. We personally meet them and speak to them and we show all our affections to them. It is all only subjective but as true as objective. So, these are called the hell and the heaven in one sense. They have their own value of purification and at every

death, the whole drama occurs. It serves its purpose to heal the lower three principles in us to purify again and again, until our consciousness is shifted into the higher consciousness. This is the nature and purpose of death.

When we really know it, we know how to face it. We make our own preparation just as we make preparations for a journey. A person who takes a journey once in one year or six months, he has to make great efforts to take a journey. But, when we are forced to take a journey every day, automatically it ceases to be an incident and your preparation becomes automatic and natural. That is what happens about death also when we are more and more evolved. These are a few scientific aspects about death.

Leave off the sentimental and the emotional aspects about death. We have many cock and bull stories about the astral body etc., which are as false as anything else. But we are really concerned only with the realities that occur. Evolution makes us discriminate between true and false. It gives us not only the courage but also the pleasant and playful attitude to experience death as a drama, that is to enact the role of a dying person. That is how we die when we once know what death is.

Question : Is there any relation between previous Karma and suicidal tendency?

Answer : Yes, the previous karma gives a tendency to suicide. The suicidal tendency is the result of his previous *Karma*. Committing suicide inaugurates a new sequence of *Karma*. But how to get out of this is the problem. At

every step, the human spark which includes the fifth, sixth and seventh principles is self-luminous and omnipotent. Within the fraction of a second, it destroys the sequence of any personal *Karma* because it is an awakening and the awakening from a nightmare destroys the truth of the nightmare within the fraction of a second. This is what the scriptures say about *Karma*. Unless you are able to destroy *Karma*, there is no sense in having a science called the *Karma* theory. If it is inevitable, what is the good of knowing something? If there is no solution, what is the fun of having a science?

So, the *Karma* theory is taught piecemeal by the scholars. We should have a good comprehensive view of the whole *Karma* theory. If you study standard and reliable books on *Karma*, for example, the works of Alice A Bailey, you will understand the same truth. The pre-disposition to suicide is due to a previous *Karma* which you yourself committed. The undoing of that *Karma* is also something which you should do for yourself. The moment the initiative is given either by a Master or by a scripture or by a sequence of good events, immediately the flame begins to burn and there is a total scorch of the whole cause and effect chain.

Question : *Where do the great Masters live?*

Answer : They live among ourselves. But when they live in a physical body like us, we cannot understand that they are luminous beings. But according to our good behaviour, we will be attracted towards them, gradually we come to know of them. How can a magnet be known? We should either bring some iron pieces to it or we should hang it

and see it points out north and south. So, unless we have a behaviour through which we can observe the behaviour of such great lights, we can not recognize them. They are quite common and they never prefer to appear as distinguished persons at all because they are busy with their work for the humanity.

If they allow us to know them that they are great, we will no more allow them to be great. We will pull them down to our level by constructing an *ashram* to them or by making them Swamijis and gathering around them. So, neither in dress nor in behaviour, those people will be uncommon. They are quite normal and quite common and in their dress and habits also they are more modern and most modern than most modern fellows. Their behaviour is quite different from the average modern fellow but they get mixed with all of us and even though sometimes we live with them for 10 years, we only understand that he is a citizen or a businessman like that.

For example, if you take Master Djwhal Khul, we know him through his books that he is a great Master. No one knows where he is and who he is. But the person whom we call Djwhal Khul, he is there in his own village, but he is known by some other name given by his parents, for example, some John. His friends call him Mr. John and he has his own job or business. He is not at all Djwhal Khul to those who know him personally and those who know him as Djwhal Khul, do not know him at all personally. This is how those great lights live.

Question : Is there any relation between our accomplishment and fear of death?

Answer : The accomplishment of what we have to do has nothing to do with our expectation or fear of death. For example, if we take the Masters, they do know that there is a death to their body, but they go on doing what they have to do until the last moment and when the body drops off, they are quite conscious and when they go into a new body also, they are conscious enough to maintain the continuity of their previous work through thousands of years. This cannot be achieved if there is even a grain of fear of death. Because once again he has to start from the beginning and when he comes to a stage of working from the alphabet, he has to spend either 30 or 40 years which is a sheer waste of time.

But when once the fear of death is eliminated, when the incident of death is taken in its precise and its scientific sense, it occurs automatically and even the childhood is spent in a continuity of consciousness according to which the fellow chooses his own education and environment and takes up his previous work within the least possible time. That is the benefit of not having fear of death at all.

It has its own healing value to all of us. Our fear of death works as a healing agent, as a purifier and as a moralizer. So, at every level it has its own value and Nature never appoints any incident, any process without a value on any plane of consciousness. To every living being, there is the fear of death, but the intensity of the fear works as a healing agent and a moralizing agent on that particular

level and plane. But the goal is the level of the Master. That is what I mean.

Question : *Some people say that we have to experience the previous karma? Is it inevitable?*

Answer : There are two planes in which Karma exists. One is the plane of the evolution of the individual and the other is the result of what he has done previously. The second one is only subordinate to the first one. It is the law of evolution that is more important and predominant and the details of what we have done and what are its results are always subordinate to the next step of evolution. For example, if the previous step of our evolution requires one more birth and death and does not require any incidents at all and then death occurs within days or months. It is only for the experience of birth and death when incidents are not required during that span. So, that all depends upon the requirement of the syllabus of evolution.

I will explain a little more. One, who forgives will be relieved of his bad *Karma*. So, the doing of good *Karma* always relieves him from the past bad *Karma*. That is always there and one who forgives will have the habit of forgiving in one's mind as a result of which after one dies, one experiences the pleasure of forgiving and one's agony will be removed because he experiences only forgiving. So, forgiving always purifies. Every good *Karma* has its purification value. It is only for that purpose the science of *Karma* exists. Forgiving is one of the best methods of neutralizing and purifying. No doubt about it.

The whole trouble comes with believing that *Karma* is inevitable. It is not inevitable. The result of already committed *Karma* is inevitable. But *Karma* exists also as a tendency and that is always revertible. Suppose, I practise throwing stones. One stone thrown has its *Karma* effect, which is different from the practice I gain in throwing stones. When one stone is thrown, it cannot be stopped, unless a force is made to resist it and we cannot prevent it from hitting something, after we have thrown the stone. But, even after 10 years practice of throwing stones, the tendency to throw stones can be controlled and there will be no effect of throwing any stone at all.

So, *Karma* exists in two planes. One is that which already committed and the results awaited. It cannot be eliminated even by forgiving. We have to allow the results to pass through us. But the tendency which is the real basis of *Karma* will be washed off and we will be purified by forgiving. There is no fixed time. Same time is not there to everyone.

Question : What is the role of attachments and detachments?

Answer : The more attachments we have on the emotional plane, the more will be the time for the vehicles to disintegrate and the less attachments we have, the less will be the time taken. So, it depends upon our intensity of attachment or detachment. To the most detached soul, death is instantaneous of all the vehicles. Even the physical vehicle, it is instantaneous and he dies quite active while doing his own work. It is so painless, so silent and so instantaneous and so artistic.

Question : Where is the place of Astral body?

Answer : Astral body is somewhere between second and third principles. It has nothing to do with the soul. It is as dense as the physical body. It is only an aspect of the etheric body. So, it has nothing to do with the soul. It is part of the lower principle, whereas the soul is the fifth and sixth principle which forms part of 'I AM'. The difference between the lower and the higher principles is we have the lower principles, we are the higher principles. That's the difference. Saint Paul once corrected a group of people when they were arguing among themselves. One said "I have a soul." Saint Paul said, "***You are a soul. It's not true that you have a soul.***" If it is sole, then you can have it. But if it is soul, you cannot have it because you are it. You have a body and you are a soul and it is wrong to say I have a soul because you yourself are a soul.

Question : We heard that there is some substance of medicine which helps for the departure from the physical body?

Answer : Yes, it is known to the traditional medicine of many nations. Actually, it is the pituitary body that produces that particular substance and that particular substance is not matter or in the material plane. It is a type of etheric substance and it causes a decomposition of the biochemistry of the tissues. It gives its first touch to the heart and then the physical heart stops and then the person is lifted from the body. That is known by almost all the medical scientists of the ancient times. Hippocrates described that substance and the *Ayurvedic* textbooks described that substance.

That produces coma not to all, but to those who have fear of death. To others, it produces a conscious departure from the body. You will find them in the Indian scriptures. If we search in the Western scriptures also, we can find them, but as far as the Indian scriptures are concerned, I can instruct anyone into that science because there are people who know and who give practical instruction about that.

Question : *Are there any rituals to conduct at the time of death?*

Answer : We have conducted such a ritual also at the time of departures of people. For example, when my father was leaving his body, we made all the preparations according to the 'law of departure from the body'. We gave him the bath and the clean way of doing things. He voluntarily submitted himself to all those processes and he was also uttering those sounds of *Mantrams*, when we were uttering those sounds and the breath stopped. So, we have in our families the procedure of how to do it. We can instruct people who are ready to get trained in it.

Question : *Do Lamas practise "The Tibetan Book of Dead?"*

Answer : Lamas do not practise the 'Tibetan Book of the Dead'. Sorry, Lamas practise according to another book which they have and the 'Tibetan Book of the Dead' is a compilation of various unfinished manuscripts. It has no continuity of text, but there is a Tibetan tradition which exists with certain persons and they will be able to give

us the path. But the book is not a complete one. We should learn it from persons, not books. That is better.

Thank you all.

The Way to Samadhi (The Attainment)

Brothers and sisters who gathered here, I thank you all for the happy presence you have created here. First of all, I thank my hostess who has created such a sweet opportunity and whose affection and hospitality we are enjoying year after year with more and more affection. This evening I am asked to speak about, "*The Way to Samadhi*". *Samadhi* is rightly understood as the Attainment in English. That is, in the yogic path, the attainment of what one should attain is called *Samadhi*. So, we should presuppose an explanation of the Yoga in short, Yoga as a science and not as something popular.

The real practice of Yoga as a science includes eight steps as is instructed by *Patanjali* and the *Bhagavad Gita*. *Patanjali* gave us in the form of practical instructions so that we might be able to follow it impersonally and have sure and safe results. The *Bhagavad Gita* also gives the same thing and something else, that is the purpose and goal of Yoga practice. That is what we call Yoga, the way of living. That is applying Yoga life to our daily incidents and living a Yoga life in the so called mundane world. ***The spiritual and mundane are the terms that exist in our mind. They do not exist in creation.***

Creation belongs to Nature and it is always the same. It has the same law of evolution, the same law of descent of consciousness into matter and the ascent of the material atoms into consciousness; the two working as the two arcs. The first working as the descending arc starting from what we call the Background Consciousness, the consciousness of the space unbound and gradually coming down into the form of solar systems. The planets in each solar system, the various intelligences that work out in the solar system are called the Devas in the scriptures and various forces and energies that workout the solar system until the origin of matter is there and until the matter takes what we call the solid material state which is filled with millions of atoms. This is called the Arc of Descent.

Then each atom begins its journey upwards once again having a series of awakenings, the first awakening being what we call the 'nuclear consciousness' where the atom knows its atomic number and atomic behaviour and knows its identity as a separate substance. It passes through the various stages of what we call the elements of matter and then it has the second awakening of consciousness which is more incandescent than the first awakening which we named the nuclear awakening. So, the second awakening is what we call the 'biological awakening' and the first of the biological awakening is what we call the plant consciousness. Then it is no more called the atom. It is called the living being or the indweller. Then after passing through all the stages of the plant kingdom, it has the next awakening of consciousness which we call the 'animal kingdom', the difference being the separation of the

mechanism of mind, the vertebra and the nervous system, that is a mechanism to differentiate the workings of senses and workings of mind which was not there in the plant kingdom. Now after undergoing various stages of the animal kingdom, it has the next awakening called the 'human awakening'. We are in the human kingdom. The difference between the lower kingdoms and the human kingdom is that the human kingdom knows its own existence, whereas the other kingdoms know only the existence of the environment including the animals.

The animal can know its master, can recognize the place of its master's house; it can recognize its food, drink, its mate, everything except the fact that it exists. Even during pain, it feels the pain, but it cannot understand that it exists. So, the awakening that 'I AM' existing is the first feature of human kingdom. And then the capability of understanding what is desirable and what is not desirable is the second feature of human awakening. The human being has the capacity to know what is good to him and what is not what is to be accepted for his welfare and what is not, though it takes many births and rebirths for him to be able to use this capability. From the beginning of human evolution, the human being has this capability. Every human being knows what is good to himself and what is bad; what is to be selected and what is to be rejected; what is that contributes to his happiness and welfare and what is not.

The knowledge is there as the grain of a seed but he is not in a position to use his own knowledge until he is a little more evolved, that means through some thousands

of births and rebirths. So, there comes a stage what is called the Creative Will is awakened. Before that man will be living with his intelligence. He will be learning many things, knowing many sciences, discovering much technology and has a very civilized way of living along with others, but the Will which gives him capability of acting according to desirability is still dormant until some more thousands of births and rebirths. So, we know many good things. We know that we have to behave in a particular way. We know the scriptures. We know the gospel. We know the 'Sermon on the Mount'. We know that we have to love our neighbour but we have no date from which we make a beginning, but we are satisfied that we know many good things. We are satisfied that we know philosophy, we are satisfied that we have studied the gospel.

We are satisfied to have the picture of the Christ in our house or the Cross in our neck, of course outside, not inside. But to have it inside, something more is to awaken in us.

That is what we call a day to begin to live the life of God. For that we require an additional sense which is not there for many thousands of births with us. That sense is what great people called the Will, that is, the 'creative spark' in us. Of course, we too believe that we have a strong will. What we have in the name of will is only false will and it is what we call intention. The result is we have much tension inside with many intentions. So, we should have a let out. We try with medicines, with tranquilizers and with psychologists and advisors. But the tension is there

because intention is there. *A spark is to make its lightning brilliance within ourselves. Then what the great scientists of the ancient days called Will, which is the creative aspect of the human being, which is essentially divine and which is the gift of the divine is given to human being will be there.* Then we will begin to use it. Since then we have the Cross inside, not only outside.

Then, we begin to use the Will. There is a science, which leads us to the Will, only when the Will made its first appearance to us. Until then we are not inclined to look to that science. That science leads us safely to the Will and gives us capacity of not only using our Will but also getting enlightened by the spark of the Will and gradually approaching that spark and getting fully illumined with that spark. The next step is, we are absorbed into the spark not physically but what we were previously will be absorbed into the spark. Since then, what we are is the spark itself. But the body and everything will be intact to be seen by your wife, husband or children. No visible change is there to outward people but instead of the previous older yourself, it is the 'Spark' that exists and the older yourself no more exists. But every minute whenever it is required, the older yourself will come out as a servant and work as an instrument of the 'spark' through your senses and vehicles of the body and then once again instantaneously disappear into the 'spark'.

So, for the one who wants science, for the one whose spark of the Will is awakened, for the one who makes a proposal for himself, there is the starting point and there

is a science and that science is called Yoga, the eight fold path of Yoga, the eighth step of which is called *Samadhi*. It is a Sanskrit word and it means Attainment. The instructions given in the eight-fold path are not many. ***There is not much to be learned in the subject. There are only a very few simple direct rules about which much philosophy need not be made, but what is required is to follow it and do accordingly.***

For example if you say, 'Love thy neighbour as thyself', you can produce five or six volumes of commentary which is absolutely unnecessary as well as useless because it is for us whether to love our neighbour or not. Until then, the sentence is not useful at all. Until then the sentence is as good as a sentence in the daily newspaper but there is much to do and very little to know about the Yoga path. If you say that there is much philosophy in Yoga that means we are not at all prepared to follow instructions but very conveniently we want to know things. But it is a waste of time If we know many things in Yoga, unless we are prepared to take up and do something. So let us survey the eight steps and try to understand what *Samadhi* is, as clearly and non-technically as possible and as briefly as possible, so that the present time limits may permit us to do it so.

First you can ask, 'why Yoga practice'? The answer is, you need not practise. But for the one, 'I want to know what it is', the answer is, 'There is nothing in it'. That means nothing in it to know. If anyone is prepared and questions, "What should I do first?", now there is the beginning. It

is called the suspending the activity of the mind and senses. If the mind is suspended, are we not useless to the world? That is the first doubt we get. The answer is, we will be more useful to the world after knowing how to suspend the activity of the mind, because it is too much for us to believe that we are useful to the world now. We at least believe that we are useful to ourselves, our wife and children, having my own profession and my own earning. But if you approach in practical terms you will understand that much of your activity is negative and there is very little that is positive.

We will see what it is. According to the yogic anatomy, we have the mind and the five senses which can be represented like this: there is the sense of sight, the sense of hearing, the sense of smell, the sense of taste, the sense of touch. So, we have five senses working and they are carrying impressions to the of mind and the mind is receiving them. For example, through the eye, the mind is receiving what is there. Through the ear, the mind is receiving what he is speaking there. Like that we have five gateways through which the environment is forcing itself upon us. But it is almost a simultaneous process. When something is forcing through the eye, something is forcing through the ear, some other thing is forcing through nose, some other thing is forcing through tongue as taste.

So, there is almost a simultaneous forcing of the environment through two or more of the senses. The result is confusion. What happens when you expose the same photographic film to two or three or four different

perspectives? There is a total blurring and confusion of photographs. That is what we are calling the daily routine and the daily routine is running automatically. It never requires our intervention. The mind and the senses are working and automatically the day is being rotated and again we go to sleep, not because we can go to sleep, but because we are helpless. Once again we awaken from sleep not because we can awaken but because we have to and we are helpless. We respire not because we can respire but because respiration is taking its own place in spite of our sheer ignorance of what oxygen and carbon dioxide are! No one can scientifically believe that he is or she is breathing but everyone blindly believes that he or she is breathing.

The truth is, breathing is being done, not you are breathing. That is what we call automatic. That means ignorance. We don't know anything about how it is happening. Even while we are sleeping, the lungs are respiring. If we are asked to breathe for ourselves for one hour by Nature, we will be very careful about our respiration for one or two minutes, but in the meanwhile, we will receive a phone call from a friend, the mind goes to the conversation which is more important than our respiration. So, the respiration will be stopped. The telephone falls to the ground and our body falls flat. That is what happens when Nature asks us to respire ourselves for one hour.

We will come to the point next. But for the present, let us understand that environment is enforcing itself upon the mind and what we call life is only an accidental drifting

through time until the body reaches its biological ending. That is what is called routine living which is involuntary and the mind is helpless. It is on the receiving pole and it has nothing of its own. It has no life except that which it receives from five directions. So, it begins to react to the environment in an automatic way. This reaction is to be suspended, if action were to be established. When we have a scientific process to suspend reaction for a few minutes, the mind can behave according to its own nature. Now it is behaving according to the nature of the environment since it has become inevitable as long as we are awake. Till now the mind had not time to work according to its own nature because it is never left alone for single moment by the environment. So we know the mind only in the shape of environment and we have come to such an idiotic state of scientific understanding that there are people who believe that man is a product of his environment. Even there are psychological professors who believe that man is a product of environment. *So let us try to find a scientific way to suspend the reaction of the mind to the environment and then know the natural and original state of mind.*

How it is in its own experience originally? How is the experience of the mind with itself? Then let us proceed according to *Patanjali*. The first step is proposal; that is, you should propose to take physical and mental activity according to the steps given in the science and gradually eliminate the activity, which you have in life. Then our mind says, 'let us consider after sometime because when we have to eliminate all the other items in life, we have

to stop our profession and we have to leave our wife or husband and our children, leave environment and go along a fellow who poses himself to know the science of Yoga, highly difficult’.

If the person who poses himself to be a professor in Yoga happens to be a false professor, our life is dedicated to a dangerous experiment to explore in one direction and never to return to its original state. But it is not all the way to understand this, but understand that you should propose to submit all your activity to the Yoga way of doing and Yoga way of thinking. You are not prohibited to do your profession, you are not expected to leave your wife or husband or children. But all these relationships are only felt by your mind now and the mind is faulty and crazy for the moment. So the relationships are worked out in faulty and crazy way and the result is one day laughing and one day weeping. That is the stupid meaning of what we call life; one day disappointed, one day cheerful one day healthy, one day unhealthy; one day hopeful and one day psychosomatic.

So, if this were to be definition of life, better to put an easy end to life than to live such a wretched life. It is only with false hope of something happy in the future that everyone lives. But many die in the false hope without knowing what happiness is. Here is a procedure to which you submit all your activity. In the office you apply this; to your neighbour, you apply this; to your colleague, you apply this; to your wife and children and friends and neighbours you apply this. But go on doing what you are

doing now. Then whenever you feel that you may stop with something, you will be able to stop it immediately. Whenever you want to choose something which is more useful to you, you will be able to choose it for yourself. Instead of making logic and a philosophy of it, you will be able to follow it and choose for yourself.

So, you have to make a proposal for yourself. First is, believe that there is such a science because you have no better alternative. You have seen that the doctor is no alternative; the allopath or the homeopath or the naturopath is no alternative; the dietitian or the psychologist is no alternative, the tranquilizers and the many dirty medicines we use daily, they are not alternatives. Because we are helpless and because there is no other go, we are using all such dirty things. If at all, we have something which is really useful, no fool on this earth prefers to use something less useful.

So, if there are any people who make a proposal, begin to make the proposal as frequently as possible in your mind. The first step is very simple. ***Whenever you are going to do anything in the daily routine, make a proposal that you want to do it in a yogic way, in a real scientific way. Always repeat the proposal that you want to be better, that you want to be happier, that you want to be more enlightened and more joyful and as long as a time in the day is possible, joyful and positive, then make a continuous proposal of better way of living.*** That is the first step you have to take.

The second step is, you give secondary importance to any other thing except your betterment of living. It is

difficult. We have many obligations in the world. We have social, vocational and financial obligations. If something is not satisfactory to you, you cannot help succumbing or getting defeated by it. For example, you have your fifteen minutes for Yoga practice daily in the evening. You have your dearest friend who wants to have your company during those fifteen minutes, you have no business to deny but if the friend insists, you can make an appointment with him. If he wants you to go on an excursion or weekend holiday, if you have a difficulty in your own programme, you should be able to give first preference to your Yoga and then second preference to your programme. So this is the second proposal.

Nine hundred ninety nine people out of thousand will go away with this but there is one in thousand and for that one, this Yoga science is given by Nature. Tomorrow there will be another. After some days you will be one among them because it is a matter of the evolution of consciousness that makes you ready. The moment the spark of your Will makes its appearance, it makes you ready to accept the first two items of practice. *The second step is called detachment which never means leaving off your people and going away but which means giving priority to the betterment of life whether your life or the life of others because gradually the difference goes away and you will understand that life is only one in which the vehicles are floating.*

It is not true that every vehicle has a life in it. Through this second step, you will understand that the bodies are

floating in one life like the many little bottles thrown in a river. There is water in every bottle no doubt, but at the same time, all the bottles are in water. Similarly every one of you has life in you, simply because that space has its content, life and your bodies are fabricated in space. They too have life in it. You will gradually have a scientific understanding of this by the yogic way of doing things and looking at things. So you will be able to practise the second step called 'Detachment'. All the curiosities in life gradually melt away from your mind. "What happened to Lebanon?" I was anxious until I switched on the radio and listened to it. Listen to it but don't be anxious. That is the change that is going to happen in you because what are you going to do, in what way are you going to help if something happened to Lebanon or not.

Remember for the moment, you are very insignificant, toiling in your own place and it is immaterial for the poor people of Lebanon if you know it or not. So first of all, you will have this understanding and the anxiety to know will go away. At the same time, you will know things and you need not stop knowing things. But the really dangerous aspect is removed, that is being anxious of something. That is what is making you restless. That is what is making you commit mistakes in your daily life. That is what is making you commit things in emotional level, instead of doing things in a factual level. As a result, you are committed to do many things and you are bound very tight by the consequence of what you do and what you think. All this nonsense is removed, if the anxiety from your mind is

removed. This anxiety is worshiped on the throne in the 20th century. Even the universities have given an academic name called 'anxiety complex'.

So, a thing which is to be eliminated is enthroned and being worshiped. We are trying to know how to remove anxiety and we are anxious to know how to remove anxiety. That is the trickish danger of anxiety. The more we try to eliminate it, the more we are meditating upon it; the more we are thinking of anxiety and galvanizing it with our vital force. The result is we are anxious all the day and night. So, it will be removed by practising detachment.

Suppose you expect that something comes to you. You are disappointed when it is not approaching you. We expected some job this month or betterment of job this month. We did not get it. We are disappointed. See, the fact we did not get it, is not as dangerous as the fact that we are disappointed because, the first one is an inevitable fact that we did not get it. The second one is created by us. Understand what happens when there is no second thing. The inconvenience of not getting, it is the only thing that is there. It will never eat you, but it is the disappointment that eats you. But always, it is that disappointment you invite into your house. So that it will go away by practising detachment. Eighty percent of the sufferings of humanity are self-made. You will understand it scientifically when you begin to follow it. When you understand it, there is only the other twenty percent.

Now the next step. Here is the mind which is receiving impressions from the environment. We call the mind

"I AM". It is being tortured every minute by the environment. We are reacting to the environment. 'We', means the mind. But, there is another "I AM" in you which is not existing in you but which is Real Yourself. But till now you have no time to know it because the environment is forcing upon you.

Now let us try to understand that we have two "I AM"s in every one of us. What about your respiration while sleeping? Who is doing it? It is not this wonderful fellow, which you call your mind who is doing. The mind sleeps like a buffalo when we are sleeping. So, if we were to be the incharge of our respiration, we don't venture to sleep. Because the moment we sleep, we should be physically removed into the truck and to the grave. But the fact is, we are living through our sleep and once again awakening in the morning. So, who is, that is making the respiration? No other fellow outside. He is there inside because the person who is respiring is inside. You cannot have a secretary to make you respire. What about your heart beat? You are not doing it, less so while you are sleeping. What about your digestion? What about your alimentation and elimination? Are you doing it? The answer is 'no' with this helpless "I AM", who is all the way crazy with the environment who is going into psychosomatic tendencies and who is eating many dirty medicines only to become more and more nervous.

So, there is another "I AM" in you who is respiring for this false "I AM". This false "I AM" can be called a buffoon. You call it the negative "I AM" because he is

always on the receiving pole. If there is no environment, he has nothing. His only property, his only strength, his own money is environment. But there is another "I AM" whom you can call the positive "I AM" who is breathing, who is making your heartbeat, who is conducting the circulation of your blood and who is making the metabolism of your constitution. So, gradually you will understand that, there is real "I AM" different from this false "I AM". Do you understand the differences in the capabilities of the both "I AM"s? Whereas the real "I AM" is respiring for your life and span and conducting all the valuable vital functions for you, this fellow is not able to answer the environment even.

Now, the next step is, you cannot fight the environment and suspend the activity of the mind. You have to create another centre inside, another illumination inside towards which the mind may be diverted, then only there will be the cut off from the environment and then there will be a short respite from reacting to the environment. By fighting the environment, you can never get it. If there is someone going up and down on the corridor, if I want to sit in Yoga here, if I propose I should not see him, it is a wrong way because I will be more noticing him going up and down.

Suppose I close my eyes, I will be seeing him more colourfully with my mind. That is the wrong way of doing things. Suppose I want to eliminate my defects, close my eyes and meditate upon eliminating my defects. That is a sure wrong way to defeat because the more I try to eliminate my defects in my mind, the more "I AM"

concentrating upon my defect and the object of meditation is my defect. That's not the way. Suppose I have too much of irritability and anger which I want to conquer. I will close my eyes and say, 'I have to get out of my irritability, I should not have anger'. So, after six or seven months, I will be angrier, that my anger is not gone. That is the trickish way of the approach of the environment and we are defeated by the environment whenever we take this false method. *Let the method be positive and not negative. Instead of thinking about your defects, think of your strong points. Immediately put them into practice. Get engaged as much time as possible with them. Instead of finding faults in others, try to find out a friend who does not have faults in your idea and try to think of his virtues more and more; try to appreciate his behaviour in situations, so that, you too behave in a positive way. That is how we have to make an approach.*

You are expected to bring your false "I AM" to the real "I AM" because He is the Real Light, the Real Illumination around whom there is a ring of false light, an image which we call mind. From Him, the capabilities of the senses are shining forth like the rays from the Sun. So you are expected to bring yourself to Him. In popular language, you are expected to meditate upon Him. So we should have a name for Him.

Instead of calling Him positive "I AM" and calling the present ourself the negative "I AM", let us call him with a different name, so that we may remember separately. In the Yoga science, he is called the Lord. All the scriptures

in the world call Him the Lord. He is the real "I AM" in you. That is why all those who radiate that light of "I AM" to you, whom we call the Messiahs, the Prophets and the *Avatars*, they transmit the real "I AM" to you and they make you approach the real "I AM" in you, so that the Cross in your neck will be inside, not outside. No use of having the Cross in the neck. You should have it in the heart. Then only the Christ will be once again born in every one of us. Otherwise, only another copy of the Bible will be born and another religion like Christianity or Hinduism will be born. But the birth of Christ should take place in you. In that way, he is called the Lord. Whenever He comes to earth, He speaks in the same language.

He said, "I AM" the way." That means, "You should meditate me as "I AM", that is, "I AM" in you, not in some other fellow. "I AM" life, "I AM" resurrection". That is what He said. The same Lord in the *Bhagavad Gita*, 5000 years ago said, "Make a total surrender to me, the "I AM" in everyone and yourself." The same Lord in the form of Buddha, He said, "I AM" the Lord. You take refuge in me." That is the inevitable language, which can never be changed whenever the same Lord comes to the earth once again and the language which the man of religion can never understand. Only when you follow the scientific process, He will be born in you. For all these reasons, *Patanjali* called him the Lord and in the *Bhagavad Gita* also, He is called the Lord. In Sanskrit He is called *Eshwara*.

So, the next step is, make a total surrender to the Lord in you. How? Bring the mind to Him. Bringing the mind

to a place where we want, that is the one thing, which is next to impossible. Till now, the mind is bringing us to whichever place it wants. Now we have a wonderful way. The first step is, select a place which is calm and clean and having holy atmosphere and select the same time in the day to practise. It may be fifteen minutes or even ten minutes. No problem, but it should be the same place and same time. In the rotation of the time of the twenty four hours, you make a point which you can keep up the periodicity of. That is, you are creating a new periodicity. There is already there, a periodicity produced by the rotation of the earth along its own axis and the rotation of the earth around the sun. There is the periodicity of seasons and the year. Because of this periodicity, the whole Creation is taking place on this earth.

So, you make the first attempt to create your own periodicity by selecting a place and a time every day. Don't change the time and place. And then after sometime, you can create a second item for periodicity, for example, going to the office at the same hour and minute; and a third item of periodicity, for example coming home at the same hour and same minute. Gradually increase the number of items of periodicity. Every time, you are making your own polygon exist, rotating in a periodicity. For example, if you have six items which you made periodical, the six timings of your programme will make a polygon which makes periodicity. This is the most important step.

Keep up the programme precise to hour and minute without attempting to do it. Do it without attempting to

do it. That is the next step. If you attempt to do it, you will have great intention and will be 'in-tension'. For example, if you fix up 9.30pm to go home and sit down for 15 minutes in your house, if it is 9.25 and if you are driving your car, you will grow crazy of keeping the time and you may not see if the traffic light is red or green. The result is a physical crash. So, keep up the periodicity without attempting to do it. If you are at ease in keeping up the periodicity, you are in right lines of Yoga practice. If you are agitated to keep up the periodicity, once again you are going to fail in your examination and attempt the same test once again.

So, this is the next step. Sit down, close your eyes, mentally observe all the inner parts of your body, if there is any tension anywhere, for example you start with your head. If there is any tension in any nerve or any muscle, relax it with your mind; then to the head, then to the eyes. If you have closed your eyes with tension, release the tension and close the eyes. So, from head to foot slowly travel mentally and be sure that you have made a relaxation of all the nerves and muscles. Understand that the process of Yoga is the art of relaxation and not at all concentration. Never remember concentration, when you want to practise Yoga. Yoga includes only relaxation and no concentration.

This is the next step, you have to do. *Then begin to observe the movements of your respiration. Gradually the mind comes to the respiration. That is the way how to bring the mind. If you ask the mind, 'come here', it also says, 'come here'. So observe the movements of your respiration,*

the chest, its muscles, the lungs etc. See how the air is taken in and how the air is given out. Gently question, "Who is it that is breathing in? Who is it that is breathing out from within?" The answer is, "I AM", not the helpless "I AM", but the real "I AM".

So, for the first time in your life, you will receive an answer from the Lord. He says, "I AM" here; "I AM" breathing for you; "I AM" beating the heart for you; you can live in this with same name "I AM"; but come to Me." You find the same words in the Gospel. He said, "Leave everything, come to ME." We cannot understand the language of the Gospel. That is why we are much afraid if the Lord says, "Leave away everything and come to ME." You have to go to Him. This is the way. Then gradually after sometime, the mind is attracted by the activity of the lungs.

Now the next step is to make the respiration uniform. Begin to breathe-in slowly and as prolonged as you can, and soft and with uniform speed. At the same time, observing the movements of your respiration. Then when you have breathed as much as you can comfortably, then you begin to breathe out, in the same way, as much as you can, slowly with the uniform speed and softly; so that, you may not listen to the sound or noise of your own respiration. Don't stop or block the respiration inside, if you want to follow the Patanjali path of Yoga.

Then this is the next step. The mind gradually approaches the act of respiration, and within a short time, the mind and the act become one. The next to it is, your

mind is brought to the real "I AM" and it is absorbed in the Light of the real "I AM". The false "I AM" is existing in the real "I AM" and he is no more existing now. It is the Real Yourself who is existing but don't be afraid, the false "I AM" will come out whenever you want. When you open your eyes he is there. Think of him he is there like the devil. So once again he is there; once again next day, make a practice. So the practical method is like this:

Make the uniform respirations three times. That is, slow, uniform, deep and soft respiration. One inhalation and one exhalation is one respiration. Like that make three respirations. Then relax. Stop it. Let the lungs respire irregularly. Again after two minutes, you make three respirations. Then relax for two minutes. Let them be irregular; again three times. This is the first step of nine respirations. And then the next step. While inhaling, you meditate upon the syllable 'So'. As long as you are inhaling, you meditate upon a prolonged syllable of 'So'; so that mentally you should do like this: 'Sooooo...' (in a prolonged way) until you complete your inhalation mentally be uttering the syllable 'So'. While exhaling, vocally utter the prolonged syllable called 'Hum'. For example while breathing out, you should vocally breathe 'Hum...'; like that, as long as you can, but comfortably.

You should not prolong it until you are uncomfortable. Remember that the Lord is a Lord of comfort. He always wants you to be comfortable. Remember He is All Love and no intelligence because this negative "I AM" is full of intelligence. Remember your intelligence is only your

instrument and not part of yourself. Since the Lord is 'All Love', it is comfort and peace and happiness and love that you are going to get through this. *So these are the two syllables you utter, the first mentally and the second vocally. The total put together it means - the first syllable means He. The second syllable means "I AM". The total put together means, "He is "I AM". So this fellow is gradually approaching Him saying, "He is myself". That is why these syllables are selected. Do this the same way 3+3+3 breaths.*

The second set of practice is finished. Let there be a pause for 5 minutes. And begin the third set of respiration. In the 3rd set you mentally utter OM in a prolonged way as long as you are inhaling. And vocally utter OM while you are exhaling, as long as you are respiring. Like OM...m. Like that. This is one respiration. Make 3+3+3 respirations. This is the program of one sitting. But while you are respiring and uttering, you should be always listening to your voice and observing the movements of your own respiration without which the whole process becomes useless.

After some days you may feel more interested in doing it when you find the sweetness of the touch of the Lord in you. It is an experience which can never be explained and which has no parallel. It can be only experienced and known by you and me only when we begin to experience. No use of writing volumes and volumes upon 'OM'. It is like the student of sugar technology reading volumes and volumes, and getting through examinations in first class and getting the gold medal presented to him. But he was

a student, who was brought up without tasting sugar till now. There is no use of writing volumes and volumes upon OM. Begin to follow practising it in the given way.

This is what is called the next step. Then the "I AM" is absorbed in the real "I AM". There is no environment while you are doing this. There is only the experience of "I AM" and the total absence of the mind and the senses. This is what is prescribed by the scientist as the first step. This is what is called absorption. The next thing you have to do is, apply this once again to the environment. Now you are no more frightened by the environment. There is no industrial pollution from the environment to you. There is no smoke from the chimneys of the big cities. You are no more afraid of the fellows. Apply it to something you prescribe to the mind. Instead of the environment forcing itself upon you, now you will be able to make the mind stand, as long a time as you want, you can try it.

You can try with a sentence or a shape, a picture, the tower of a temple, anything you can take. You can take a colour combination. You can take the splendour of sunrise or sunset. Anything you can take and project the present state of the mind upon it. The mind exists with that state, without getting it changed as long as you want. Now you begin to apply it to things of your daily routine. There is nothing you cannot know by this process; only truth and no glamour or illusion; no impressions about things and persons. Directly truth exists with you about everything you apply to, for only one reason because you are ready to follow truth. Previously you were ready to study what

was the truth. Therefore truth never came to you. Previously you got only a big album of the photographs of truth but now truth comes to you.

Take a sentence, for example from the scripture, "Love thy neighbour as thyself." Apply the mind to that sentence, for one hour you apply it. The sentence lives with you for one hour. This is the next step. That is actually the sixth of the eight steps. Now, of course I have divided into many items. But the total main items are only eight. Now when you make an application of your mind to that sentence, the sentence is there. You are there as the reader of the sentence and the process of reading the sentence is there. It is the triangular process. That was how the false "I AM" is reading all these days. For everything, he works with a triangle. Without that false triangle, he can never work.

For example, if you want to eat, there must be the person, yourself the eater, and the food to eat. Third is the process of eating, the action which makes a contact. If you want to know anything, there must be something to know and yourself as the knower and the process of knowing. This was the triangular process you had previously. Now there is no triangular process. You have only two items; the sentence, which you utter, for example, "Love thy neighbour as thyself" and the process of uttering. You are not there because you are absorbed in the sentence and the uttering. In the next step, the sentence is there and the process of uttering is not there. For example, if you apply it to this watch in your mind, you are not there in your perception but only the watch is there. And the process

of observing is not there but only the watch is there. So, the second item drops off. There is only one thing without a second thing. That is the nature of the Lord who is existing in you. He is one in every one of us whereas we are many in our body. Now from the 'manyness', you have travelled to the One.

Then the next step, that is the last step or the eighth step. The watch will be there in your perception, but the name watch will disappear. The thing will be there, the colour will disappear. The thing will be there, the shape will disappear. Gradually everything except the Existence disappears. Only the Existence is there. If you apply it to your friend, your impressions are not there, the friend is there. Previously when the negative fellow was there, you had a bundle of impressions about each friend and you are carrying on your head load of the impressions about thousands of friends you know; also the enemies you know and also the relatives you know. So, the head was crushed previously. Now the friend is there but your impressions are not there, your relationship is not there. The Existence is there, His name is not there. He is there in your mind. Gradually, anything about him is not there except the Existence. So, He is there without a second thing.

See, how in the Old Testament, the Lord said, "I accept no second existence." It is wrongly translated into many languages as, "I the Lord God, am a jealous God." The translators must be jealous of something. That is how the gospels and scriptures are insulted by our intelligence. We should know carefully and in a very pious manner, we

should approach the gospels. In the *Bhagavad Gita* also he says, "Your perception about ME should have no second thing. When you see ME without a second thing, then only you can see ME", He says.

This is what is called *Samadhi* and the last three steps will simultaneously exist with you, that is the absorption (*Pratyahara*) the next step called meditation (*Dhyana*) and the next step attainment called *Samadhi*. The three begin to exist simultaneously to your consciousness and your consciousness becomes aware of all planes of your existence. You should live with awareness, a simultaneous awareness of consciousness. ***That is what is called simultaneity of existence. This is the goal of Yoga practice, but Yoga practice is not the goal. Yoga living is the goal.***

You apply this every moment in your life. When you are talking to your boss in the office, when you are talking to your wife, your children, your friends, you apply this. Then you will understand one thing that you are talking only to one "I AM" in all these people. They will be talking something they want. Your boss is talking to you something which he wants from you but at the same time you will be receiving the message you want from the Lord in him. Immediately your purpose is to put into practice because not only what he speaks you listen, but what is spoken through him is also listened by you and you will cater him what he wants, while receiving what you have to receive from your Lord.

So there is a continuous reception of messages by you and the programme of you is decided then and there every

moment and the whole world begins to follow you because you have no obligations with anyone. There is no place to think what others think about you but you have to think what others require from you. The second item replaced the first item totally. Now you know only what others require from you whereas previously, there was some nonsense in the mind that is, trying to know what others are thinking of you and trying to live accordingly.

*This is the goal of Yoga living, beyond which there is nothing to know because to a realized yogi, life is a Reality and a Truth which has its existence always in the present. What was there before birth is a foolish question to him. What is there after death is a more stupid question in his idea. What is life beyond death is idiotic in his idea because he is concerned with life before death. When we have not done what we have to do before death, when we have not discharged our duties before our death, is it not stupid to think about something beyond death? **So, the yogi has grown meaningful of every second in his life. He is all positive, all love, all truth and all action. This is what is called the way to Samadhi.***

I once again thank our host for giving such an opportunity to me, without which I would have spent the time in conversation. She has given me the opportunity of speaking about something useful. I thank you all.

Question : Do the visions come under spiritual experiences?

Answer : Visions are wrongly called spiritual experiences by many. The real spiritual experience is life itself and there

is no other experience and all the other things are things that come to us on the way. If anyone practises Yoga with a hope of getting some visions or some powers, he will be utterly disappointed because ***Yoga is to live and not to achieve. It is, rather to lose what we have by way of defects and not at all to gain anything.*** So, we will have some beautiful visions while practising Yoga, more beautiful than the most up to date American colour picture. But you be an observer and they will be going. That's all. Remember that you are observing and by the time, the observer is absorbed in the object of observation, there are no visions at all.

There is only one vision, the All Existence which we call All Lord, whom we call the One Light or Omnipresence which is true as the ocean. All the Creations are true like the waves in the ocean. The waves may be true, but the ocean is more true; so, to say, the waves have no existence of their own without the ocean. Like that, be an ocean when there are visions before you. They will be the breakers which go and break and again merge.

Just two things are enough to come up, to overcome this. One is to remember that Yoga is not to achieve anything, which we can call the real detachment. The second is that you are observing the scenes while they are going. You are only an observer, then you will separate them from yourself. They will go away. In the mean while, the absorption occurs. You will not be there to be led away by the scenes. The Lord is there.

Question : When people are suffering, generally we are anxious. Is it wrong?

Answer : No, it is useless to feel anxious of it. That is what I said. It is useless to feel anxious of anything because what is required is action, not anxiety. Even while we are seriously ill, if we are anxious that we are sick, we are more sick. So, what is required is the necessary action to take place neither anxiously nor mechanically, but with full fervour of life experience. That is what I mean. If a yogi wants to go to Lebanon, he will go and he will never think of going. That is what I mean. If anyone wants to go to Mecca or Jerusalem to make a pilgrimage, if he were to be a yogi, he just starts and goes. He never thinks of going. That is how to go to Lebanon and help. Those who think helping of Lebanon will be useless to Lebanon because we will be there in Tournai, Lebanon is too far.

Question : *Please tell us, can we help them by positive thoughts?*

Answer : Yes, you can contribute positive thoughts to all those living in problem areas only after reaching the yogic stage. Before that if we begin to try to think of good thoughts about those problematic centres, we will be thinking as the negative "I AM", so that we may be very anxious of those persons. We can at best send them only more agitated and more sorrowful thought forms, the contribution of which is rather harmful. So, either an action or a positive thought should be sent either of which is possible only to a yogi. So, when we cross the stage of reacting to the environment, reach a stage of *Samadhi*, when we are in a state of tranquility, we will be able to contribute a thought to them. Such thoughts are always

helpful to the persons afflicted there. They give not only hope but they also create a way out for them also. But we should send them only after we have travelled from the false "I AM" to the real "I AM".

Question : *Can we attain Samadhi through other systems of Yoga?*

Answer : Today's topic is *Patanjali's* Yoga. *Samadhi* belongs to *Patanjali* and each professor has his own syllabus to teach his student and for the other methods and procedures, *Patanjali* is in no way responsible. He assures us his results only when we follow his path. So, I believe and follow *Patanjali* and I am not competent of speaking anything about the processes which I did not practise. So, it is for us to question those people who are professors in those lines. The process of breathing he has given, whereas the names of the parts of the body take their own care.

He promised in the first aphorism (*sutra*) that he would give only instructions and no explanation. That is practical instructions. What to do and what not to do, not the names of anything. That's why we don't find *Kundalini* or the names of the *Chakras* in *Patanjali*. He gives us only the process to follow after which he assures us the safe result, that is Yoga living. We are not concerned with the remaining things.

Question : *Will we become sick, if we independently practise Patanjali Yoga?*

Answer : As far as *Patanjali* Yoga is concerned, there is no such possibility at all under any circumstances, for any

state of person in the starting, even if he practises it without a guide because he will be placed at the feet of his guru who is the same in everyone and who is called the Lord. That is why, *Patanjali* says, 'he is the guru of gurus' because even in the guru, it is the same Lord who directs you from the Master. So, even though you begin to practise independently, there is no danger at all. But you have to stick to only *Patanjali's* path and not mix other paths.

Question : Is it true that somebody will be sick by healing a sick person? Can an Yogi heal?

Answer : Sick person can be healed. You need not heal him because he is healed in your presence. It is enough if you can talk to him or smile to him or do some service or touch him. There is no need of pompous advertisement methods like this healing and all that. You need not show him that you are healing. Even while you are travelling in the aeroplane or railway train, if someone is suffering, you can silently do it and he is healed. If you are sorry that it is not known by them, that means the process you are following is not Yoga. See how the iron piece is magnetized by the presence of the magnet! The magnet never wants to magnetize it but the iron piece gets magnetized. That is what happens through you. Remember, healing is always done through you, not by you.

If you believe that healing is done by you, you will go sick by the auto-suggestion that something is going from you. Though the auto-suggestion is utterly false, it begins to act on the plane of your Will and you will receive all the diseases of the patient. If you believe that your energy

is flowing from you into the patient, definitely the energy from your body flows out. At every healing, you will feel too much collapse. But when you understand that healing is done through you, not by you, your presence on the streets may heal thousands and thousands of people whereas you are not at all fatigued because you are not the healer. The Lord in you is the healer. "In the name of the Lord I heal", that is what Jesus said. He never said, "I heal".

What are you going to do if you are not a doctor or a nurse? Same is the thing. You can do some service which is within your capability because it is the Lord who has to decide; not yourself or the patient or myself.

The situation is given by the Lord and we are there to act. By the time if you are already a Yogi, that means you are to heal him. But if you are not yet a Yogi, by the time you see a patient that means you are not the person decided to heal him. Always remember that the Lord knows more than what we suppose. You can do what you can do which is within your purview. The will to do good should be there and the way will be there with you.

Question : Is it harmful to the healer if he heals anybody?

Answer : No. The first thing is to understand that nothing bad happens to us if we do something good to others. Whatever is within our capability, let it be medicine or nursing or any article, anything may be a help. And while we can heal sometimes, by wishing good to them, then healing occurs through us. In that attempt, nothing is harmful any day. The only thing is be sure that we are not approaching him psychologically but we are approaching

him spiritually. That means the negative "I AM" is not approaching, but the positive "I AM" should approach. If you are positive in your thoughts about the patient, you are approaching essentially in a positive way. There is nothing wrong and harmful to you or anyone. It is your intention that saves you from any danger. If it is an extension of good will into the patient, then when it becomes an extension, it ceases to be an intention and it saves you. It is never dangerous. Under any circumstances, you will be saved and the patient will be saved.

Question :*How much time does it take to attain Samadhi ?*

Answer : See, the deciding factor is oneself. How much time does it take for us to go home? There is a minimum time. So, for everyone, the Lord has decided only the minimum time but we can propose the maximum time sometime. If one believes that it is not so very easy to attain *Samadhi*, it is true to one. If one believes that it takes very long time to attain *Samadhi* that is true to one. If one begins to follow it without a question at all, how much time does it take place, he is already there in *Samadhi*. That is the power of Will.

Remember that your Will is creative and it works with lightning speed. If you propose that it takes a long time, your Will decides that it takes a long time. If you just get yourself involved in the process of doing it, you find yourself already in the *Samadhi*. That is the ultimate truth of it. Everyone decides his or her own time duration. That's why there is no prescribed time that takes place for *Samadhi*.

Thank you all.

The Occultism of The Zodiac

Brothers and sisters, our today's subject of the conference is "The Occultism of the Zodiac". We generally know the meaning of the words spiritualism and occultism, but let us try to know particularly what occultism is. Exactly what we mean by the word Kriya Yoga, occultism has the same meaning. So, you can exactly equate the two terms for the following reason. The word Kriya means action or to do something. Occultism also exactly means to do something, that is to follow a path not only mentally and intellectually but also by way of action. That is to practise in daily life, so that our attitudes may be rectified and purified and the conditioning of the mind is released and liberation from our complexes is affected. No amount of philosophy or theology is enough to do this.

There should be some practical procedure to follow. A change should take place in the psychological setup of the spiritual student. It is very difficult to take a total change of the basic psychological setup. It is called transformation. We bring our psychological capsule from our previous births and unless we are ready to follow a scientific path accepted by the traditionalists and tried and verified through

thousands of years, we cannot hope to have a transformation of our psychology. As a result of which every one of us will have his own psychological setup which has nothing to do with the others. It is like the handwriting of everyone, which differs from the handwriting of another. It is like the signature of everyone, which differs from the signature of another. Of course, handwriting and signature are useful for worldly purposes.

For example, if we go to a bank, unless we have our own signature and identification, our papers will not be honoured. Only for such purposes, signature is required. It is what is called identification. But in spiritualism it is not required. What is required is identity with the Lord. *We have seen the meaning of the word Lord who is omnipresent, who exists in every one of us, who is defined as the Indweller of the heart and lungs, who is described as the Light of Love. We have to make an approach to Him. That is the purpose of spiritualism and occultism. It is scientific approach through action and work.* Therefore, it is not different from what we called Kriya Yoga.

Now let us go into a little detail of how to use the zodiac for this purpose. That is what we are to do with the knowledge of the zodiac. Are we to understand what our Sun Sign is and what our Ascendant is and what our Moon sign is and believe that our signs are the greatest? Everyone generally in the beginning inclined to believe that his astrological sign is the best in the zodiac. In every astrological book he refers to his own sign and then he fails to go through the other signs. For example, if my Sun

sign is Leo, I am inclined to believe that Leo is the royal sign and that it is the best of all the 12 astrological signs and all the other 11 are a little bit inferior to my sign. For this purpose, is astrology required? Or is there a positive purpose, a purpose which is quite different from the predictive aspect of it?

The age-old science of astrology is very sacred. The fact that the world scriptures include astrology as the basis to indicate that astrology has a greater significance than what we understand. As we go deep into astrology, and as we understand the occultism of astrology, that is if we can use the astrological procedure as a sacrament, we should understand the meaning of occultism and sacrament. For example, the true man of Christ baptises a child, what is its meaning? The consciousness of the child should expand. Then it is called baptism. Otherwise the procedure is rather mechanical and religious. Same is the thing with astrology also.

Astrology can be used for many purposes. The cheapest and the lowest of which is prediction. We can use it for predictive purposes, the medical purposes and such purposes are concerned; for example when to undergo a surgical operation and when not to undergo, when to approach a doctor and when not to approach, what to do in this life and what to avoid, what are our strong points and what are our weak points? This is what is called the approach to oneself. So, astrology is a key to know yourself. But unless we can make a sacrament through astrological procedure, unless we submit ourselves to a peculiar process,

the complexes with which we are born are not broken. Unless they are broken, we cannot understand the real meaning of occultism.

We can understand God and Spiritualism also only from our own point of view which is false. We believe that we are meditating God but generally what we are meditating is our own idea of God and not the true God and by my own impression of God, He will appear to me through the colours of my glasses. I think my God is brown colour or red or blue because my glasses are coloured. This is what is called complex. For example, if I do not like my friend, he too hates me because I hate him. Suddenly he undergoes an occultism of astrology, he submits himself to a sacrament of Kriya Yoga, then suddenly he breaks his shell and he himself approaches me and says, "I was disliking you all these days because you are disliking me. From today I don't dislike you. Let us be the brothers on this spiritual field" and he gives me a shake hand. Then suppose I have not undergone the sacrament, what happens? I remain unchanged. Next time when my friend is going in the street, I turn my face to some other side and I escape from speaking to him, because I am not inclined to get changed.

These are what are called psychological complexes which no psychologist on earth can help us and no amount of theology can help us. Even though we study the Old Testament and the four Gospels, I place my hand across my face to avoid seeing the fellow and go my way, because I fear he will talk to me as a brother. So, we are expected

to make a sacrament. This is what is called the meaning of sacrament. A procedure which makes our consciousness expand and any such procedure is called Kriya Yoga in Sanskrit and in popular English, it is called Occultism. Each procedure is called a sacrament and every religion has its own sacraments.

Astrology also has its own sacraments. It is in this sense that astrology should be used for occultism. If we go into any text book of astrology, we have the 12 signs of the Zodiac and the planets. Yesterday, I hinted you that there is a key in the Bhagavad Gita to approach the astrological science and how to use them. Now we go into the astrological key and the way in which we are to use it as far as possible.

First, we go into the symbols of popular astrology. If you stand on this earth, every day you have your East, West and the position of midheaven and the position of the bottom. The Sun rises to us in the East, comes to the midheaven when it is Noon, sets in the West and then goes to the bottom when it is Midnight. These four are called the cardinal points, which are governing our mentality and personality. The time and the place of our birth point out to the four corners of the space around us and those planets and stars that exist on the four corners, they work as the hours on the watch, just as we have the watch and its hours. So, these four corners indicate the planets and the zodiacal signs that indicate our mentality, our individuality and our personality. These three things have a continuity- mentality, individuality and personality.

They come from our previous births and they form a way to our next birth. So, they indicate us in which state of evolution we are for the present. They are like the hours in the watch. They never indicate a fate that is inevitable but they indicate what hour in our evolution is taking place and what the purpose of our present birth is and what is it that we are to do in this life. This is the purpose of astrology.

If you take the egg in the mother's womb where you were fertilized before your birth, first your head was formed out of the spermatozoa and then a tail came down and then the spinal cord, and then the depressions of your eyes, nose, mouth, etc., and then the whole body through a period of nine months. If the planets at the time and place of fertilization are taken into account, the East indicates where your head is in your mother's womb and the Midnight position indicates where your heart and lungs are in your position in the mother's womb and the West indicates your lower organs. That is from the navel to the base centre; the Meridian indicates the position of your knees. These are the four points and you have to imagine your position in the mother's womb and super impose it upon the position of the zodiacal signs on planets at the time of your birth.

This part of science is called, "The Science of Correspondences". That is the order of God exists as above, so below. You have to use this Knowledge for your meditation to create a sacramental value to your psychological setup. It should break the existing psychological shell and just as the chicken becomes ready

in the egg has its own layers of the egg shell, we have three layers around ourselves which we are expected to break and come out. For this purpose astrology is used.

Let us take the 12 signs of the Zodiac at first. Starting with Aries, Taurus, like this if you take into account all the 12 signs, each sign has its correspondence in your body. Aries has correspondence with your head; Taurus with your face and the voice; Gemini with your vocal cords; Cancer to your lungs and chest; Leo to your heart and diaphragm; Virgo to your gaster, that is belly above the navel; Libra, the region of your navel; Scorpio to your genitals and rectum; Sagittarius to your thighs; Capricorn to your knees; Aquarius to your calves and Pisces to your feet.

These are used by the astrologers to know which part is strong and which part is weak by birth. For example, the part that is occupied by good planets is good and the part that is occupied by bad planets is bad. This is only a rough way of using Astrology. But it is a great ignorance to believe that there are good planets and bad planets. If the criminal believes that the police is a bad fellow, it indicates his criminal mentality. It never indicates that the police is a bad fellow. Similarly, if someone thinks that Saturn or Mars are bad planets, it indicates his backward stage in evolution. One has to take a different view if one wants to use them for occultism.

Zodiac Meditation

You meditate upon each symbol on the given part of your body for each month for one year. This is the first

step of the occultism of the Zodiac. For example, the Sun enters the sign Aries on March 21st, and until April 20th he exists in the sign of Aries. Like this he exists in each sign for one month, which you can very easily understand from an ordinary text book of astrology and begin your occult practice on March 21st on one of the four cardinal timings of the day. That is either at the time of Sunrise, or Midday or Sunset or Zero time (that is midnight). You take any one of these four timings and meditate upon the sign of Aries in your head with these two as your eyebrows and the vertical line as your nose. For one month you practise this. The moment when the Sun enters Taurus, from that day onwards, you meditate upon the Sign of Taurus, with the lower portion of the circle as your chin and the other parts as your face. In the third month that is from May 21st to June 20th, you have to meditate upon your vocal chords and the bronchus and the hands, the sign of Gemini. Then the next month that is from June 22nd, for one month, meditate upon your chest and the respiration, the sign of Cancer. Like this you take one full year and meditate upon the 12 signs during the 12 months. When there is the process of expansion taking place in you that is one of the three layers of the egg shell will be broken. This is true only for those who practise what we said yesterday. That is only the students of occultism will have the benefit, not others.

Yesterday we discussed the practice of certain virtues and the scientific process of total surrender and the utterance of the sacred word. The Zodiac meditation is

intended only for those students. Others may also derive a little bit of benefit, but not the intended effects. So, others also can practise them for some betterment in their health and mental outlook, but unless one practises occultism in a full-fledged way, the complexes will not be broken at all because they are self-made, not made by others.

Five pointed star meditation-1

After the first year of practice, you stand with arms stretched like this and in this position, close your eyes, meditate yourself in the midst of a five-pointed star. Remember that Zodiac is not only of 12 signs; it is only for the poor astrologers that 12 signs Zodiac is restricted. But there is also a zodiac of two signs, a zodiac of three signs, four signs, five signs, six, seven, eight and nine, like this. There is zodiac of 360 degrees and 720 degrees. So, from two signs to 720 signs, the zodiac is well described in the scriptures. So, do not restrict yourself only to the 12 signs of the zodiac, like the poor astrologer. Now, in the second year, again from March 21st, daily stand in this position at the time of Sunrise, close your eyes and meditate upon the five-pointed star and try to imagine how the Lord is feeding you with the matter of your body, in five forms. You should have an idea of the five forms of matter. They are called solid, liquid, fire, gas and Space. It is not good to use the word Space because even in this scientific age, which is called space age, 99% of the foremost science professors misunderstand space as an empty entity. Still there are primitive scientists who believe that there is vacuum in space. Still they can believe that they can create

a perfect vacuum. It is unfortunate if scientists believe today also. Vacuum exists nowhere in this world, except in the mind of those who believe it.

There is electromagnetic charge even in the so called vacuum and let us try to understand space in positive terms. Therefore, the Spiritual scientists use another word for it. They call it Ether, which exactly means All Brilliance or Objectivity. That is the exact scientific meaning of the word Akasa. We can define it as the content of space. So, these are called the five states of existence. The Gas is called Vayu in Sanskrit. Fire is called Agni. Those who have gone through the books of Alice A Bailey may know much about Agni and about the three fires. Liquid is called Apus in Sanskrit. Solid is called Pruthvi. These are the five states of matter with which your body is fed every second. When our body is analyzed by Nature after our death, it is these five things that go into Nature once again. The solid contains the minerals of the earth and the minerals of our body return to the minerals of the earth. Our blood contains the water from our earth. The water goes to the water. The heat that is produced in us is called the Fire in us, which is called the energy aspect. It returns to the heat of this earth. Gases exist everywhere in our body, mainly through our respiration. The tension required for our body to make us sit or stand is due to the regulation of the gas pressure in us. It returns to the gases of the earth and the ether in us, in our etheric body goes to the space. This is what happens when what we call death occurs.

Again, when a birth is occasioned, when a birth is caused, a centre is formed in space and from the five sides,

these five forms are attracted, and the formation of the body is caused through a phenomenon which we call fertilization with the help of two machines called the bodies of the male and the female. This is what is happening. So, there are Intelligences of Nature who are working for God to make this creation. They are called Angels and Archangels in the scriptures. And in Indian scriptures they are called the *Devas*. There are the *Devas* of Solid, *Devas* of Liquid, etc., doing their own duties in different departments. At the time of Sunrise, this is what you have to meditate upon. When you stand in this posture, close your eyes and meditate yourself as the five-pointed star on this earth and divide the whole year into five equal parts. When you divide astronomically, you get between 72 or 73 days each because there are 72 degrees in a pentagon. So, begin it with March 21st, do this for the first 72 days and then during the next set of 72 days, take a second meditation. The first is called the meditation of five elements.

Five pointed star meditation-2

Now we are going into the second meditation of the zodiac. Again, stand in the same posture, close your eyes and meditate yourself in the five-pointed star, but this time it is not the five elements that you have to meditate upon, but it is upon the two legs, two hands, two excretory organs and the organ of speech. So, organ of speech is one (1). Excretory organs are two (2). Your two hands put together one (1). Two legs put together, one organ (1). They are called the organ of speech, the organ of urine, the organ of stool, the organ of working and the organ of locomotion.

These are called five organs of action. So, meditate upon the action of the five organs. This is what you have to do the next 72 days. And then second sacrament is finished.

Five pointed star meditation-3

Now about the third sacrament of the five-pointed star. Sight, hearing, taste, smell and touch. These are what are called faculties of senses. The previous five are called organs of action. These are called senses. They have their own organs. Sight has the eyes as organs, hearing has ears, taste has tongue, smell has nose and touch has the skin. The second set is called the sense organs. The first set is called senses or functions. So, meditate upon the sense organs and their functions. This is called the third sacrament for the next 72 days.

Five pointed star meditation - 4 and 5

In the fourth, you have to meditate upon the sense organs. The fourth meditation should be the organs of senses. And there is the fifth and the last meditation. (1) Earth as a planet, (2) two - space, (3) three - vault (that is the arch), (4) four corners of the earth, called East-West-North-South, (5) five - above-below. And also the four inter corners. That is the Southeast and Southwest, Northeast and Northwest. These are called inter corners. You should meditate yourself as suspending in the middle of these things.

You should understand the space as a big globe, the upper part of which is an arch and the earth under your feet and between these two things, you should imagine

yourself. Suspended in space, and then the four corners, and then above and below and then the four inter corners. While doing so, you will get many experiences. For example, when you are thinking of East-West and North-South, and then above and below, you will get a peculiar figure which we can call the double pyramid. That is two pyramids, one placed upon the other on their bases. It is called the double pyramid in the scriptures. You will understand yourself in the geometrical centre of a double pyramid. And you will have many experiences, many contacts with many intelligences of Nature, and many types of purifications of your intelligences and consciousness. And these experiences are very pleasant, as long as you are practising the rules narrated yesterday,

For example, your relationships with your friends, enemies, neighbours, etc. Unless we practise them, it is a sheer waste to practise the zodiacal sacraments. Remember this is only for those who practise daily virtues and the total surrender, the utterance of the sacred word and the respiration. This is the second aspect of the occultism of the zodiac. So, the second aspect includes five meditations, each of which has duration of 72 days.

Planets and Meditation

Then the next meditation. Understand the Sun as the "I am" in you; the Moon as your mind; and the Earth as your physical body. Begin with the full moon or new moon, which is immediately after March 21st. That is after the Sun enters into the sign of Aries. Meditate on the Full Moon that the Sun is on one side and the Moon is on the other

side of your Earth and then relationship between Sun and Moon and relationship between the Earth and the Sun, and the Earth and the Moon is to be meditated upon. For example, the consciousness which you call "I AM" which is practised as the Lord in you, goes and touches the Moon, that is your mind and then reflects upon the Earth. That means your consciousness is touching your mind and getting reflected into your daily actions. This is the process that is taking place with every one of us. This is what you have to meditate upon on the full moon and also upon on the day of new moon. The Sun and the Moon will be on the same place on the new moon. So, the Ray of Sun falls upon Moon and reflects only towards the Sun, not touching the earth. Therefore, the Moon does not exist to us on the new moon day. These two things will be properly understood by you when you begin to meditate on those two days.

For example, if the thoughts of your mind reflect as your own actions, that is what is called objectivity, that is our living in this world around us. That is living in the objective world with our good and bad motives towards our neighbours. On the new moon day, the activity of your mind is retraced to its source. So, it indicates your subjective consciousness. Now you will come to understand that you have two consciousnesses in you, the objective consciousness and the subjective consciousness. Objective consciousness is what we all of us know. That is, I know that you are sitting here. I see the face of everyone. I know these lights. I know this board and piece of chalk. I know

everything around myself. For this, no training or discipline is required because this knowledge is common between animals and ourselves. Even your dog sees you and just as I see you, your dog also sees you; your cat also sees you. So, there is nothing special in the objective way of understanding the world.

What's the difference between the animals and the human fellow? The animal knows everything around itself; knows its appetites, knows its sex and knows its master. It can return to the house of the master also. It knows its own food and drink. It knows everything except one thing, that is its own existence. The animal never knows that it exists. It knows that everything around it exists, whereas the human being knows that he exists. This is the first difference given to the human being by Nature. This is called the sacred seed to self-knowledge. Without this sacred seed, we have no self-knowledge; we have no spiritualism or occultism and all our prayers and meditations go to dogs. They cannot break our complexes. We will be seeing our own enemies even after our enemies stop to be enemies because no sacramental change.

We daily complain that these fellows who are around me are not changing. Even though I am good, but the people around me are not becoming good. That is our fate if we do not understand the meditation of the new moon. So, we will understand the true sense of the subjective nature. This is the meditation we are expected to do in the third year and one day before full moon, and on the day of full moon and one day after full moon, maintain on liquid food.

Don't eat rich solid foods. They may be very valuable, but let them be liquids. Do not starve in the name of fasting. Understand the difference between starving and fasting. Don't starve. Take nutritious food but liquid food. For example, milk, yogurt, fruit and fruit juices. So, during these three days, we are expected to maintain ourselves on those foods. It is only three days we need not think much on the kitchen. And one day before new moon, on the day of new moon, one day after new moon, we are expected to do the same thing and see how progress takes place in you. You will find the real taste of what we will call pure consciousness.

Everything appears to you as if through a clear glass not a coloured glass, not a smoked glass. If I have a glass of enemies, I will see all of you as my enemies. I begin to complain, everywhere I have enemies. I go to the astrologer and palmist and I say what about my enemies? I have many enemies. He says, yes, everyone is jealous about you. Because, he wants some franks from you, he encourages you in the wrong way. People feel jealous of your greatness. So, our jealousy is translated into others' jealousy. All these colours are washed off from the glasses. *For the first time we begin to see others in their colours, not in our colours, and their personal faults and individual faults are understood as those of little children because through them, you can see the Lord existing in their heart. This is the purpose of these meditations.*

12 Full Moons and 12 New Moons Meditation

This is the next set of meditations. In the year, you

have 12 full moons and 12 new moons. So, you have 24 meditations in all. For this reason, the year is called the mystic song of 24 syllables because it has 24 nodal points. That is 12 new moons and 12 full moons. For this reason, the day is also divided into 24 equal parts, which we call the hours. Then there is the same meditation with little difference. Next Year, instead of taking the full moon and new moon into account, you begin to discover your personal full moon and new moon. See some days we feel very happy and people appear good and some days we feel horrible and people appear very bad. These are what are called our moods, not others' moods. We don't like to speak to them. We sit in our own way. When you ask, 'why you don't telephone to your friend', 'don't say, don't mention about him', that is my answer. After 10 or 15 days, he will find me once again very happy with the same friend. So, everyone has his own full moon and new moon, and everyone has his own days showing a face of full moon and some other days showing his own face of new moon. So, on some days there is bright face, on some days there is dark face.

Find out where your birth Sun is. For example, Sun is in Leo, eighteen degrees. Take that as your own personal Sun. Every month the Moon comes to him. Understand that, that is your new moon. One day before and one day after, and on the day of new moon, maintain yourself on good liquid food and do the same meditation. And again after 14 days, the moon will be in Aquarius 18 degrees. That is opposite your Sun. That is your personal full moon.

One day before on your full moon and one day after, maintain on liquid food, doing the same meditation. Like this, every month you have your personal full moon and personal new moon.

Start with your birth month, when the moon comes to your Sun and completes one full year with 12 full moons and 12 new moons. This is the next practice and then the next practice is in the next year. Instead of taking your birth Sun, take your birth Moon. For example your Moon is in Virgo 18 degrees. See when the Sun comes to that degree; take it as your personal new moon. One day before, one day after and on that day, you take liquid food. And six months later, the Sun comes to the Sign Pisces, 18 degrees. Then understand that it is your personal full moon. So, one day before on that day, one day after and on that day, maintain on liquid food. Meditate. There are only one full moon and one new moon in the whole of the year because you have taken your birth moon into consideration and the Sun goes round the zodiac only once in a year. Now you have cleared the path.

The social and the human virtues are more important than these occult practices. Unless we practise the social and the human side, all the scriptures are false to us. All the mantras go a waste. All the technical practices go waste. So, the keynote of success always exists with our personal behaviour. If we purchase a ticket for metro, it doesn't mean that we have travelled in the metro. After all these practices are only purchasing tickets. Our travelling is practical and mental and physical. Unless we physically and mentally

travel, we cannot reach home soon in the metro. If I see my ticket in my pocket, and say I go home soon, I will be sitting here only in this chair until my brother Raymond asks me to go away. Then I have to walk again in the mid-night when it is all dark like a foolish fellow. So, let us not walk in evolution like foolish fellows. The journey is a very long journey. But for those who practise occultism and spiritualism, the journey is very short.

The science describes the following aspects of the shortness of the journey. The quickness of the journey is described like this. There are 12 months in the year. When we are fertilized in our mother's womb, we complete two thirds of our journey before the construction of the body is completed and before we come to this earth through a process called birth that is three fourths of the 12 months. That is 9 solar months or 10 lunar months, in between exists the period of our existing in mother's womb. And the moment we are born and come to this earth, there are still 90 degrees to be completed. And each day is multiplied by 360 days. So, we have about 90 days to complete the one fourth of the circle still. These 90 days are translated into 90 years of our span. And this is our probable span after we come to this earth. So, one day will be expanded into one year. This is the reason why the astrologer uses the method of progression for prediction. And this change should be reversed. That is instead of one day expanding into one year, and having 90 years instead of 90 days for our progress in our evolution, the 90 years progression should be reverted into 90 days. That is the purpose of our practice.

The practice of Kriya Yoga or the practice of the eight-fold yoga path of *Patanjali* is to shorten the period of our evolution. In Nature, it is lengthened because we have much to practise. We have many complexes to break. The chicken has many shells to break before it comes out. So, for this purpose we are given the cycle of births and deaths. And in each birth, nature helps us to complete three fourths of the circle in a speedy way. But it cannot help us during the next one fourth. It has to expand the path at the rate of one year per one day. And once again we have to understand the path of the zodiac and through this way of meditating, we will reverse the wheel. Some of you might have read the book "Esoteric Astrology" by Alice A Bailey. There is what is called the reversing of the wheel. It is very difficult to understand it from that book. For the simple reason that Alice A Bailey did not know any astrology at all and the Master who dictated the book, he had to dictate through her. Her intellect was not equipped with the astrological aspect. She had to mechanically copy down what the Master dictated. The result was, it was very difficult for the student to understand the book. There are many places where the reversal of the wheel is described but we are not made to understand what it means exactly. It means the same thing which I have described just now and we go to the next step. Here ends the practice of the zodiac.

The Law of Alternation

There is some information given to us by way of knowing and practising. We are expected to know the Law

of Alternation. See how the day alternates with the night, how night alternates with the day and how wakeful state alternates with sleep, how sleep alternates with wakeful state, how life alternates with death, how death alternates with life. Without this alternation, there is no duration which we call the span of life. See how our inhalation alternates with exhalation. Unless there is this alternation of inhalation and exhalation, there is no respiration and there is no possibility of span of life. Continuity is possible only through alternation. Without alternation, there is no continuity in anything. If you observe how electric current is produced, it is produced only through alternations. If you understand how electromagnet is working, how the dynamo is working or how the atom is working, how the isotopes in the atom are working, how the earth with its two poles is working, you will understand that alternation is an inevitable law.

Unless you close the eyes, you cannot open the eyes and see the world. Suppose you practise opening the eyes without closing, the result is within two or three days, the sight will be damaged, and you cannot see anything. Suppose you close your eyes and do not see anything, after a few weeks, you cannot open. You will develop photophobia. So, Law of Alternation is the cause of what we call the duration and the continuity of life. So, you are expected to meditate upon this fact and know the real meaning of day and night. See how the water of the earth is evaporated and pulled to the sky. From the day, Sun enters Capricorn that is December 22nd; see how the direction

of the earth begins to change. How the Sun appears to take the northern journey. How the water of the earth begins to get purified. They leave all their impurities here and go as clouds. And in summer how the clouds form and come down as pure water in rains from June 22nd. So, how the half year works as the upward journey of the water and the other half year works as the downward journey of water. This is also according to the Law of Alternation.

Objective and Subjective consciousness

The year has two halves. The month has two halves. That is the increasing moon and the decreasing moon and the day has two halves. So, you understand the correspondences and meditate upon them until you understand the following secret, which is given only in the *Bhagavad Gita* and nowhere else. During the day, you are wakeful to the outer world (objective world). So, during the day you have objective consciousness. During the night you have sleep. There is subjectivity. But there is no consciousness. No one of us knows what sleep is. Because only after waking up, we understand that we have slept. During sleep, we never understand that we are sleeping. If we understand that we are sleeping, that means we are not sleeping. So, we do not know what sleep is. But after practising the Yoga and making the sacrament of the zodiac, you will know the art of withdrawing the senses into the mind and awakening to the Lord inside. So, you will be sleeping to environment, awakened to the subjective activity. So, this becomes your night, and this becomes your day. This is what mystically described in the *Bhagavad Gita*.

It is said in the following way. "That which is day to the ordinary man is the night to the Yogi. That, which is night to the ordinary man is the day to the Yogi." What does it mean? We are wakeful to the mind and senses. So, the mind and senses are our day. We are not wakeful to the Lord inside. So, that is our night. But after practising Yoga, we are waking up into the Lord consciousness. So, where the ordinary man has darkness, you will have your light and where the ordinary man has light that is the objective consciousness, where he is very active and busy, where he is very careful about his money and everything, where he is very much worried about his lunch and dinner, where he is worried about his own housing and living, where he is too busy throughout the day having no rest at all, earning more and more money to make himself happy, unfortunately, not having time to be happy, though he is earning money to be happy and the fellow dies in his own busy way of living and only during the last moments, he realizes how foolish he has been.

That is, he worked in order to be happy and he worked in such an idiotic way that he kept no time to be happy and now he has learnt his lesson but dying. He began to build a house then there was an earth quake. So, better luck in next birth. So, we are saved from this foolishness. You will begin to be happy. Other things take their own course. You will be working your own work. Your dinner and lunch come to you. And you will sit under a tree and begin to do what is expected of you. People come to you because they want you. Therefore, they built a house for

you because they cannot sit under the tree with you. This is the change that takes place. Unless you know the secret, however intelligent you are, however meritorious you are, however rich you are, you have to live like a dog haunted by fears, bound by chains, by your desires and you have to die a miserable death. After living a continuous life of fears, everyday thinking how should I live tomorrow, what about this night, where should we have our dinner next day? So, this fateful way of living will be changed. Things come to you.

In the *Bhagavad Gita*, the ordinary man is described as a little poor lake which becomes empty when it is summer, whereas the one, who practises yoga is compared with the ocean into which the rivers come and merge themselves. The ocean never goes to the river. River comes to the ocean. You will develop the art of waiting until which we have to live like dogs. This change takes place. Until that change takes place, we are only two legged animals and biologically we are human beings, but mentally we have not evolved to be human beings. The fellow who lives with fear for himself, the fellow who remembers what he wants is only a biological two legged being and not a human being. This is what is described in the *Bhagavad Gita*.

Your consciousness should be distilled and filtered from the night consciousness to the day consciousness, from darkness to light. There are many stages in this filtration. If our filtration belongs to the first stage, that is if we filter only to a certain stage, whereas all the other six planes of our consciousness are not filtered, then we will go down

to the same stage again in our next birth. The practice of this birth will never help us. Even though I know medicine or physics or chemistry in this birth, in the next birth I have to learn right from the alphabet again. If I know hundred languages in this birth, I should learn from the alphabet even one language in the next birth. Even though I am a graduate or a post graduate in this life, once again I have to join the school in the lowest class and study. That is what happens. So, get purified in the second stage also.

First stage is called the matter or the body, second stage is called force, third stage is called mind. Unless these are thoroughly purified, the process of our purification is incomplete. We come back to ignorance again in the next birth. And we have to go on purifying levels layer after layer of our consciousness until the biggest of the day of creation is understood. There is what is called the day of the Creator, which I will teach you one day. But, until we touch the light of the creator in ourselves, until we reach the Lord-consciousness and until we are totally absorbed, we will come again into darkness in the next birth. But when once we touch the seventh plane of consciousness, called the Creator-consciousness or the *Maha para nirvana* plane of consciousness, then we will never return to darkness once again. Whether we are in this body or out of this body, we remain in the same consciousness. Because we are with the Lord and when another body comes to us, we have no birth because there is no birth-conditioning. We have no childhood because there is no ignorance. The same consciousness exists. Life becomes Eternal and there

is no birth and death, though there are bodies coming and going.

For example, if there is a necklace of pearls, every pearl has its own beginning and ending, but the string that passes through the pearls is continuous. Like that your consciousness becomes continuous and eternal. Since your consciousness is one with the Lord consciousness, you have neither birth nor death, but bodies will be coming and going and you have nothing to do for yourself because you don't want anything. You have everything to do for this creation. That is what is given by the practice of the occultism. This is the effect of the occultism of Kriya Yoga and if you apply the zodiacal meditations also, the speed of evolution will be increased and in one life the whole process of evolution will be completed. And in a period of ten years, so many years of evolution takes place. So, we have many tens of years in our span. Completing the evolution in this life itself, we are expected to live an eternal life in the Lord, a divine life, a life of light without darkness, a life of joy without sorrow because we have no enemy consciousness, we have no instinct of fear, we are not sorry for anything. So, this becomes the span of life and the purpose of evolution is finished. This is the goal of the occultism of the zodiac.

Of course, there are many details that are to be learnt personally. It is a science which should be practised with a Guru. A new dimension of astrology is to be learnt from one's own Guru personally. Of course, it is new to us, but the science is age old, as old as humanity and tested through

thousands of years and found correct by everyone who have seen through. Those who are intelligent cannot know this. Those who are enthusiastic cannot have this. Those who have a continuity of purpose and the maintenance of the enthusiasm, these two things are to be there.

In Sanskrit, the two things put together are called *Shraddha*, which means devotion. It includes two things. One is continuity of purpose. Suppose today I begin to practise Kriya Yoga, next year you ask me, 'how is it'? I say, 'wonderful, many experiences.' After ten years when you ask me, 'I say no Kriya Yoga, I stopped it after three years.' You ask me why, I say 'I found nothing in it. In the meanwhile, I met another Gentleman who wanted me to practise a new path.' You ask me, 'are you practising now?' 'No, I practised it for two years and I began to practise transcendental meditation.' 'How do you feel?' You ask me. 'It was good during the first few weeks and afterwards I felt bored. So, I began to practise the meditation of Sri Aurobindo. I travelled to Pondicherry, I have seen India and came back'. 'Are you continuing Aurobindo's practice?' 'No, recently I had been to America under the spell of Bhagavan Rajinish and participated in Bio-genetic dance.'

How many days he continues? Even the Bhagavan cannot know it. So, such fellows they die where they are, safe in the same state of evolution in which they are born, because they have no continuity of purpose. Everything is practised for a mental disease which can be called curiosity. It is a mental itch and an irritation of mind. Just as we have physical irritation and itching, we have also

mental irritation in doing it. This is not a science for such great people. It is a science which requires continuity of purpose. Even after 25 years, you should be practising the same thing not mechanically, not with monotony, but with the same freshness and enthusiasm and joy with which you were doing in the beginning days. This is something about today's subject.

I thank you all for the patient hearing.

The Science of Reincarnation

I am asked to speak some aspects about "Reincarnation" this evening. Reincarnation is also sometimes called Rebirth. It is supposed that in some parts of the globe, the people believe in reincarnation. It was understood to be a belief sometime ago. It was considered to be a religious belief of certain people. But as time passed on, people came to know of Evolution on this Earth.

The coming of Darwin and his followers has once again brought the "Theory of Evolution" on this earth and many scientists have improved upon Darwin theory till now. Even now the theory of evolution according to biology remains defective. There are still many things to be explained and there are no proper explanations to those gaps that are to be filled up.

In the meanwhile the science has developed in many branches and the Science of Spiritualism also developed and many branches of science of spiritualism also developed. They have gradually covered the missing links of evolution. Now because of the foremost thinkers of the world till now, many gaps in the theory of evolution have been filled up. Now we have self-sufficient theory

of evolution which can answer and clear off all the doubts of the biological student.

The theory contains three aspects in it.

1. The Theory of Evolution.
2. The Theory of Reincarnation
3. The Theory of Karma.

All three sciences put together form a self-sufficient science and people who understand this self-sufficient theory, now no more think that the theory of reincarnation is a religious belief. It is not a belief but it is a scientific truth which is understood through sound commonsense by those who have an objective way of understanding. It is a matter of experience by some people who have undergone spiritual discipline.

It is a matter of a simple scientific truth in the eyes of the true scientist. In the meanwhile some imaginative theories have also developed about reincarnation. Now there are people who do not believe in the theory of reincarnation and there are people who really understand and believe it. There are people who don't understand but yet believe it; there are people who have made their own theories calling them "Theories of Reincarnation". Our purpose today is to pick up real theories which stand to sound commonsense and the experience of those who have undergone spiritual discipline that is, who knew the theory objectively and subjectively also. Those who believe it only as belief have fantastic ideas about reincarnation.

Some people believe the living Soul may be born either as human being or as an animal. Many times we are born

as animals and also as human beings. The reason they attribute for it is that it is the result of their Karma that gives them birth of an animal or a human being; those who did good deeds born as human beings and those who did bad deeds born as animals and insects. For moral teachings the theory may be good but the theory is only imaginative and fantastic. It is foolish to believe it because if animals were to be born as human beings, how can they know the differences between good deeds and bad deeds? How can they select good deeds and do good deeds and then be born as human beings? Therefore it is not the truth of it.

Some people believe that among the males and females on this Earth, the males are reborn as only males and the females are re-born only as females. There are people who believe this theory in India and in the Occident also, I have seen some people who believe this. It is also not true because male and female are only biological conveniences of physical body, though many of us are being conditioned by the instinct of sex. No living beings like males and females. The difference between male and female is only a biological convenience because the construction of the physical body has some differences for child bearing and reproduction. This is the difference caused by Nature in the construction of the physical body and the tissues that are being produced in the body and endocrinal differences. All the other things are cultivated in human mind as the conditionings, because the much emotion and romance which the human being feels about male and female is only a self-cultivated fancy, whereas the differentiation of sex is Nature given and the sex instinct is intended for

reproduction. Therefore we cannot understand that there are male souls and female souls.

For a person to be born as male and female, the necessity is quite different and the reason is quite different. The reason exists in Nature which teaches us many things. To be born as a woman teaches us some aspects of life and to be born as a man teaches us some other different aspects of life. The two aspects give two different dispositions of the mind which have their perfection in motherhood and fatherhood. Since these two aspects are to be perfected by the Soul in evolution, it is natural that every one of us should be born as female many times and as male many times also. Unless we are born as female, we don't have that particular dimension of development, psychological or supra-psychological. Same is the case with the male birth also.

Since Nature wants us to develop in all dimensions, it gives us either male birth or female birth according to the need of our evolution. It is not at all true that male souls are born as males continuously and female souls are born as females continuously. This does not stand to reason and also there will not be a mutual understanding of male and female, if this were to be true. The one fact in Nature is, male tries to understand female more. This is one of the facts in Nature and the reason for this is the supplementary development of the psychology of human being. Since all the dimensions are to be developed, a polarity is created in Nature and attraction between opposite poles is also created.

The whole Earth has its own axis which acts as a magnet and wherever it is necessary in creation, Nature has introduced strange phenomenon of polarity that is attraction and repulsion. The physical cells of male attract a female and the physical cells of female attract a male. This is for the sake of reproduction, Nature has bestowed us this polarity. When all these things are carefully understood, it is a fact that every one of us is to be born as a male or female according to the required development of that dimension of consciousness. Whichever dimension is required, that particular birth is given to us.

When the Mother Nature is to be supplemented, we are born to play the role of wife. When the father nature is to be supplemented, we are born to play the role of husband. When immature, we play the role of husband and wife. When maturity takes place we realize the motherhood and fatherhood in the child. That is what Nature expects from us. Therefore we may be male or female in the next birth. Some people believe we have alternate successions of male and female births, when we are born as male this time, next time we will be born as female. If we are female now, we will be born as male next time.

This is what is called Theory of Alternation. Some people believe in this theory. Even that also stands only as a probability in certain cases and it cannot be reduced to a theory. The probability is that a person who is weak in his resistance against the sex instinct may have much of his psychological mechanism dedicated to sex instinct. As a result night and day he may be thinking of the opposite

sex and she may be thinking of her opposite sex. In that case sometimes constant thinking may give an instinct to take the birth of the opposite sex. It is only a probability even that cannot be a theory.

There is also another misconception among some people in India that a couple will be born in the next birth as a couple. That is a husband and wife in this birth will be husband and wife in the next birth. This is also not true. But the reason to think like this is there in India because in 80% of the cases in India marriage is a mutual identification of the couple to each other. Almost there is no possibility of thinking of a second marriage in many cases and the type of affection an average couple has in India is something which is not easily understood in the Occident. Such a relationship makes the Indians think that husband and wife are born as husband and wife again.

But it is like the theory that a husband and wife are working in a city in two different departments. If the husband is working in an office and the wife is working in some other office, and when a transfer were to be made in the job, both of them will be transferred to the same place is not possible. It is like that. Nature has its own way of doing things. The role of husband and wife, father and son, mother and daughter, brother and sister- all the relationships are only conditioned by one birth. They are not conditioned by the next birth at all because Nature is guided by progressive procedure and not by sentiments which are equal to human sentiments. We may have great affection to our brother, mother, wife or sister but that affection is only sentimental and it is not based on any

spiritual truth. But Nature's procedure is always based on something progressive. Nature wants to give the proper evolution and a gradual unfoldment to the consciousness. It is intended by Nature like the blossoming of all the petals of a flower. That is why Nature makes groupings and rearrangements every time, so that people of different natures will have common experience and develop all dimensions of consciousness commonly.

We now come to comparatively and apparently scientific arguments. Some people believe that the 'Theory of Evolution' and 'Theory of Reincarnation' are connected in such a way that the way in which we behave in this life will give us a clue to understand the next birth. Sometimes people believe that we can know our past birth also. There are some experiments conducted on these lines. There is much emotion about the theories and conclusions that are drawn. People believe that they have an idea of the previous birth of themselves. They go into some hypnotic sleep or trance and make imaginations about other people and begin to narrate stories after stories about the reincarnation of others. This has become very common in the Occident during past 30 years. It has come to such a ridiculous extent that a peculiar person telephoned in the middle of the night to another friend of her and said that I have discovered a great truth.

"What is it?" The friend asked.

She said, "I could understand who you were in your past birth."

"And then who am I?" The friend asked.

She said, "You were Isaac Newton."

He was very much afraid to know if he were Isaac Newton because if you were to accept it, tomorrow many people ask him questions about Newton's law. He has to put the face of Shakespeare. That means a different field.

Another lady has met a young gentleman in one Occidental country and said, "I discovered something sweet about you".

He said "What?"

"In our past birth you were my husband" she said.

Then the fellow said, "What if? If so, if it were true what to do now?"

She had no answer.

In India there was a story. A fellow approached a *Sadhu*, a *Sanyasi* or a monk and wanted him to give power to know his previous birth.

Then the monk said, "It is dangerous."

Then he said "No, No. I want it."

Then the monk gave him a little initiation for 24 hours.

Then the fellow had a peculiar vision. When he saw his wife in the previous birth, unfortunately in this present birth, she is the wife of another person. Both of them were going on a motor bicycle to cinema. He felt very jealous and he followed them. He forgot that it was his previous birth because he was in a trance. He became angry about the person who was taking his wife. He straight went to

cinema theatre and then sat by the side of his wife. Then the real husband in this life pulled him by the collar and gave him a kick. Then he came out of trance and went home to see his wife in this life.

Such stories indicate that people have strange notions about rebirth, but the reality is something different. There is a good relationship between the theory of Karma and Reincarnation. No doubt. The present life and the incidents of life at present are supposed to be in relation with our previous birth deeds.

For example if I ill treated somebody in the previous birth, in this birth I will be ill treated by somebody. And if I injured anyone in the previous birth, that will be registered in the memory. This memory gives a memory spot in the particular tissues of the body and I will be born with weak tissues in that part, so that I will have an incurable or unavoidable disease like cancer in that part. This is a part of the external truth of the Law of the Rebirth. But this is not also the whole truth of it. If we are born as the result of previous deeds, if that were to be true, what is the reason for our first birth? There it has no answer. Therefore this theory also does not stand to reason.

Now what the Masters of Wisdom have understood about the Law of Reincarnation is as follows:

The whole Solar System is undergoing a series of chain actions and a part of which is the birth and development of the Planets. Our Earth also is part of Solar System. It has its own series of chain actions in the making and development of the Earth matter. It is against commonsense

that the Earth matter is a mass of some minerals because there should be some consciousness which is preparing these minerals otherwise minerals cannot aggregate into a planet called Earth and keep itself intact as the Earth Globe. The Earth Globe cannot rotate around its own axis in uniform motion and activity and cannot go round the Sun in such a uniform way and cannot produce the effects of seasons in a uniform way. All these things prove that there is a team of intelligences making up the Earth who are called the *Devas* and the *Deva* kingdom. They are creating the chain actions in the matter of this Earth.

The minerals of the Earth are undergoing chain actions of evolution-the liquids, solids, gases of the Earth are being treated by the heat of the Sun and internal heat of the Earth. A great experiment of conscious metallurgy is going on and a great experiment of magnetism is going on and much electricity is being produced on this Earth. The whole thing is a big laboratory creating the chain actions of evolution. This is giving the mineral evolution to the mineral atom, and after completing which, the mineral atoms are entering into the plant life, and after completing which, the plants are entering into the animal kingdom, and after completing which, the animals are being recruited into the human kingdom. All this gives a gradual increase of the degree of consciousness. The candle power of the awareness is increased until we are human beings on this Earth.

After we are being recruited as human beings on this Earth also, there are many chain actions that are going on and much is to be unfolded in each of us through time. This creates the necessity of reincarnation and the result

is we are born many thousands and thousands of times as human beings on this Earth. Every time we are being purified of our experience and again we are given a better opportunity to do things better. We are permitted to do things on this Earth because our doing requires thinking and understanding. Our thinking and understanding will be bettered and bettered when we are permitted to do things. We learn much from environment and we learn much through experience.

All that we have learnt is piled up in our brain cells as recollection and memory. When this body is lost, all the records of our memory are lost. We do not remember anything and at the same time a micro photo of everything is taken by our recollection and this recollection will be preserved in the form of seed principle. We should not think that all that we have learnt can be remembered because all that we have learnt is not necessary for us. The enlightenment and the experience we got are required.

Just as once in 5 years or 10 years, the records of the office are being burnt after taking micro photo of required documents, similarly all that we learnt, the arts, sciences and information which are gathered and preserved, like a mad man, will be mercilessly burnt away and the result experience is kept as the quality of our intelligence. The intelligence is also burnt away and the potentiality of intelligence is preserved just as the banyan seed preserves all the potential parts of big banyan tree, not preserving any physical tree at all. Similarly all the recollections are preserved in essence only as potentialities, which can be re-germinated when needed and according to those

potentialities we are born on this Earth again. The present personality is nothing but a mosaic of all our potentialities. That is the reason why it is very difficult to change the personality of any person.

Some times you can change the beliefs of a person, you can change the religion of a person, you can change the political party and identification of a person but you can never change the individual nature of a person. It is like the signature of that person and it is like handwriting of that person. You can identify him only through that.

How can you identify your friend? It is not by the face. Because when you see your friend after 15 years or 20 years, there is much difference in his face and body also. Previously he had beautiful silk hair and after 15 years, if you see him he will be like full moon, full bald and the person will be very hefty now. But after talking with him for 5 minutes, you will say "Hello! How are you?" You are talking to the same person and then you will be able to understand only by individual nature and personality. It is not altogether difficult to change the nature but normally speaking it is not possible because that gives totality of his previous experience and the result of his previous behaviour; the totality of the previous behaviour makes the present personality.

What is the cause for rebirth and reincarnation? Let us try to understand. We know many times that we are not able to lead our life meaningfully. It takes some time before you can understand what life is. When we passed childhood and when we come to the age of youth, there is the cloud

of emotion which prevents us to understand the truth in its true sense. Just as Sun cannot be seen on a cloudy day, we will spend much of our youth according to our emotions and not according to our understandings.

The result is our body and mind are often misused by us according to our taste and not according to our needs in terms of food, drink, sex and enjoyment and the result is the body is much damaged before we are enlightened of the understanding. Before we can have a complete understanding of the mechanism of the body and mind, the mechanism is often damaged beyond repair and we have to put up with the damaged mechanism.

Nature has provided us death and birth because it wants to give us a fresh body and a fresh chance. A new machine is given once again and a new lease of life and a new span of life are given once again. Many times it is given like this, so that we may be able to use the potentialities of our experience and we begin to behave better and make the use of the body and mind in proper manner until we try to understand the purpose of body and mind. When once the purpose is understood, the necessity of bodies is finished. That is the end of the births and rebirths. That is what is called Liberation or *Nirvana* by Buddha. It is called by many names. We can understand by the word "Liberation" better.

During every life we are doing something and getting involved in certain situations. We have to get ourselves clear from the involvement, the complications. We have to get ourselves free from the complications and therefore

we are busy in answering the past Karma. Many of our births are filled with repayment and while trying to repay past complications, we are growing emotional and creating new complications and also the necessity of clearing them once again, and so goes on the necessity of birth and death until we carefully clear off the present debts, the involvements and then make our path clear. Then we will be able to understand what life is in its reality and the purpose of evolution is finished. It is only one way of understanding the whole picture of reincarnation.

But in fact reincarnation is part of the chain actions of this Earth. It is the chain actions of this Earth Planet in the background. The same chain actions are pushing us forward in the way of Great Plan of this Earth. There is a plan to this Earth by which it is increasing the illumination of consciousness. The result is creating each of us as sparks of that illumination of consciousness. That particular spark has vehicles around it as layers around onion. We call these vehicles our body and mind etc. Every time these vehicles are being dropped off and again new vehicles are being taken by us. The water in the canals of the river is also conditioned, similarly according to plan of this Earth we are being created and produced into Human kingdom and we are taking our rebirths according to Great Plan.

But there are two different types of our understanding about ourselves and as long as we are in the first part of our understanding, the problem of evolution cannot be solved and the necessity of rebirth continues. If I believe I have my own life and if you believe you have your own

life, the relationship between us both will be quite different. In such a way, everyone has his own way of living. After a certain time, we will understand that there is a common consciousness in all of us which is making every one live in that consciousness with a little of individual consciousness. There is an underground consciousness in which we are not separated from each other, and in mind consciousness, we are separated from each other.

I gave you one example yesterday like the thousands of bottles that are immersed in a river. Every bottle has its own water in it but all the bottles are in the same water. Like the river water, total water, in which all the bottles are existing, there is one consciousness existing in all of us, one life in all of us in which we are existing. At the same time, just as every bottle has its own water in it, we have our own separated existence in our mind. This separated existence creates all the fears and jealousies because of the instinct of idea of separation. The result is we live in a helpless state like orphans and homeless beggars having our own fears about others and our own fears about the future, our own jealousies about others, suspicions and our own angers and our own complaints about others.

The result of this separate consciousness is misery and sorrow until this is transformed into the consciousness of One Life which is existing in all of us. And it wants you to live in this undercurrent which is called the Common Consciousness in every one. When once you begin to understand this, life becomes love to you; you have nothing but love towards others. Love is a linking principle

according to you in that stage. You have nothing to do with the behaviour of others. Nature is directing us towards that goal. Therefore it is the purpose of rebirths to lead us to such a destination.

This common life and common consciousness is what we call 'The Soul'. Every one of us has Soul in us but there is nothing like my Soul and your Soul. It is only out of our ignorance that we believe that I have a Soul and you have a Soul. But we have Soul consciousness dawned up on us and we can be awakened into Soul consciousness but it is not true that everyone is a separate Soul. Separation is to mind and Soul is Oneness. When we begin to understand and experience a Soul life, we begin to live a group life. A Group existence will be known and you understand that every one of us is existing in all others and this mystery will be clearly understood by us. All the miseries of the world will be reflected in us also along with the happiness of all the people on this Earth.

Every field will be yours and you will have a planetary experience of the whole Earth, when you once reach that stage. In that stage you have no more necessity of the Evolution when the physical bodies are required. Therefore it will be the stoppage of the births and rebirths. You begin to exist as one with everything in the planet. So, what is reborn is not the Soul but it is the personality. It germinates the mind and the five senses at every birth. It prepares its own body in the mother's womb made up of same minerals of the Earth. This body and this mind will be dropped off at the time of death but the seed of the mind and the senses

will be preserved as potentiality just as the seed of a plant gives the same flower in the next generation. At every birth the mind and the senses and the body are germinated again.

Every time we become conscious of the mind, the senses, and body; our intelligences will be unfolding, our experience is being expanded and we are at a stage to understand "Who we are?" After some births and rebirths, we come to the question "Who am I?" For some births, we will answer ourselves that I am my body. After that we answer ourselves that I am the mind. After sometime we understand that we are the intelligence. After some time we understand that we are more than intelligence that is our nature. Gradually birth after birth we will be able to understand ourselves. We begin to know the art of withdrawing into our Real Self. We will be able to use the body, mind and senses also, but we will live as we are separate from these things just as we are separate from our hair and nail. This is what the theory of rebirth tells us according to ancient Indian Scriptures.

The Tibetan scriptures also give theory of births and rebirths but when we totally understand the whole thing, it is only the Earth's Karma that gives us birth and rebirth. Karma is of two types: Divine Karma and Individual Karma. Divine Karma is the planetary working of this Earth which includes chain actions of the Earth. It causes wave after wave of living beings on this Earth and it produces us in groups on this Earth and we are reincarnating in groups, not as individuals.

For example, when all of us are spending sometime here, this proves many times we are born as contemporaries

on this Earth. That do not mean all of us should have met each other in our previous birth but it proves that we were born as contemporaries many times and lived on this Earth in one group and in the future also when every one of us is born, we are born as contemporaries, just with a few years of difference because just as a shepherd is guiding the group of sheep as a group, another shepherd is leading another group at a distance, the common contemporaries of evolution are made one group and they are made to take rebirth in one group. We find the temperamental differences on this Earth because of the various differences of degrees of evolution between us.

Just as a bunch of flowers has buds and little buds and flowers and big blossomed flowers of various degrees of blossoming we see on the same bunch. It is because each of the flowers has started its career on different days. Similarly we have our own individual evolution of bodies, minds and intelligences; so that we have our temperamental difference between each other. Some people behave automatically well. Some people are decent in their behaviour and some people are rough and insulting to others in their behaviour. Some people believe in evolution. Some people believe in law and order. All these temperamental differences are due to the individual stage of evolution.

Some people can be happy with all people. Some people can be happy with their own people. Some people can be happy with their wives and husbands and there are some people who cannot be happy with the wives or

husbands. We know wives torturing husbands and husbands torturing wives and leading a miserable life. They weep and make others weep. But there are people who are very happy and who keep others happy. This difference is all due to difference in degree of evolution. These are external differences but the undercurrent of consciousness is Soul.

When the Soul consciousness is touched by the individuals, these differences will disappear and individual becomes a group consciousness. This is the goal of evolution. This is the goal of rebirth. Rebirth has a pious mission on this life on this Earth. It is not our individual Karma that decides off our next birth completely, it is the impulsion of the whole Earth planet that decides our direction. Our past Karma will be only an immediate cause to the degree of consciousness of the next birth.

Suppose I have done something wrong in my past birth, to rectify it I am born once again. This is the apparent cause of rebirth. This is only an immediate cause which is apparent and the real cause is the impulsion of the Earth planet. The impulsion is to lead you to group Consciousness and until then it is compulsory that we have rebirth. When once perfection is gained by the consciousness, it is not a necessity, rebirth is not a necessity, but rebirth can be willed and can be received. Sometimes we want rebirth. At will we will have rebirth after perfection.

Before perfection, it is compulsory. We cannot escape the quality of rebirth before we are perfect. After reaching perfection we have the choice of having or not having rebirth. Some people do not want rebirth after perfection and they

are merged in group consciousness completely. This is what is called Liberation or Nirvana. But some people refuse this.

If we want to cross all these miseries of this Earth and if we see other people still suffering on this Earth, if still we want to be happy, such an idea is nothing but selfishness. It is a challenge and a test given by Nature to us whether you choose Liberation or refuse Liberation.

Many of the Human beings choose the Liberation at the end and once again they fall into the new cycle of birth and rebirths. But there are some who refused to receive Liberation. For example Buddha and Christ refused Liberation because they wanted the Liberation of other Souls not their own. Buddha wanted to be on this Earth as part of the Group Consciousness of whole Earth and he bluntly refused to have personal liberation. That is the reason why he has become a Planetary Principle of this Earth just as the Christ is Planetary Principle of the Earth. That is the ultimate perfection. Liberation is not ultimate perfection according to these Masters. But yet the Liberation is the temptation of the common Human beings.

We do good deeds to get liberated. In the process we are purified. We are made to take many births according to many environments and we are permitted to gain much experience without getting involved in a situation. Our emotional bodies are purified through our rebirths. Our hopes and desires are being purified because they are never fulfilled. But they make a necessity for us to take another birth. At the same time, Earth is creating its own chain actions over us. Therefore understand that the process of

reincarnation is not something for which we are responsible. But it is the Great Plan on the Earth. *We are expected to behave accordingly and purify our psychological vehicles with the motives of charity and benevolence; tolerance and acceptance; happily accepting responsibilities and burdens; forgiving others for their faults and not fearing anything for the misbehaviour of others. These are the items of the procedure we are expected to practise if at all our vehicles are to be purified.*

A gradual purification automatically takes place and we come to understand that every good deed we have done and which is useful to the world is not done because it is useful to the world, but it is done because it purifies our vehicles. Any useful thing done by us to the world is useful only for us not for the world, because any one can do such good work to others in the world if you do not do it.

Therefore whatever good work you do, it is only to purify your psychological vehicles and your consciousness. This leads you to the culmination of rebirths. The last test will be seen by you if you prefer Liberation or you prefer salvation of others. If you refuse Liberation, you will be one among the planetary workers of this Earth and that is what we call the Holy Hierarchy of this Earth. If you accept to have Liberation, you will have personal liberation which is only self-deceiving and self-pleasing. In short, this is the purview of "Theory of Reincarnation". All other theories except this are only sweet thoughts and personal imaginations. Stories cannot fit into the truths of the

workings on the Earth. Stories cannot fit into the planetary workings of this Earth. So, let us try to follow the wisdom of the Masters on the path and let us identify ourselves with our own work, so that our misconcepts are washed away from our mind and we know our path.

Question : According to Bible, it seems Jesus is against the reincarnation? Is it right?

Answer : There is no evidence that Christ was against reincarnation. He wanted only that all the souls on the Earth should reach their perfection, so that they live as children of God and not as children of their individual father and mother. That is what the Christ taught us. Yes, that conversation never speaks anything about reincarnation. That conversation speaks only of Lord's grace. That is not a proof of either negation or the acceptance of reincarnation. No mention at all of reincarnation in that conversation, because he is always engaged in making God's glory dawn upon man's mind.

Every conversation of Jesus Christ reflected God's glory upon man's mind. As long as we are in ignorance, we accept Liberation. But the moment we understand the path of either Christ or Buddha we flatly deny Liberation. We totally deny Liberation to ourselves because it is selfishness.

Question : Some people commit suicide believing that they get Liberation? Is it true?

Answer : Suicide is killing the body. It has nothing to do with death and birth of consciousness. But it has its own

impact and result in the next birth. It causes a life full of horror and terror in the next birth because the agony at the time of suicide is stamped upon the consciousness and with that stamp we will be born. All through life that agony exists night and day, the result and impact of suicide, but there is no loss or gain by suicide because we kill the body and we cannot kill ourselves, but since every act has its own effect upon our consciousness.

Question : Please explain about Resurrection.

Answer : Resurrection is second birth while we are in this body because the birth given by the evolution of this Earth, it is the birth of body, mind and senses. It is only a birth of the new instruments and not at all a birth. A new set of instruments are given to us in the form of body and mind and senses. But we are living in that life. When we understand that we are not the body, mind and senses, we know what we are. That is our Soul. Then we will understand that our body and mind and senses are not ourselves. And this change taking place in us is called Resurrection and until then we are buried in this body in the form of a tomb. At the time of Resurrection we are called out of this tomb and everything in our life will be set right by God and that is called the Day of Judgment also.

We are buried inside and we are living a life thinking that this is ourselves. But once the real knowledge is given to us, we will begin to live Christ Life that is we will be once again born when we are in this body. From the birth of False Existence to the birth of Real Existence, we have

a second birth while in this body. That birth is called Resurrection or our birth into God's Kingdom because from that day onwards we will not live according to our relationships with others, we begin to live as guides and helpers of all others. That is what is called Resurrection.

It is a spiritual birth actually not rebirth. We are free in our immediate causes and effects just as we are free in a railway compartment to walk further forward or backward. At the same time we cannot walk in opposite direction in which the train is travelling. But we can walk in opposite direction only in the train. Similarly we can do an evil act and cause an evil life as a result. But the death and birth are not caused by our evil act or good act. That is only according to the plan of Evolution or Earth's impulsion.

Our behaviour, good behaviour or bad behaviour decides quality of our next birth but the very cause of birth is not in us. It is linked in the plan of this Earth that is what I mean.

Question : Is there any specific reason for increase in population?

Answer : When animal Souls are recruited too much at a time into Human kingdom, we will have centuries of over population on this Earth. The immediate cause of such a situation is too much indulgence in the instinct of sex by the Human beings. The more we give importance to the instinct of sex in our life, the more animal Souls we recruit into the Human kingdom through us and we create a necessity for family planning and contraception. That is

the immediate cause. It is undue importance to sex indulgence and sex enjoyment by the Human animal, undue importance that is too much importance given by human animal to the instinct of sex unlike all other animals. That is the immediate cause for over population by attracting animal kingdom into Human kingdom at a higher rate. That is, we are attracting more and more animal Souls beyond the normal optimum number on this Earth and it is the cause of over population.

The next step, the consequence of Karma is the effort of Human beings against child birth. That is the necessity to make efforts 'not to have more children'. And the next consequence is understanding sex only as enjoyment and not for reproduction. The purpose of sex instinct is given a more different value by the human beings than animals. The Human beings misunderstand that sex instinct is only for enjoyment. This causes the next consequence that is the abnormalities of sex. For example homosexualism and masturbation and many other monstrosities of sex are the consequences.

The next consequence is Nature begins to take care of everything not to allow such things spread in the evolution. Therefore Nature creates sterility gradually in more and more numbers of human beings. Gradually the next and the next generations will become sterile and childless, not having a child birth at all, so that within three or four generations there will be no human being at all on this Earth until the next cycle of some hundreds of years. This is only a consequence of the evil act of the human being and the sequence of Nature's penalty over man.

Question : Can we recollect our past births?

Answer : Some times, very rarely it is done. Many times it is a falsification and there is no utility or any purpose at all even though sometimes we can recollect our past. Unless there is a purpose, Nature never permits us to know anything. As far as present human commonsense goes, and as far as present human commonsense is concerned, there is no purpose that is served at all by knowing what we were in the past. Therefore it is always a closed book. If at all there is a big purpose behind it in particular cases, they will be able to know it but it is not a general rule at all because there is no purpose.

This is what we call "Soul life" or "group life" in our lecture now. It is the goal when births and rebirths are stopped. It is obtained when we will deny personal salvation or liberation. That is what the Christ pointed out. When we deny personal privileges and when we give prime importance to others' requirements, it becomes our nature with us and that nature continues with us and we will deny personal liberation. Then we will be in God's kingdom. That is what the Christ pointed out.

Question : Is it not possible at all to recollect the past births?

Answer : Sometimes it is possible. The recollections are from previous births but many times the case is otherwise because in space also there is a memory of all the wisdom of man. When there is a specific purpose for individual or for the century, Nature gives a touch of that dimension in Space to a mind and automatically the wisdom will be

dawned irrespective of age. That is what is called Akashic records by the Theosophists.

Where does the recollection exist of a banyan tree in banyan seed? It is only in the space of banyan seed. Similarly in the space around us there is all the history of the past mankind and the wisdom of mankind in the form of space seed. When our mind stimulates into that dimension, it can know everything. When there is a purpose, a person will be born with the knowledge irrespective of the age. Many times this will be the cause and rarely the memory of previous birth will be the cause. The deservedness is decided by Nature because through him Nature wants to get some work done. That means he deserves it.

What I mentioned as stories is sweet imagination because the mind goes into a dimension of space when it can know certain things. It is possible in hypnosis and it goes into the family history of a person which has happened 50 years ago or 100 years ago and that person speaks out in hypnotic trance. That is equated with our previous life history many times. But when you go and verify, it is proved that the story has occurred somewhere, therefore we automatically equate ourselves with the story. There is much source of error in the process. The Masters of Wisdom do not attach any importance to such information gathered.

Question : Is it possible that a human being born again in Animal Kingdom?

Answer : Very rarely a Human being is born in the animal kingdom also with the intelligence of Human evolution

and the body of an animal so that he suffers a hell and it is only as a penalty of some horrible deed he has done, that such a birth is possible but immediately as soon as the animal birth is finished, the penalty is also paid up and he will directly come and join the place from which he has fallen and progress in evolution further. This is a rare phenomenon.

But in the animals there is no Karma at all because there is no motive in the action of any animal. The whole process belongs to Nature. Here there is no place for consequences, good or bad.

Question : Is there any scientific evidence to prove that there is reincarnation?

Answer : How can a Nuclear Physics professor prove to a boy that the atom exists. You will also know. It is a matter of expanding consciousness. If a child asks you how can I get matured of age now and if a little boy asks how can I get moustache or beard now, there is no answer. Let us wait until we know it. It is not a matter of belief, it is not a matter of understanding but it is a matter of knowing those who know will express it to the world. When we know, we too express it. There is no proof that we have a mind but we know that we have a mind. Similarly the dimension develops in us when we know and experience about Reincarnation.

Thank you all

The Concept of Zero *(The Positive and the Negative)*

Brothers and sisters, we have to deal with the concept of zero in this evening address. It is too abstract a subject to be dealt with in a public lecture. But here, almost all the people who gathered have gathered voluntarily and we don't mind noticing the subject sometimes too abstract and that's the only consideration which made me accept and get prepared for this lecture. Otherwise if we begin to speak up this subject on an ordinary platform, everything will be strange and there will be no communication between the speaker and the listener. But yesterday we have seen that there was good communication. The subject of yesterday was also equally abstract if not a little bit more.

So, I am confident that we can have at least a rough idea of the concepts of zero among the ancients. We have a concept of zero now in present age but more often we have no concept of what is our concept about zero because almost every one of us will take it for granted that we know something about zero. But if we actually face the problem, we understand that it is absolutely zero that we know. This is what is called the example of negative zero. When two people talk about a subject and when one of them says

'absolutely zero' to indicate a kind of negation or nothingness, then the concept is about negative zero. We only mean to point out this evening that there is also a positive zero in the mind of the mathematicians.

We have ancient mathematicians of all nations of whom I know more about the ancient Eastern mathematicians. *Aryabhatta* was one mysterious mathematician of ancient India who discussed about the occult nature of number nine and who has given us many surprising experiments with number nine. So, as a result of which the so called traditional magicians of India, they often stun the minds of the most intelligent people by applying the principles of *Aryabhatta* in their calculations. For example, they ask you to note down a number which you want and then add to it any number which you like and multiply it with any number you like and then they will give you only one number to multiply the whole thing and then they will ask you to show the answer.

When they show the answer, they will take the chair on which you are sitting and they will show you the bottom where the answer is already there. Like this they conduct many experiments only by applying one principle given by *Aryabhatta*. He revealed for the first time that any number multiplied by nine, gives a number, the total of the digits of which is nine. You multiply twelve with nine you have 108. Add all the digits, you get only nine. Then *Aryabhatta* spoke of the occultism of this quality of number nine. He called it the end of things. The numerical potency of number nine was occultly called by him as the end of things.

Then he has shown how the wars and the destructions are associated with number nine and big upheavals like earthquakes and catastrophes, how they are associated with number nine. You can call it a branch of Numerology, but he had given many experiments with that. He was also an astronomer and an astrologer and he has developed a special branch of calculus which is highly interesting. He has given us the relationship of a cube with a bigger cube of any magnitude and the method of calculating the number of cubes required to fill the cube without requiring a paper and a pencil, so that a fellow who wants to use bricks to build a wall uses this method and has a rough calculation of the number of bricks he requires.

There was another mathematician in ancient India called *Varahamihira*, who was also an astronomer and an astrologer and who has written a book of the five ancient systems of Astronomy. He has inaugurated a branch of arithmetic which is called the system of one-ninth. Just as we have the decimal system, he invented a system called system of one-ninth. He called it in Sanskrit *Navamsa* system. Nava means nine in Sanskrit and *Navamsa* means one-ninth. He has proved that all the nine numbers are of three different categories. 2, 4 and 8 belong to one category. 1, 5 and 7 belong to another category. 3, 6, 9 belong to a third category. The same thing Pythagoras also has given.

The scientist called the first row of numbers as 'egos'. That is numbers of permanent atoms because they cannot be divided and they cannot be factorized. The second group of numbers, he called it the 'linear numbers'. These numbers,

he said will deal with areas and volumes. The third group of numbers he called 'numbers of rotation' or 'circular numbers'. He has proved for the first time that only these numbers can give us an exact calculation of a circular measure that is the angles, degrees, minutes etc. That is the reason why we have 360 as a multiple of the square of number 6. Why are the degrees at a point 360, why can't they be 100 or 10? Why can't we have the metric system for the degrees also? For example, 100 degrees total and 10 minutes a degree, 10 seconds a minute.

Why can't we have like this? He has proved why it cannot be done. To have a circular measure of degrees and angles, he has invented a system called 'the system of one-ninth' which system only divides the circular calculations without any recurring decimals. Like this we have peculiar mathematicians of the ancient days. And there are mathematicians even whose names we do not know. They have given us the concepts of zero in their works. They have given one zero called *Poornam*. The word *Poornam*, means fullness and another name for zero called *Shoonyam*, meaning emptiness. So, they had two concepts of zero. You find calculations applied with *Poornam* and applied with *Shoonyam* but it is a bit difficult to understand the difference.

Before we understand the structure of the six keys of the ancients, let us remember that the concept of zero is inseparable from the concept of circle. From the ancient days till today there have been many thousands of languages of many categories that are used by man. In all the languages you find that the zero is represented either by the circle or its centre. In some languages it was represented like

this, just as we use it in Roman script today. In some languages he used only dots. For example, if you wanted to write 1000, he used like that. As far as my knowledge goes, there is no third symbol used to denote zero. If anyone of you knows, please tell me. I will note down and study.

Now let us try to understand how our mind responds to the concept of zero. That is the concept of fullness and the concept of stillness, the positive and negative aspect. It responds simultaneously to both the concepts because the mind is a bit confused about the two concepts.

We say there's nothing in that book. We say that there is absolutely zero in that book. We mean the same thing. But when we say there's nothing in that book we are negating. If we say that there is absolute zero in that book, we are positing. There is zero means to posit that there is something called zero. There is nothing means to negate that there is something there. See we use the two terms to denote the same thing. For example if you ask what is there above? He says there is nothing there and at the same time he says it is only empty space. The first sentence gives his idea of negating something because he said there is nothing there. But the second sentence gives his idea of positing something there. He says 'after all empty space'. He accepts that there is space. He also accepts that there is nothing. Does his concept of nothing indicate something or not?

We should just carefully observe the mind how it is responding to space. Space is at the same time something to the mind and nothing to the mind. It is a big confusion. Not only to ourselves but also to science professors

sometimes, because we find a scientific term ruling the minds of the scientists for more than two centuries till now, the word vacuum. What does that mean? Does that mean that there is something there or not? The science professor when he uses it, he means that there's nothing there because the air is also exhausted from that space. He is sure that everything is emptied from that space and then only he calls it vacuum. Think of it. Is there really a vacuum in space? Is it possible? Can you have air free or gas free space?

You cannot have all empty and all free space because if you charge it with an electromagnetic charge what happens? Is there communication through vacuum or not? Are we to accept that there is a medium or not? If our mind refuses to accept that there is a medium in it through what the electromagnetic charge is passing, you have to accept a medium which is rarer and rarer than the rarest of the gases. You have no other go except accepting the existence of another medium which is finer than the finest of the gases. Then our concept of vacuum is, excuse me, foolish. Sometimes the science professor calls 'perfect vacuum'. Where does it exist? It exists in the mind of the professor, not there outside.

Still there are science professors, even today in 1983 who are foolish to believe that vacuum exists. Calculations are going on at a high speed taking for granted the perfect vacuum. One of the mysteries of Nature is that it allows everyone to live in his own fool's paradise. The materialist lives in his own world of materialism. The meta-physicist lives in his own field of metaphysics. The politician lives

in his own political field. The religious fellow lives in his own field of religion. Everyone tries to workout truth through his own way of doing things. The most deceptive aspect of Nature is, Nature never disappoints anyone of these fellows and everyone has a grain of truth with him. But unfortunately, every one of us carries only a splinter of truth. The glass of truth is broken to splinters and each carries one splinter. No doubt it is there but it no more serves the purpose of a container.

When truth is broken into splinters, a splinter can never serve the purpose of a container of truth. That is our fate in Nature when we are pursuing the study of Nature. Nature allows every one of us to workout truth in his own way. Not only that, it serves his purpose of truth in his life and it exists as truth to him and it becomes his truth and he dies with that splinter of truth. That's why the theory of everyone in this world has a grain of truth. We should get at the art of correlating things and make one container once again.

The power to synthesize is there in you and that is governed by the potency of one zero in your mind. The power to analyze is also there in your mind and that is governed by another concept of zero in your mind. Understand these two concepts, they alternate in our mind when the electromagnetic charge of what we call intelligence works through our cortical cells and brain cells. There is one practical difficulty to the mind with us. It has its expression only through the physical plane. The mind can exist on the mental plane but it has to work out and

express through the etheric and physical planes. No other go. Then it has to take shelter of the cortical cells of the cerebro-spinal system and learns to exist as the aura of that system and then it gradually opens its gateways to enter and penetrate through the brain cells and then pass through the telephone wires which we call the nerves.

Then the vocal cords and the tongue should work as the utterer and the ears then should work to listen and gather the whole thing again into the mind. We have seen at least five or six fellows translating from one to the other like that. So, the mind is translated by fellows in the etheric plane and it is retranslated by the fellows in the cortical cells and it is again retranslated into the department of the nervous system, then the vocal cords and then the tongue, then the auditory nerve and after so many translations we have to gather what happens to the original text. Unless the translator is as perfect as our Alisa, even though he is so perfect, there is a difficulty between one language and another language. You don't find equal terms between two languages.

Now what about the concept of zero? These two fellows are working and the electromagnetic system is working and the mind is trying to charge the cortical cells of the brain and even the mind is not the man in you. You are trying to speak through your mind. Without such an alternation there's no charge possible and the current which we call the thought is not at all possible. Whatever we see and whatever we think are checked by this alternation and then permitted into our comprehension. That's why it is

characteristic that we negate the same thing and we posit the same thing. When the object of our thinking is abstract, rather subtle, we begin to negate the same thing at the same time positing it. That's why we say there's nothing there except space.

We say there is nothing, we say there is space and we accept it to ourselves. We try to make others accept. Are we logical in accepting the two things at a time? If I accept that there is nothing there except space, am I logical? What is the medium through which the electromagnetic charge passes in a perfect vacuum? Yes, that means, is there something or nothing? We can name it no doubt. The moment we name it, we don't recognize that we have accepted its existence. Naming something is nothing but accepting that there is something. Many concepts do not submit themselves to our positing or negating. One is space and the other is time. We can accept time only as duration. We can accept it because the watch is rotating or the Sun is changing his angles with the earth or there is sunrise or sunset. When there is neither sunrise nor sunset, are we able to recognize the duration of time?

Suppose there was no sunrise and no sunset when Noah was in his ship! He said, "I don't know how many days passed". Then his wife said, "The woman knows time". That means what we call the function of periodicities in Nature is the female principle. Then she said, "The cow called the calf fourteen times to take milk, therefore I understand that seven days passed." We should pay special attention to such writings. So, about time we can't apply

our mind directly. Question yourself what is time? When you approach it more and more correctly, when you come to the exact concept of what time is, you will be totally convinced that it is yourself and nothing else, that is, one of the faculties of the mind to accept something which you call change.

That is what we call time and then we want to objectify it and we want to notice it different from ourselves. We project it upon what we see as the external object and we call it time and then we begin to measure it. We have the instrument. But the instrument ceases to become any part of time. The watch is only an instrument and it never indicates any time unless we use it. When we get down from an aeroplane from one country to another, we have to change it according to the local time. That means what the people there accept as time and then we can accept it as time. The moment our feet are lifted from this earth, there is no significance for the word 'time'. Though we use watches even in the aeroplanes for our own satisfaction, the concept of time is not there in the mind.

So, these are the concepts upon which alternatively the positive and the negative concepts work. Similarly God. No one knows if he is there or not and the one who says that there is God, he knows that there is no one by name God. The one who says there is no God, he posits that there is no God. Therefore, he accepts no God as his own God. Unconsciously both the fellows make the error. Of course, the case is different with real God-man. Real God-man neither posits God nor negates God because the existence is what others call God, it is Omnipresence which exists

as the presence of everyone. So, the concept of Godman is quite different from the concept of an intellectual about God. Whether he accepts the existence of God or whether he negates the existence of God, it is the same. God never gets an oath from us.

Even though we accept that He is there, He is not benefited. Because the fellow who is accepting that there is God and arguing that there is God, he knows that there is no God. Therefore, he finds the necessity to argue and assert that there is God. Because I need not assert that there is tumbler here when the tumbler is not there. If I say, morning there was a tumbler here, if you say there was no tumbler in the morning, and then only there is a necessity for me to assert that there was a tumbler. But if it is there on the physical plane, I have no business to assert that there is a tumbler. Same is the case with God because about nine thousand nine hundred and ninety nine people among ten thousand people, if at all they believe God, they believe Him only as a concept or a personal God which means that they accept that there is no God, whereas, the concept of Saints and Godmen is quite different. So, when we reduce these values to the intellectual level, there is nothing that the mind can influence the concept.

We have to go beyond these concepts and beyond the levels of positing and negating. Then we begin to feel the existence of something which is not vulnerable to positing and negating. That is what is called the Background Existence by some and that is what is called the Eternity by some because the whole universe has two layers to present to our mind; the layer of the unchanged and the

layer of the changed. The background layer we call it Eternity, this we call periodicity. The whole universe is eternally periodical. That is what Blavatsky posits in the beginning pages of Secret Doctrine. In these terms, we have to try to understand the zero.

If you multiply any number by zero, the result is always zero. This is one concept. This is the concept of the negative zero. This means the whole universe goes into nothingness after a certain time. Then again it comes out of nothingness after a certain time. So, going and coming are there after the universe has gone and after everything disappeared, there is nothing. This is what is called the negative concept of a zero. We should have an analogy in our anthropomorphic plane also. For example, as long as we are wake up in this room, everything is there. We are reading the lessons, there are the textbooks and there are many subjects which we know till now. The moment we sleep everything goes into nothingness. What we know does not exist because we do not know that we know anything. The very process of knowing is stopped. That is what we call sleep. But can we call it sleep? If we can call it sleep that means we are not sleeping. Tomorrow morning after waking up we call that it was sleep.

When we are sleeping we can't say we are sleeping. If I say I am sleeping immediately you will know that I am not sleeping. So, when sleep is there we are gone, that is the negative understanding of sleep. But immediately question yourself. Was there respiration to you when you are sleeping or not? Yes. When you are really sleeping, who is conducting your respiration? You have to accept that

you were there even in sleep. Then who is conducting heartbeat and who is conducting the circulation of blood and who is conducting the process of digestion that you have eaten in your dinner before sleep. If the stomach sleeps with you, if the heart and lungs sleep with you, that is the end of the story. So, this is called the positive understanding of sleep.

You have a negative understanding of sleep and a positive understanding of sleep. Let us try to find the difference. When 'I Am' means the mind and the senses, this 'I Am' disappears in sleep. To some other fellow if 'I Am' means the background of mind and senses, then the mind and senses sleep but the fellow 'I Am' is not asleep. Of course still there are many layers between the real 'I Am' and the false 'I Am', but there is a clear-cut demarcation between the lower principles and the higher principles in you. These are the lower principles in you. You have your body made of matter. They activate all your senses made of ether and the activity of the mind working through them. From the fourth principle onwards, called the *Buddhi* or the Creative Will, you belong to your higher principles. When you are sleeping, it is 'the you' in the lower principles who is sleeping and 'you', who belongs to the higher principles is not sleeping. Fortunately for us, the functions of respiration and heartbeat and circulation and digestion are in charge of the higher beings not the lower beings. Otherwise, they would have absconded from their duties and slept and next morning they would have thrown our corpse into the cemetery. Luckily, they are in the hands of more conscientious fellows.

So, you can have two types of understanding about sleep and now you have the two types of understanding about zero. Now I will point out the difference. Zero, as it is understood by the lower principles, that is, the mind and the senses. Zero that is understood from the fourth, fifth, sixth and seventh principles, that is, *Buddhic, Nirvanic, Paranirvanic* and *Maha Paranirvanic* planes. To the lower principles zero is nothing; to the higher principles zero is something. Just keep this in your mind.

You can apply it in either way according to your own existence in your planes of consciousness. For example, a fellow who knows only the first three planes of his existence and who exists and leads his life only in the first three planes, he can understand only the negative zero and he can apply only the negative zero and it begins to operate in his life in a negative way. *The moment you begin to understand the positive existence of zero, you will understand the true existence of everyone around you. Immediately the values you attribute to the creation are changed. Previously there were good people and bad people. Now there are no bad people around you. This is the first discovery you will do, the moment you enter into the fourth principle. Look at it. There are no bad people. You will understand that there are badly behaving people. There are no bad books in this world to him. There are only badly written books.*

So, this is the first change that occurs in our mind. When others behave disagreeably with us, we do not recognize that we are in the habit of disagreeing and we do not even recognize that he is behaving disagreeably.

Immediately we posit the fact that he is bad. That is what we do when we are existing in the first three principles. When you enter into the fourth principle, the next morning you see the bad fellow, you will immediately understand that he does not know how to behave. You have a communication with him now. You have every means to make him understand what you mean, whereas previously you had the impermeable wall which we call our truth, which means only our impression about him. That's why my Master has given a *mantram* to make a passage from the lower principles to the higher. It runs like this, we are expected to meditate daily this sentence, "Enemies, beware of thyself". After some weeks we are given the interpretation, it runs as follows, "Your enemies are your concept of enemies". Then we enter into the next principle. At least we begin to enter and then we begin to understand everyone in the positive sense of existence. When he has the same type of body which you have, the same valuable heart and lungs and blood circulation as you have, how can you posit that he is a bad man? That is the fundamental truth we begin to understand.

Now look at the concept of zero with this aspect. Instead of space, you use the word zero. About space we have two concepts negative and positive. One is, 'there is nothing there, and 'there is empty space'. Two concepts, one is, 'nothing there', other is, 'emptiness'. One is the negative concept of space and other is the positive concept of space. Even though we use the word emptiness, it is the positive concept. We are accepting that there is something called emptiness whereas when we say there

is nothing there, we are refusing to accept it. The ancients found that there are two different concepts about the same thing. This concept they called it negative zero and the other concept they called it positive zero. Do you know that the ancients called space a zero? ***Space is understood as zero numerically and a globe or a sphere geometrically.***

Project these two thoughts at the same time. It is full of the geometrical properties of a globe, whereas there is nothing in it to understand the geometry. If I ask you how many degrees are there here, there are no degrees there. Absolutely there are zero degrees. But if I trace a point and ask you, 'around a point how many degrees are there', immediately you answer 360. Previously also you are looking at the place where there was no point. Now where do these degrees exist? Do they exist to the dust of the chalk piece that is placed there? Not at all, they exist to the space where the point is. They are there always. But when the point is not traced by the mind, we said there are no degrees. To help the mind tracing the point there, we used a piece of chalk, that's all. So, the 360 degrees were there around that point before the point is mentally traced and they are there after it is traced. The ancient thinkers noticed the difference between the two states. The previous state, they called it potential state and after tracing, they called it active or manifest state. So, there is a potential point and an active point. When we try to understand in the language of the Secret Doctrine, the point is alternatively potential and active. The Secret Doctrine calls this state passive. These two states alternate in space at every point and the background is called Paternity.

Do you remember a point which we have studied from the Secret Doctrine that when a planetary chain of seven globes of a planet go back to die, they go to a particular stage in space which she called Nucleolus from which again your nucleus starts? That is when a planet makes its manifestation, it manifests in seven successive states and the seventh is the physical globe of that planet and after certain time it traces back and disappears into it. Again, it traces back. Like this there are seven rotations of the becoming of the planet and the eighth time, the original nucleus is wiped off and in its place there, it begins to operate as a planetary chain to operate for seven rounds. This is what we have seen.

The nucleus is periodical in its nature whereas the Nucleolus which we call Absolute Space, is eternal in its nature, unchanging. The one is called the negative aspect and the other is called the positive aspect. Whereas to the first three principles, that is mind and the senses, this appears as a negative aspect because it is absolute dissolution of all the globes just as sleep appears to us as nothingness. This is one aspect.

Let us try to know a few of the speculations of the ancients about the two types of zeros. The positive zero is called Poornam or Fullness, whereas the negative zero is called Shoonyam or Emptiness. The positive zero is described as a whole in space and also a gap in space. It was represented by a zero which was not completed. Understand in the later symbolism of the zodiac, it was understood as the part which we call Aquarius. So, the zero with a part of it having a gap was the symbol of the

zodiacal sign Aquarius in the ancient most days. Afterwards, it came to be understood as a pot from which water is being poured. What is the water that is being poured? It is the water which we call emptiness which is the source of all cosmic activities. So, this zero is understood as the ending of all periodicities and the beginning of all periodicities once again.

It is also a periodicity, but it is the biggest conceivable periodicity of all the periodicities of the cosmic activity. It is described as a *Deva* or more correctly a sage who is described as drinking the oceans away into his belly. It is said that the sage went to the sea shore one day. He wanted to meditate and he sat down in meditation. The waves of the ocean came and touched him. He got furious, woke up and was thinking as to what to do with the water of the ocean. Immediately the other *Devas* came to him and complained, "There are dangerous fellows at the bottom of this ocean. There are demons of destruction who are conducting black magic against the Creation. We are trying to kill them, but they are coming and doing havoc during nights when we are sleeping. When we wake up, we are not able to find them because they are going and taking their shelter under the waters of the ocean". Remember that this is a fable which embeds all we discussed till now. Then the sage said, "If I empty the ocean of all its water, can you kill the giants?" They said, "Yes, that's the point". Then he has taken the water into his hand, all the water of the ocean came in one gulp and said, "Now you kill them". So, the *Devas* hunted the giants and killed them and the whole thing was empty. They then asked him, "Sir, we want the oceans again. He said, "No they are digested. Now, I can't make water as and when you please."

That is the story. Remember this is the story of the functions of the sign Aquarius. If you remember how from December 22nd, when the Sun enters into the winter solstice, there is an alteration in the direction of the tilt of the earth, when the Sun begins to take a northward journey and then the water that is on earth has a big change. It begins to take its upward journey because the Sun begins to produce his warm rays from that night. From January 22nd, when the Sun enters into the sign Aquarius, the water on this earth begins to get evaporated. When the Sun is at his highest exaltation point, which we call Aries from March 21st, then the evaporation is at its maximum. Then the sage said, "No, the water is digested."

There was another king of the solar generations who meditated and meditated to bring the water down as clouds. He is the king, whom we call the sign Cancer, that is, the place where the earth once again takes the opposite tilt when the water that took the upward journey, took again the downward journey and then the earth is again watered. This is the story of the rainy season in the annual cycle, but this is the story of the intelligence and the consciousness of the biological kingdom in bigger cycle which we call the cycles of the Age of Aquarius, the age of Capricorn, etc. And the wheel is reversed, as you know, from the books of the Tibetan and then it reaches Cancer from the opposite direction when once again the Aquarian age in a bigger cycle is reached. This aspect is also discussed in the Secret Doctrine, but it is very subtle.

Now for the present, let us understand that the ancients symbolized the positive zero with a gap. They understood

the zero like this. This zero embeds in it all the numerical potencies at a time simultaneously, but it is incomprehensive because to our mind, the numbers operate one after the other. They never operate simultaneously. Only after the operation of one number, our human brain can accept the operation of another number. Even that has become very difficult since the time of the invention of the instruments and calculators. We allowed our human mind to become a donkey mind because we lost the habit of calculating. But even the best calculator mind refuses to accept the simultaneous functioning of the nine numbers.

This is how numbers exist in space, a point in space which Blavatsky calls the Nucleolus of a planetary chain. So, where do the numbers exist? Are they product of our imagination? Are they the product of the imagination of the arithmetic professor? Or do the numbers exist even when our mind exists not? It is a vital question. Do the numbers exist in Nature or do they exist in our mind? Let us try to bestow a little thought over it. If you take a flower and if you find the flower having four petals, you will find all the flowers of that species having only four petals, do you accept this? Have you seen this in Nature? If you find another flower with five petals, the flowers of that particular species always have five petals, is it accidental or it has something deeper?

Is it a blind chance that we have two lungs, every one of us? Who counted in the embryo when we were forming? How is it that there is only one heart to every one of us, two eyes, two hands, two ears, two nostrils, and one mouth? What happens if by blind chance if we have two mouths

or three mouths? Is it a blind chance or is there a number working system in the embryo? If at all there are numbers, where do they exist in the embryo? If the average human skull has 32 teeth, who it was, who counted? Or was it a blind chance that no one counted? Project your common-sense. You will get the answer. Numbers are working in Nature; they are not the inventions of human brain.

If you just catch a butterfly and examine its wings, you will find some design upon its wings. If you find three spots on one wing, you will find only three spots on the other wings also. So, where are the numbers? Pythagoras says that, *"Numbers exist in space as the properties of space."* They work to work out the Creation. *The ancient scriptures say that the numbers are intelligences that are working out the Cosmos in Nature. They are among the Devas of Nature. They are one group of Devas called in the scriptures, Prajapatis. In the Old Testament, they are called the patriarchs, Abraham, Jacob, etc.* Each number has its own functioning in Nature. Understand these are not the numbers. They are only our symbols used for numbers. You should understand number away from the symbol you used for the number. Even the words we use one, two, three, etc., they are not the numbers.

They are only words used for numbers or our names to numbers. We are not at all touching the numbers when we are mentioning them. When we show two things to you and say they are two, even then they are not numbers. This is a duster and not a number. This is a piece of chalk and not a number. But we use the word two. The word is not the number. The articles we mean are not numbers and

the symbols we use are not numbers. Away from these three, we are expected to understand numbers. We cannot do it in one day because the process required is not understanding, but it is a transformation of the setup of the mind. Now our mind is in a particular setup and it should be reset and its parts rearranged again by a good mechanic who correctly knows the mechanism and the *modus operandi* of the machine.

A mere psychologist will never do because he is also suffering from his own problems. He cannot help. I know psychology professors who are suffering from insomnia. Many are the psychology professors who consulted me for their remedies for insomnia. If you want a better science in the 21st century, we are going to get the real psychology for which the basis has been made in the books of "Esoteric Psychology" by Alice A. Bailey. All the other modern psychology books that are written after Jung, they will be used for winter fire place in the 21st century. Excuse me if I am blunt, but this is a bare truth which nobody can disprove because modern psychology, it is only a science of problems but not a science of solutions. It can analyze a problem and can explain you why you are not sleeping, why you have obsessions, why you have depressions, why you are a psychosomatic. It can very well explain everything to you but it has no solution to offer. So, the real psychology is still awaited. Luckily the first book is given to the world. But we are not yet fit to receive the subject.

Therefore it is awaited. The ancient thinkers gave us the idea that the numbers are a group of *Devas*. What do they mean by it? That is, a group of intelligences in Nature

who are working out the Cosmos in all its' seven planes of existence; from the cosmic, solar and the planetary, down to the individual level of existence. They work according to their own plan. But we can understand them only in a chronological order. Their actions are also described in the scriptures but in a mystic language.

For example, a *Deva* of numbers, called *Kapila* who presides over Number Consciousness in Nature and embryos. It is described that he is meditating in the nether world at the bottom most point of the nether world. And on the earth, the horse of what we call the vital body or etheric body, it made its advent in the form of the sunrise and the advancement of the day. When the Sun sets, the sunlight disappeared and it is given in the form of a fable that a solar king was conducting a horse sacrifice and the horse was stolen by the *Deva* of time. The sons of that king who are 60,000 in number, they are sent in all directions to search for the horse and bring it again.

They have searched and searched in 359 degrees and could not find the horse. But they came to the 360th degree, called the zero degree when the Sun will be exactly under your feet which is called zero time or 12 in the night. They found this fellow meditating and the horse was grazing there. They thought he has stolen the horse and they began to beat him. They beat him 359 times and he was disturbed from his meditation when they gave him the last beat of 360th time. He opened his eyes, looked at them and all the fellows were burnt into ashes and the same story repeated. You can find this story in all the scriptures of Sanskrit.

This *Deva* is called *Kapila* whom we know previously in our lectures as the Number Consciousness. That means, numbers operate in Nature simultaneously and we understand numbers only chronologically. When we understand them like this, this is negative zero and this is positive zero. Positive zero is called the simultaneous existence of all the other numbers in it. It is described that each number is compared with a crystal of sugar or salt. The whole thing is compared with a pot having water. What happens when you throw nine crystals into the water? All the nine crystals get dissolved in the water. The nineness of the crystals disappears. The sugariness of the crystals remains as the sweetness in the water. Does the sugar exist after the nineness is taken away? Yes, it exists. Similarly, all the nine numbers exist in the positive zero simultaneously.

They begin to function chronologically the moment there is a created being whether it be a solar system or a planet or an atom or the brain of a living being upon a planet. The moment when there is a created entity, the nine numbers begin to work chronologically to that fellow whereas they go on working simultaneously to themselves. The whole creation is a product of simultaneous existence of numbers whereas the activity of the individuals towards numbers is a chronological activity. This is one aspect. This is the reason why you have functions that cannot be concluded in the arithmetical calculations, for example, the recurring decimals. What are the recurring decimals? The process of dividing by decimal system and the possibility of divisibility continues and continues as long as numbers operate in a chronological order.

When the creation disappears into space, the chronological functioning of numbers stops. All numbers exist dissolved in zero which is called the positive zero, whereas while numbers are functioning chronologically through our mind, the zero we understand is negative zero. There is another approach. Mark yourself as an observer in the midst of space around you and observe the possibility of visibility around you. If you observe it horizontally, you will find a ring around you which you call the horizon which in fact is your horizon and not the horizon. Everyone has a separate horizon of his own because he is the centre of his own circle of visibility. *That's why Pythagoras says, "Every circle has only one centre and it cannot be substituted and a circle cannot exist for two persons".*

Though we imagine that we are seeing the same circle, both of us, we have only the concept of a circle common whereas the circle you see is different from the circle I see. Everyone is a centre of his own circle and there cannot be two centres for a circle. And then your relationship or visibility to your circle is to be understood as the radius from you to your circle of visibility. And the comprehension you have is called the Lord of Wisdom showering upon you. *Then it is represented as the two legged being bearing the wisdom of the heavens upon his shoulders. You were asked to meditate that symbol in the ancient days.* Afterwards it was taken as an alphabet in the Greek language after which it is dead of its significance.

Many letters of the alphabet of many languages are like that. They had their own way of living and explaining

things to you. Now they are dead and we see their corpses. Not because they are really dead, but because we are dead to them. We can get ourselves resurrected by them once again. *He is also called Lord Pymanderis who showered wisdom upon man many times. In the ancient Indian scriptures, he was described as the Grand Tortoise sitting under a mountain. The mountain was used to churn the ocean. It is called the second incarnation of Vishnu, the first being the Great Fish.* This is one aspect with which you are expected to study the positive zero. So, this concept of circle and concept of zero should be superimposed upon each other. The concept of the global space should be superimposed as a third dimension upon these two symbols.

Then you will be able to comprehend what they meant by the positive zero and about the positive zero they gave a *mantram*, the translation of which runs as follows. The first line and the second line of *mantram* 'that is zero, this is zero'. What is it? That means, something not known by me. This means, 'something known or can be defined by me'. That means, 'what I do not know is the zero, what I know is the zero'. This is the third line. 'Zero comes out of zero'. That means, space comes out of space and universes come out of universes.

Just as the nine crystals in the water of the pot can once again be crystallized, the whole universe crystallizes from space and that's why it is said that atoms are made up of space and atoms again dissolve into space. One who can meditate upon the positive zero produces atoms out of space with the potency of his mind. The next line of the zero is 'when zero is taken out of zero from zero, the

zero remains there always'. Not only mathematically because if you subtract zero from zero, again zero remains. But that's of no significance. The one significance is that what I know is zero, what I do not know is zero. That means, both put together form the One Truth. Let us throw all these splinters of truth in one crucible, fuse them once again into one glass container of truth. Then it serves our purpose instead of each having a splinter of truth with him.

In another *mantram* it is said, "What I know as truth and what I know as falsehood, both put together forms the totality which we call truth". This concept should replace other concepts. New theories cancelling the old theories should go away from our mind and each new theory when it dawns upon the mind should help making a better arrangement of already existing theories. That is the capacity that is imparted upon the fellow who knows the positive zero. It is not the capacity of accepting or rejecting something, but the simultaneity of the capacities of negating and positing, you should withdraw from the two capacities and exist as the background of the two. It is a profound concept. I think there is no deeper concept that is conceived by human mind till now than this. I may be wrong but this is what I believe. So, 'what I know is zero, what I do not know is zero. When if I take away the zero from my mind, that means, if I begin to teach what I know to others and give what I have to others, once again I will have it in my mind again'. It is not gone. That is what he means in the last two lines. That means the more you give, the more you will have. Don't have the fear complex that your thoughts are stolen by others, if you reveal them to others.

These are a few concepts of the ancients about the positive zero. *We are expected to meditate ourselves sitting in big globe of zero or space filled with golden yellow colour which we observe as the morning sunshine and then meditate upon the concept of the positive zero. And receive the transformation required in you and then observe how the creation appears in your eyes. Observe how the simultaneity of existence is achieved by you.*

The last three steps of the eight-fold Yoga in Patanjali called *Dharana, Dhyana, and Samadhi* are described as simultaneously existing in you when you become an accomplished Yogi. See how others appear in your eyes. See how the values of Creation change in your point of view. See how the all positive attitude is enjoyed by you. That is the potency of the number called positive zero. That particular experience is called the Bliss or Liberation. Let that Grand Zero bestow upon you the Liberation.

I thank you all.

God, Love and Sacrifice

I thank you all for the happy presence you have given me. I thank our hostess of the evening who is very close to my heart. Today's subject, I think she has proposed it. I understand by the nature of the subject, "Love". The word love has its meaning as old as the creation. The word is used in as many meanings as we like because every time we use the word, we use it in a different sense other than the original. We cannot use in the original sense exactly as it is. That's the reason why we use it in some different sense; every time different in some way or other from the original sense. We cannot use it better because we do not possess the meaning of the word in an ideal sense.

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

we would not have existed at all. *Our existence is due to our first respiration, our first respiration is due to our nature to respire and our nature to respire is due to the nature of life. The nature of life is due to the nature of God.*

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

Of course, it is only to make us remember Him that old age comes, Sometimes disease occurs and sometimes the last moments when we are dying, it occurs. In such moments we are forced to stop our activity and then remember the background of our existence. The one who is permitting us to breathe and only after we lost breath, we lose hope upon the biggest doctor of our place. Then, we begin to recollect in whom we are living, by whom

we are permitted to respire. There is another method to remember Him also. That method is not unhappy as death, disease or old age.

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

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

Sometimes, we are right and the result is happiness. Sometimes we are wrong and the result is sorrow, unhappiness and pain. Then we begin to locate the causes of our unhappiness in others. We very much like to throw the responsibility and blame upon others. It begins to multiply our jealousy. Instead of putting our finger on the

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

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

Anyhow, the human mind is guilty enough to throw the blame upon someone else. Some people throw it upon

karma. They say, it is due to my karma. In India, the number of people is more; in the occident, the number of people is becoming more and more day by day, who say it is my karma. Of course, in one sense it is true. Karma means, what we have done. We put our hand on the wrong place. That is what we have done by way of karma and the result is the damage. Similarly, we do many things but the motive to do anything is only happiness. No one wants to injure his finger with the nail. Everyone wanted to have the light in the room. Similarly, all those who are suffering in this world, they are in no way wishing to be unhappy. Nobody likes unhappiness. Everyone wants to be happy, though some people make themselves unhappy and then they say, 'God is cruel'.

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

We are sparks of the One God and we took our manifestation in Him. One consciousness is sacrificed for our many consciousnesses. In his sacrifice, we are born. Because of his sacrifice, we live on his background and

into his sacrifice we merge, just as the waves of the ocean come out of the ocean. They proceed on the surface of the ocean and then they disappear in the ocean just as the water in the wave is also salty, because the water in the ocean was salty. The living beings in the creation also want to be happy because, the Background is what we call Happiness, whom we call God, He is nothing but happiness in existence.

We living beings are "Happiness" in experience. Happiness in existence can never be imagined by living beings. Happiness in experience can be spoken by anyone of us and it is somewhat different from the original happiness. But at the same time, it is somewhat identical to the original happiness. Just as the space in this room is somewhat different from the open space outside, but at the same time it is not different from the space outside, because this room is built in space which was there previously. Space is never built in any room. Space is the original, the eternal in which the room is built periodically. The shape of the space in the room takes the shape of the room temporarily and used according to our own taste and utility though there was no specific separate selfish use in space. If we speak of the space in this room, it is in no way different from the space outside in its essence. But in its utility, it is always different from the space outside.

Similarly, we are not different from God, but in our way, we are different from God. The concept of happiness exists in us only as experience and the concept of happiness exists in God, not as a concept at all but as existence. You try to imagine the difference between existence and

experience. Experience is localization and existence is totalization. Experience is specification. That is conditioning, whereas existence is not conditioned by anything. So, we can speak up our experience about happiness. Our experience of happiness is a sample of the existence of happiness just as the water in the tumbler is a specimen of the water on the mountains. It is not so very easy to drink the water in the springs of the mountain. If we go there and try to drink it, the spring will freeze down with great speed. But here, it permits us to taste. We know water only as the specimen which we have until we approach the spring. Similarly, every one of us has the concept of happiness before we can make a direct approach of real happiness.

With this introduction, we will try to enter into the real meaning of love. We say, the mother loves the child, father loves the son, husband loves his wife and wife loves her husband. No doubt, it is love but it is only a specimen of love and we can't call it love, the original. A mother and a father were taking a child in a boat. If the child slips from the arms and falls in the river and if the father or mother does not know how to swim, they begin to weep in the boat, but they do not jump from the boat. So, this is the limitation of the love we know. If the mother is taking the child by the hand, and if the child goes to the rails of a railway train, when the train is rushing, the mother closes her eyes and the train crashes the child. The mother never runs to die with the child or try to protect the child. Here is the limitation of what we wrongly call love. If a mother and father stand on a terrace and take the child

in the arm, show the colourful lights of the illumination, if the child stretches the arms outside, slips down from the hand down, the mother and father they cry and weep and run down either on a lift or if the lift is absent, they run down the stair case but they do not jump from the terrace. This is the limitation where our love stops. So, we can know the greatness of what we call love.

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

Just as the flowers on a bunch of flowers exist in many gradations of blossoming; there are some blossomed flowers, some half-blossomed flowers, some matured buds, some immature buds, some very little buds that have not yet developed either the perfume or the colours. So, we have among ourselves all these gradations of love. Among us, we are there who have not developed either the perfume or the colour of love yet. There are people who are just developing. The colours in the bud are just forming. They are very busy in finding in their colleges and schools their

girlfriends and boyfriends. They are very busy to find their mates and they too call it love. The young man says, 'she loves me'. The little girl says, 'he loves me'. Yet we human beings call it love. But, we are permitted to call it love by the one who loves us. He is in us all.

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

After some years, the student grows up and he marries her and she marries him. Then they believe that what they experience is love. They laugh at their behaviour in the school days and college days and begin to recollect how they were foolish to call the college life as love. Now, they

will begin to understand that what is there between the husband and wife is real love. Then, they begin to remark that 'every little fellow on the street says that he loves. It is very bad. It is wrong. We husband and wife, we love each other. This is the true love.' That's how the young couple thinks! But, God sees them and smiles, poor little beings; because he is never proud of himself though every young couple is proud of themselves for some years.

He loves her too much, she loves him too much and the too much love creates quarrels between them. He wants to take her to Brussels. She wants to take him to Paris and there is a quarrel and a long way to dispute, the car is there waiting in the street. They quarrel and quarrel till it is late in the night. Then they say, 'it is very chill. Let us go to market' and they take the car again to garage. They cancel their program. After four or five such experiences, each of them separately consults a psychologist and tries to explain his and her own difficulties. They call it difficulties. In fact, they are created, there are no difficulties at all, yet they are shameless to call them difficulties. Meanwhile in the middle, the psychologist sleeps twice or thrice because he has to receive his payment. She says, 'my husband cannot understand me'. He says, 'my wife cannot understand me' and the psychologist says, 'you cannot understand me'.

Then there comes a time, when they apply for a divorce. Then they no more call it love. Again they marry. The wife says, 'now my husband loves me very much' and he says, 'now my wife loves me too much, she is very close to me'. They call it love. Again, the same God smiles, and says,

'my little beings, they are coming step by step'. We can't call them always these things by the name love, though we use the word love for all these things. These are only samples of love which Nature keeps us within our reach. So that we may find a taste of what love is and gradually go up step by step until we hope to know what love is in its true sense.

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

If I love my friend too much, if he goes to Brussels with another friend of his, if I feel sorry about it to know that he has another friend also, whom he loves as much as he loves me, if I feel very sorry of it, it is called possession or devil's work and not love at all. But, this devil's work is also a sample of love because the devil also wants to possess souls away from God. It wants to purchase souls

by giving any thing we want. It wants to purchase us from the kingdom of God. Because we do not know what the kingdom of God is. We know some religion, we know some prayer. Then we shut ourselves in and smother ourselves in the name of sanctity and pious and we call it God. But, we do not know what God really is. Therefore, we do not know what really a friend is. The result is, every day we are being purchased by the devil in the name of love. Still we pray, 'Oh! Lord tempt us not into evil'.

The mistake of this prayer is, God never tempts us into evil. But we are asking God not to tempt us into evil. It is the devil that tempts us into evil and not the God. But we pray God and ask Him not to tempt. Unknowingly we are praying devil and not the God because we are asking Him not to tempt us into evil. We should know how to pray God in its true sense. When we know that God is love and not temptation, we will never pray like that. Find out how illogical our attitude towards love is! In the name of love, we try to possess many things. While talking to you, if I like this article, sometimes, I may take it away because I love it. We call this also love. Love towards beautiful things makes us steal the beautiful things. We call it love. We want friends because we try to possess them. We want a husband, we want a wife, because we want to possess them. We want a child because we want to possess him. We want a house because we want to possess it.

If you allow me to live in your house life long, after thirty years, even though I know that you are very good, even though it is proved that you never ask me to go out,

even then I remember that this house is not mine. I feel that it is better for me to have my own house because I have the love for house. In all such cases, we use the word love. We can't use it properly. We possess a husband or a wife or a child. We say, we have love for wife, love for children. It is false to call it love. It is a possessive instinct which we call love many times. We only wanted to possess a child. Sometimes when our neighbour has a child, we too want to have a child and we don't call it jealousy but we call it love for child. But the truth is jealousy and not love for a child.

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

We want to do good things that are useful to people. We want to do some charitable work in some country. We want to spend money and our energy and see that something good is done in this world. Then we call it love. This is the next step. Even then, if we find others doing the same thing, it is convenient for us to think that we are doing it more than others and it is sometimes inconvenient for us to notice that others are doing better than we. Even then we call it also love towards humanity. We show sometimes compassion towards animals. We call it love. We purchase some animals and begin to feed them. We take every care of the animal and if anyone takes the animal away without

our knowledge, we are sorry for it. We search for it. If we find it after six months or one year that the person is taking care of the animal better than what we have done, then we are not happy because we want to possess the animal. So, this possessive instinct should show us the next step.

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

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

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

We show the ugly taste to take away the flower from the tree and offer it to some whom we call God. Had we really understood what God is, we would not have done such an ugly thing which is against the intention of God. God has decorated the Garden with flowers. It is the mental disease of the human being not to be able to enjoy them when they are on the trees. So, it is our duty to cure ourselves of our mental defects, just as we try to cure our diseases by going to the doctor. We should make a proper diagnosis of our mental disease and try to make a cure of it. Until then, we try to take the flower to the feet of the Altar and we are not ashamed of calling it God. Many times, we call it love.

The husband takes a flower to the wife, offers it to her because he loves her. He calls it love. But, to prove his love, he has done the ugliest act on this earth i.e. to pluck the flower from the tree. Now, we will try to understand what love is. What is it that is producing the

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

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

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

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

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

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

Now, you will understand a little bit what the force of love is. Let us try to understand the power of love and

not the force of love because force when properly arranged becomes power. Force when not arranged becomes ill force. Force can manifest even through a cyclone or through a steam engine. In steam engine, it is working towards positivism. In the cyclone, it is working in the destructive way. Whenever the local area of creation is to be removed, there will be either cyclone or earthquake because the tendency of the total Nature is to restore balance and arrange everything like the pattern of a petal.

Whenever we try to play some disharmony with it, there will be a violent reaction to restore harmony and we experience from that reaction in the form of a cyclone or an earthquake and sometimes it tries to express itself in a third way also. It creates craze and unnecessary activities in the human minds. Whenever man transgresses in terms of Nature, whenever man misuses Nature, whenever man tries to invade Nature and try to use Nature by the false concept of conquering Nature, then Nature creates a reactive activity in the human beings on this earth and it works out as our intelligence and we work out into a world war and we destroy ourselves.

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

world war. Let us try to understand what power is making the forces work in Nature.

The centre forming nature is what we call Love. Without this centre forming nature, there is no solar system; there is no atom on this planet of earth; there is no tissue formation or the biological cell on this earth; there is no design to any flower on this earth. So, it is the centre forming nature which we call Love. Nature is one which works as our background and which shows us, manifests us the many changes of evolution. From the evolution of space and time, to the evolution of the gases in space and then the evolution of the illumination which we call the stardust and then each particle of the dust becoming a centre of a solar system or three stages of evolution. Then the fourth stage, we call it Sun. Therefore, it is only after three days during the seven days of creation, it is said that Sun was created. We have to understand that each of these seven days of creation includes the millions and millions of our human years on this earth because by the time God was creating, this earth was not created; this solar system was not created.

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

From this Nature, space and time are born and solar systems are born. Our solar system is one among the millions and millions of solar systems. Our earth is one of the many planets going around the Sun. Our Belgium is a spec on the space of the earth on the globe. Our school is a tiny spec and room in our school is still smaller.

The body of every one of us is still smaller. Though everyone thinks very high of himself and herself, but everyone has his and her own centre of existence which makes these forces work. It is the heart of all and everything. It is the centre of what we call love. ***Love is the very nature of life. Life manifests from love. Therefore, there is a closed consciousness in the heart which protects the relationship between body and ourselves very tight. It is what we call fear of death. This exists as an instinct to protect ourselves and this proves that the love to live is the greatest of all among the animals.***

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

Thank you all.

Healing and Healers

It is a much popular subject in the modern world, popularized during the past three or four decades speedily and also the number of healers has increased enormously during these few decades. The concept of healing itself has a healing effect when properly used. Using the concept properly means, having confidence in the concept. That is the first requisite of a healer. The healer must be confident of the phenomenon called healing. Without the required unconditional confidence, however much the techniques are known by the healer, it is impossible to make a healing. First of all, remember the fundamental proposition of healing, that it is not the technique that makes a healer heal. Of course, the technique may facilitate the healer to heal better, and heal without much resistance to the healer and the healed. But, the capacity to heal never lies in the technique at all. Excuse me if I say that the very detailed books upon the techniques of healing that have come during these few decades have no much healing effect upon the learners of healing. Because at least 50% of the authors of the books, they have more confidence in the technique than self-confidence.

The first proposition is that they should know that they can heal. Before that, they should know how one can heal. One should be convinced of the process of healing before one knows that one can heal. It's not the argument that convinces us, but it is the process of being healed successfully once or twice that makes us a healer or initiates us into successful healing.

The second and the most important requisite of a healer is his belief in service. Unless one really believes in the process of service, one cannot be a healer. And for this, one should be able to know the real meaning of the word LOVE. These are the inevitable and minimum qualifications of a healer.

I will go into the details of the *modus operandi* of healing later, but during the first half of my lecture, I want to devote my attention and time upon the fact that the process of healing is rather synthetic than analytical. ***Confidence is the synthesizing force in an individual, whereas understanding is an analyzing force.*** The result is, it is not enough if we understand the techniques more correctly. Sometimes without knowing the techniques, we heal. Many times it is the experience of successful healers.

For example, we have many clinics in India. The healers, the doctors and their assistants in our clinics have their regular experience that a peculiar sensation is being felt by them continuously from the moment the clinic or the healing hall is opened for the public and the peculiar sensation which is similar to the touch of a feeble electric current will be going on continuously as long as the healing hall is at work until the last fellow is sent out, and the

healers or the doctors, they relax back into their normal consciousness.

Every day the healing halls in India start working from 7 am and continue up to 11:30 am or even sometimes more. We have more than 76 clinics and healing halls under us working with most successful results. At first, when people come and join as assistants in the clinics, they do not recognize that it is healing magnetism that is flowing through them, but they feel two or three different features distinctly. One is the touch of a feeble electric current; the second aspect they feel is that their body is too light, too agile and too active, energetic as long as the clinic runs; the body is felt lighter; definitely lighter than what they feel previously. The third aspect they feel is, that whatever troubles or ailments they have on their body, they totally disappear and get suspended as long as they are working. And as they take part in the healing halls or clinics continuously for about a year or two, they find that the deepest of the diseases in them are being healed. If they work only for a few weeks, their troubles are healed, but healed temporarily. These are the three aspects that everyone feels. And we come to conclusion that it is the healer who is really healed and this is one of the fundamental propositions of healing. And I can make a special emphasis of this by framing a theory like this. ***The more one is conscious of one's own disease, the more one will go into diseases gradually.***

You may ask me, are we not to think of our disease? You are expected to think of your disease only to take the required steps. Beyond that, whatever you remember about

your own ailment, it will cause an indulgence in sickness, and it makes you more and more conscious of your own sickness; so that you go on meditating upon your own sickness unconsciously and go into more and more sickness. You will find people who are continuously sick, talking always about their own ill health and growing more nervous than others, more irritable than others, less composed than others and suffering from hyper activity. This is a fact which no one can deny.

Another observation which is most interesting is, if the healer is not artistic in his way of applying the healing, he too begins to feel nervous in the presence of nervous patients. Whenever a person is continuously conscious of his or her own sickness, when such a person approaches a healer, the healer begins to feel discomfort, and the more nervous the patient is, the more nervous the healer grows. And essentially, a nervous self-conscious patient is critical and over-critical about others, suffers from more of analytical faculties than of synthetic faculties, and essentially, a doubter of everything and everyone. Automatically he applies all these negative faculties unconsciously upon the healer and the healer begins to feel nervous and fatigued after two or three minutes in the presence of such a patient. Unless the healer knows how to manage with such people, the healer goes into sickness.

We see many healers failing in their health in course of time because of two main reasons. One is, they do not know how to protect themselves from becoming over-sensitive and nervous in the presence of nervous patients

and in the presence of over-critical fellows; over-critical fellows who are not at all conscious of anything except their own disease. Whatever be the subject the other person begins to speak, these patients have the knack of turning into the topic of their own suffering and bring the other fellow also into the conversation about their own disease and their own suffering. Automatically, the healer feels the over-sensitive nature of the patient. One should know how to protect oneself from this evil. It is not to fight against such a mentality or it is not proper to remember the evils of the presence of such a patient. The more we notice the over-sensitivity of the patient, the more we are conscious of his over sensitivity. We should practise an art of switching off ourselves from the over-sensitivity by applying the mind to something different from the patient, if you want to come out of the over-sensitivity of the patient. Automatically, you are thinking of the over-sensitivity of the patient and the more you begin to feel the over-critical nature of the patient, the more you go into the consciousness of the over-sensitivity of the patient. And then instead of influencing the patient, you are being influenced by the patient fully.

So, the first step you have to take up is, you should invent your own world to live in, first of all, a plane of consciousness in which you are involved; so that the patient also gradually gets into your own environment and your own atmosphere. The patient already has negative vibrations with him. The more you begin to understand it, the more you become negative. You should have something positive with you. And then gradually, the patient begins to enter into your environment. This is the one thing

you are expected to do. Previously, you should have the habit of meditating upon something continuously, and that something should be of a positive nature and you should be immersed or involved in it. And then the patient begins to lose his sensitive nature in you and automatically gets his vibrations changed temporarily. And after sometime, he begins to feel better. Otherwise you will begin to feel the headache of it. Unless we know the art of tackling such people, we the healers are bound to go into all sorts of sickness.

The second thing that a healer should not do is, not to believe that he is healing. If he believes that he is healing, the healing magnetism flows from him into the patient and the healer himself is emptied of his energy stock by the power of auto-suggestion that he is healing. Just as when we begin to spend the money we have in the pocket, gradually it becomes less and less until there is no money in the pocket. This is the defect of auto-suggestion because the very basis is false. It is false to believe that a healer is healing because of his healing magnetism. If we believe that the wire carrying electricity is supplying the power, it is foolish. It is through the wire that the current is passing, not from the wire. This fundamental truth should be noticed by the mind consciously and we should remember that there is a wonderful mechanism in every one of us which supplies healing magnetism through the constitution but not from the constitution.

So, there are healers who believe that healing magnetism is sent from them. Gradually they go into

nervousness and weakness and they go into all sorts of diseases. And also there are healers who get the diseases from the patients whom they heal. It only proves that they are foolish because the Law of Nature is different. *Nature has arranged everything in such a way that whatever you give will be given to you. And it will increase. So, the healers should understand that the same law applies to the healer also.* If he begins to give health to others, automatically he will be healed. And an ignorance of this law makes some people believe that by healing they are taking the diseases of others into themselves.

Though it is a total misconception, having no grain of truth in it at all, still the people get the diseases they heal from others and making it a truth. It is not because that there is truth in it, but it is because of the power of their auto-suggestion. Because every minute they are suggesting to themselves that they are getting the diseases of others. ***The 'will' aspect of every one of you is so creative that it creates whatever you believe as truth to yourself.*** That is the power of creativity in you. If you create a thought that you are getting the diseases from others, it creates diseases in you. *So, these are the two factors that a healer should take notice of and believe that healing magnetism comes to him through the various layers of space around himself. And the more one knows this truth, the more successful healer one will be.*

But in the beginning, there may be genuine doubts about this. How can there be any healing magnetism in empty space? Now let us try to understand this single step a little bit. Where from does your electricity come? Does

it come through the wires or from the generator? where from into the generator? From the main electric plant which exists somewhere else. But where from does it come into the electric plant? Just try to question yourself. It is not from any part of the machinery that is planted in the plant. If it is a hydro electric plant, it is not from the water it comes. And when the revolutions take place, energy makes its manifestation. Where was the energy previously?

We have never questioned about it. The fact is, the energy exists in the space where the machine is planted. *Space is a neutral of all energies and when the plant is incorporated anywhere in space, it makes the energy manifest, flow in a particular direction, do the required work and then go back into the same space where from it has come.* If there is any objection to any scientist or any scientific professor about this, we will try to understand his theories and learn more. If there is a better explanation, we will try to know from them. Where does electricity exist before it manifests from the plant? That is what we want to know, and this is what we know from the healers.

In the same way, your constitution is also a hydro electric plant and also an atomic energy electric plant having its intricate mechanism to draw the energy from space to work in the constitution; to maintain the bio- chemistry which builds the tissues of your body; and then to pass through the wires which we call the nerves or the nervous system; and to work every moment night and day to construct and create and set things right; and to rectify wherever there is a defect.

This is the reason why our constitutions are living and existing. Can you explain how your lungs are breathing though you are sleeping? Can you explain how your heart is beating though you are sleeping? There is something which is working inspite of your knowledge or ignorance. It's not your knowledge that is protecting you, but it is something which is making you know of the facts around you. So, remember that you will draw the energy from the space and you are training yourself to distribute the energy through your vehicle.

There are many places from which you can distribute in your body. Nature has provided many spirals in your body through which you can permeate energy into others. If you examine your fingertips, you will have the whirls of membrane in your finger tips. And at the base of the fingers, if you examine, you have many wonderful designs. And these are the places through which you transmit energy to others. This is one station for transmission. Another is your eyes. The third is your voice. These are the main transmitting stations of energy in you. People may laugh at this theory, but bestow your thought for a few minutes.

How do we understand each other by speaking? I am producing some sounds and the sound vibrations are reaching your ear. They are being translated into syllables; syllables are being translated into words; words are translated into sentences and sentences are translated into the import or the intention of the other fellow. Can any materialist deny us that this process is going on in every conversation between us? If one can scientifically deny,

we are ready to learn from him how to deny. So, just let us bestow our thought a little upon the actions of Nature. How is Nature working? How are conversations making us understand each other? How are wrong conversations making people irritable? How is enmity or friendship caused through conversations? So, we can understand the use and disuse of this energy through sound and another aspect; when we are looking to each other, what is it that is happening?

Bestow two minutes upon it. Every day we are using all these faculties but we are failing to bestow a few minutes. They are not very difficult things to understand. They are only unfamiliar to us, because we lived deaf and blind to these things. "We should have eyes to see and ears to hear" just as Jesus Christ says. If you bestow your thought a bit about these things, you will understand clearly the scientific basis of healing. And also you will understand that all the secrets of Nature are very simple to understand and there is no difficulty in understanding them.

Difficulty always exists in intellectualized man-made theories. It may be very difficult to understand an intellectual book, but it is never difficult to understand the working of Nature. The more difficult it is to understand a book, the more unpsychological the author is. He has the defect of intellectualizing simple things. That is one of the defects of the human mind which should be rectified. The more we misunderstand a theory, the more we can intellectualize it, and the more difficult book we can compose out of the theory. The more difficult it is to

understand a book, the less he is an expert in presenting it in a book. That is what we can understand by observing Nature.

When you observe the process of what is happening during our conversation, and when you observe what is happening when we are looking at each other, you can understand how healing is going on. We look at the face of each other and the shape of each other, but we do not propose to speak to the face, we mean speaking to the person, not to his face. We cannot look at the person, we can look at the face only. So, we are looking at the face and proposing the person to speak. This is how we are talking to each other. We are not understanding the face of the other person, but we are understanding him. This is how we conduct our conversations. But because it is very simple and straight, we refuse to think of it. This is how we have to heal. Understand that energy is flowing through your eyes into the other person, stimulating what is required in the other person. The sound vibrations are flowing through your vocal cords to the other person, stimulating the other person what you intend to stimulate. It's not a thought that you wanted to give him, but through the thought you wanted to give him something else.

That is what we mean by conversation. Do we mean thoughts by conversation? No, we mean making ourselves understand to the other person, not thoughts. Beyond thoughts we are there. Be aware of it. You are already a healer. As long as you remember that you have only thoughts, you will fail to exist and your thoughts begin to exist. And the result is, lack of capacity to heal yourself.

And the consequence is hypertension. *The more one exists in one's own thoughts, the more into hypertension one goes. The more one lives in the awareness of oneself beyond his thoughts, the more healing one does for oneself and for others. This is what is called the awareness of the higher self.* This should be there and it is not the logic or the intellect or the reason of healing. To know how we heal is only a mental symptom and a disease. The fact is how we heal. Begin to do it. You will do it. But, to know the technique is only to have an advantage in doing something.

The people in our clinics who are interrogating the patients making a case history of every patient and trying to speak to him and smile to him and put him at ease using certain amount of good humour. They continuously send the energy through them into the patients. They find wonderful results in their healing, but at the end of one or two years, they find themselves completely healed. This is the truth of healing. The healer is first healed prior to the persons who are to be healed. The fact that healing magnetism comes from space can be understood by the fact that the solar system is externalized from the space. No materialist can deny this, that the solar system is externalized from space. At the same time, the solar system contains intricate mechanism of many machines and wheels called the planets and their orbs and the working of the atoms. It also proves that the space is the birth place of atoms.

We are nothing but a bundle of atoms in space. And when there is everything in space that produces atoms, that produces solar systems; it is the same thing that is producing

our constitutions also including the protoplasm and the biological kingdom of our body. It is only to re-establish the link between us and the space. Why should we re-establish? Is it not already there? It was already there, but we have closed it, some of the channels at least. How is it that we could close it? You observe your sweat pores. When we expose ourselves to sudden shocks, that are sudden changes of climate, from a very high temperature to a low temperature, do you know what happens? Automatically the sweat pores are disturbed and they are closed. Similarly, the gateways of energy between us and space; they are many thousands that are being supplied to us. Around every one of you, they are there. You are in the midst of these gateways. They exist as rays of your consciousness.

Yesterday I hinted that how the physical magnet has invisible lines of magnetic force around itself and how the materialist can see only the piece of magnet and he is forced to accept the existence of magnetism that is invisible. Understand yourself also in the same terms. You have around you rays of your own presence, which some people call 'aura'. And it is foolish to believe that aura is something different from us. I know many people who talk of their aura in third person. Just as there are grammatically wrong sentences, there are spiritually wrong sentences and concepts. One is to speak about the aura in third person.

You see, in the early decades of the 20th century, when the British fellows began to rule India, there was compulsory English education in India for the first time. And all people

who were employed, they were forced to learn English quickly. And there was one British fellow, who was a railway officer travelling in a train, and the train stopped in a small village railway station, where the station master was not very much proficient in speaking English. Then the British fellow asked him, "who is the station master?" The station master answered, "I is the station master". He had great nausea because the Britisher can never tolerate some fellow talking grammatically wrong English. He repeated the question - "who is the station master?" Then he repeated the answer, "I is the station master?" Then he was irritated. With great vehemence, he asked, "Are you the station master?" Then he said, "yes sir, I are the station master". Then with great vehemence, he asked, "Am you the station master"? He said, "I am the station master". The British fellow was pleased.

We have such sentences in spiritual healing also. That is for example, if anyone says, my aura is blue, that means, "I are the station master". It is part of our own existence and rays of our own existence. They start in space and they enter into us continuously and between two such rays, there are rays which start from us and go out into space. These two types of rays put together form what we call our aura. And they bring energy from space into our constitution and take energy from the constitution out. And the equilibrium is what we call our existence. As long as the equilibrium exists, there is perfect health. When we block some of the gateways, then the equilibrium is disturbed. As a result, there will be more outgoing rays and less of incoming rays. This is one way of blockage.

Another is the converse of it. Sometimes, we block the outgoing rays, whereas the incoming rays exist as they are. We have two ways of blockage. And here we have fatigue, enfeeblement and it leads to diseases like emaciation, losing weight, etc. We can say that they are diseases of outgoing nature. And we have also diseases of incoming nature. That is congestion and blocking of too much of energies, heaviness of the whole body, and heaviness of head, headaches, and swellings, various types of internal and external swellings. We can give a clinical explanation to all these things in the medical language, but it is only partially true. For example, if we test the urine of a person clinically and make an analysis and say that there is sugar in it, albumin in it, and pus cells in it, It is true. But why is it so? Therefore the clinical examination leads us nowhere. It helps only in making a diagnosis and making a fine name to the disease.

What a patient wants is not a name, but a cure. With due respects, the existing classical system of medicine has the serious defect in it. We have the art of naming many diseases without knowing what to do afterwards; for example, diabetes. We can very easily make a clinical examination and find the type of diabetes the fellow has. What is the next step; to feed the fellow lifelong with insulin or something like that and to wait for the infernal function? Of course though we call it cure, we can never call it a cure. Excuse me if I am a bit harsh here, but if there is something wrong in it, let someone correct me. We want a solution. We want to know what all the factors that cause the blockage are. Here are some of the causes.

The first cause is fear. Equally strong cause is sorrow and less efficient but more dangerous is anger. Like that you can enumerate. Irritability, jealousy, malice- these are the things that cause the blockage, besides the things like haste, being busy. See, if you want to catch the aeroplane, there is only ten minutes time. If you want to finish your lunch or supper before you catch the aeroplane, you are establishing blockages in you. So, don't prefer to eat when you are in a hurry or cancel your journey and eat or carry something with you; sit in the plane and then eat or wait until the air hostess gives you something to eat. But, don't smother yourself with food and drink. And also the laws of healing according to the Sanskrit scriptures teach us, *"Don't eat when you are under a spell of fear. Wait for five or ten minutes until you are pacified. Don't eat or drink under the spell of anyone of these things"*.

Do you know how the disease called spasm starts? It's not at all a disease, but it is the consequence of what is called habit-forming nature in us. One of the faculties of the constitution, that is the biological constitution is, what we can call habit-forming nature. This is the faculty which causes repetition in us, without which the lungs cannot respire continuously. Understand Nature has engrafted respiration as habit in the lungs. And Nature has engrafted heart beat as a habit in the heart. Many are the things that are being run in the constitution by the habit-forming nature. Whenever we are stuck by fear or sorrow or by anyone of these things, automatically we are blocking the regularity of the habit forming nature. If you do it once, that is okay. If you do it a second time, the constitution

succumbs more easily. If you do it a third time, the habit-forming nature engrafts a new and undesirable habit in the constitution. It disturbs the rhythm of your respiration. *Observe your respiration whenever you are angry.*

Whenever you are in a hurry, whenever you are sorrowful, whenever there is a cause of fear in you, whenever there is jealousy and malice, see that every time the respiration is disturbed of its rhythm and music. If you repeat for a second time, a habit of disturbing is established. A third time habit is more established because the very life principle is making you live out of habit, called Pulsation. And when you are disturbing it repeatedly, you are making a habit which kills you. That is which disturbs the rhythm of the pulsation you have, especially in the respiration and heart beat.

Circulation and respiration are musical in their nature. They depend upon the regularity of the pulsation in us and whenever they are disturbed, the life principle is hampered and automatically we are establishing blockages in our aura. Whenever we try to eat quickly or drink quickly when the mind is worried about an aeroplane or a railway station, railway train, then immediately there will be a physical blockage which is the result of a thousand times the same blockage on the etheric plane. On the etheric plane, the blockage occurs again and again until it appears on the physical plane. That is how a spasm begins and a second time, it is easier for the spasm to manifest on the body. A third time it becomes a habit. After fifty or sixty times, the habit is established on the mental, etheric and the

physical planes. That is the reason why we have no solution in the present classical medicine for spasm because it is a habit disease.

Do we have a successful cure for epilepsy in the classical system of medicine? No. The only unscientific method is, to sedate the fellow until he dies. There is no cure for epilepsy in Allopathy because it is not a disease, but it is a habit. So, there is no solution. You should go to the mental and etheric planes. You should be able to establish once again the older habits stronger than the present ones. Then only, you will be able to cure the fellow successfully. Same is the principle for spiritual healing also. And the healing energy comes from the same source, where from the energy of our life principle is coming into us.

Apart from the matter in our body, you have to accept the existence of energy and then the existence of consciousness. Every one of us is a capsule of these three aspects. *The physical matter is in us in the form of the physical body; the energy is in the form of what homeopathy calls vital body or what the spiritual science calls etheric body; and the consciousness exists in us in the form of what we call mind.* When we are healthy, it is the mind and the vital body that are healthy. They keep the cells of the physical body healthy because they maintain the natural process of the biochemistry of the tissues. Then we call it health. So, health exists in mind and etheric body and its effects are enjoyed on the physical body. Similarly, any disturbance first takes place in the mind or the etheric body, and the result manifests upon the physical body as a disease.

So, there is no health or ill health to the physical body at all. And, it is absolutely useless to try to cure the physical body. You have to affect the cure on the first two planes and then the cure is enjoyed on the third plane. Otherwise if there is some disturbance in the liver, if we introduce some chemicals that rectify the tissues of the liver, no doubt they work on the physical body causing relief. But, since the defect lies in the higher plane, once again the tissues of the liver are produced in the same defective way. And it becomes a recurring nature to the disease. If we cure on the physical plane, it again recurs, because the cause is on the higher plane. So, we are expected to affect the cure on the first two planes by whatever means we have. So, we have two wonderful methods.

Luckily we have the invention of Homeopathy in the modern age that affects the cure in the same direction. The homeopathic medicine works on the mind and etheric body, which the founder of homeopathy calls the vital body and then rectification is affected on the two planes. The effect is enjoyed on the physical plane.

In the spiritual healing also, we are expected to do the same thing. *Don't think that medical science is against spiritual healing or spiritual healing is against medical science.* There are some people who say stop all medicines while I am healing you. That is pure orthodoxy and not a scientific view. And if the medicine is healing, what objection should you have to add your healing also on the spiritual plane? Scientifically speaking, is not medicine spiritual? Is it something unspiritual? Spiritualism lies in

your way of doing things and in your motives. There is no antipathy between using medicine and spiritual healing. In the future century, healing will be used as a composite art having all the other branches of sciences as integral parts of it.

For example, allopathy will be used to clean the physical body temporarily; homeopathy will be used to affect a permanent cure of diseases; habit will be cured by establishing habits through naturopathy and dietetics; sound and conversation and sight will be used to cure diseases that are of a deeper nature. In those, that cannot be cured through medicine, at the same time using the medicine for the fellow to work on the respective lower levels, the highest step taken by the healer is to make the patient a healer. Let the fellow work daily for one hour or half an hour in a centre where healing is taking place and we know how wonderful and astounding the results are!

Remember that the fourth aspect is the surest of all cures i.e. to divert the attention of the patient from his disease and make him feel sympathy for those who are suffering from diseases. So, when there is a negative current in him creating a disease, you are creating another centre of activity in him which is positive. That establishes itself more and more day by day, so that the negative aspect gradually disappears. You can experience the truth of this in not less than 95% of the cases in which you apply. The only exceptions that cannot be cured by this method are congenital incurable diseases. For example congenital mal-

formation of the heart and much tackled surgically; cases that are too much tackled surgically. That is when a part of the body or a functioning organ is amputated; there is no possibility of permanent cure at all by any method. You can give him confidence, hope and palliation. With these two exceptions, all the other diseases can be healed by the fourth method.

The healer should practise daily, a type of positive attitude towards patients and positive attitude towards others in general without which he can never be a healer. And if there is fault finding nature in the healer, let him heal himself of it and wait until he is healed before he becomes a successful healer. These are some of the fundamental factors that help us and you can use sound with perfect mastery. If you know the fundamental tools of music, if you know the difference between music of excitement and music of enjoyment, if you can eliminate music of excitement, if you can make a selective way of giving music of enjoyment, soft tranquilizing music, then you can cure him. The more effective is to cure him through your conversations daily. It all depends upon what subjects you introduce to him when you are talking to him and how much good humour and hope you maintain while you are talking to him.

If you are successful in treating everyone in equal terms with you; if you have only a hearty way of doing things and other methods eliminated from your very nature; whatever conversation you conduct with the patient will heal him because the sound of your voice is enough to

heal him. We have the advantage of meaning and sound also in your conversation. You can use both with equal mastery. You can introduce such subjects as the meaning of your conversation that they induce hope automatically in the patient and rouse the self-confidence of the patient and set it again in action. At the same time, the sounds of your conversation work upon his nervous system and the cerebro-spinal system. You can use colours. If you can give a harmonious colour painting in a hall and make the patient spend his time in the hall. Then it begins to heal.

This is what was done in the ancient temples of many nations. You know a sacred science called "*Tantra*" which is unfortunately most misunderstood in a beastly way by the occident. It contains all the secret keys of how to use the meaning and the sound in a harmonious way making it a *Mantram*. When you harmonize the sound and the meaning, whatever you speak will be a *Mantram* for healing. Do you know that there are no special Mantrams? What the *Mantrams* are in the tantric books are only examples worked out given to you for use. You can make a *Mantram* of any sound you want; just as the musician makes music of any sounds he combines. It is necessary that he should be a musician. So, if you are a musician in mind, your conversations can be used as *Mantrams*.

The tantric texts teach how to do it and use colour. It is called the fivefold key board. Colour to the eye; sound to the ear; smell to the nose i.e. using the perfumes and cosmetics in the tantric science; taste - using the taste of the food for healing; using the touch of the healthy wife to a husband or a healthy husband to a wife. When this

is used for healing, it is one aspect of the science of *Tantra*. When this is used for yogic awakening, it is the main aspect of Tantric science. But *Tantra* is not yoga of sex as some people in the occident understand it. It is very unfortunate for them to understand such a great science in such low and mean terms. Let them study the science carefully from beginning to end and let them understand it, not piece meal but in total. The total keyboard of this fivefold aspect is given in the science of *Tantra*. A proper use for yogic awakening as well as healing is given in the Tantric texts. So, all these things can be used.

You can select perfumes and herbs to give incense for healing or make some perfume in the hall of which fire rituals form a part. That is you are given the formula of mixing herbs having good perfumes. For example, camphor, sandalwood and a herb called *Ocimum sanctum*, and *Ficus religiosa*. Like this there are many herbs that are compounded and used according to the ailment the fellow has. So, change the atmosphere of the hall and use all these methods for healing. And then the mind also can be used; that is when you know all these things, automatically your mind will be healing the fellow. And a little care should be taken about what is called the law of compatibilities. Sometimes you will be surprised to know that a patient is worse by using the same medicines by one doctor, while he begins to improve with the same medicines in the hands of another doctor.

This is what is called the law of compatibilities. There is something which is agreeable between two persons and

disagreeable between two persons. This exists as long as you are on the mental plane. This disappears the moment you practise universalism and universal love. But we can't expect all people to practise universal love and the result is, there are some doctors who have the magnetism of universal love, whereas some who are commercial fellows, do not have it. And when such commercial fellows are treating a sick person, if their magnetism is compatible with the magnetism of the patient, it is okay. If not, the patient gets worse with the best medicines. This also should be taken into account and we should observe how the patient feels with our presence. If he feels that you should be with him for some more time; that means your presence is agreeable. But if he feels uncomfortable in your presence, understand you are not compatible with the patient.

Don't feel any complex. Let some other healer do the same thing which you do. And if you know the fundamentals of astrology, if you can have a birth chart of the healer and the healed, you can very easily avoid such undesirable presences. Suppose in the horoscope of a patient, Saturn is in Aries twelve degrees, and if a healer comes to him in whose horoscope Uranus is in twelve degrees in Aries, if this doctor or healer spends five minutes with the patient, from that day onwards his disease accelerates. No doubt it is a purifying process, but sometimes the patient dies in the purifying process. Instead of having this, if the doctor withdraws from the patient and sends another healer or doctor to him, who has Jupiter in Aquarius twelve degrees, having a sextile aspect between the birth Saturn of the patient and the birth Jupiter of the

healer, then the patient feels comfortable within two minutes and says, "Doctor you stay here for two minutes more. I want to narrate my history to you".

After the doctor or the healer goes away, then the patient begins to feel better day by day. Even the best healing with best intentions sometimes harms the patient, if we do not take notice of it. You take notice of this aspect also. And finally once again I repeat that it is your self-confidence that heals and your power of love that heals. And your spirit of service that heals. This is not only my conviction but my experience with not less than at least a hundred healers working under me in India. And also don't believe that you are healing. And the more you believe that you are healing, the more energy flows away from you and you will be sick.

Understand that healing is done through you and the best thing to remember about healing is, that healing magnetism goes to the patient through you from the Sun, through you into the patient. You can heal hundreds of patients every day without yourself going into sickness. So, not by the healer, but through the healer, the patient is healed. This is what Jesus Christ called - "In the name of the Lord". We should know the meaning of it. And another thing is, if you believe that the diseases of the patient will be transferred to you, stop healing. Don't be a healer because you believe something which is against the Law of Nature. The truth is, the more you heal, the more you are healed. If you believe in this, begin healing. Otherwise it is highly dangerous to you to heal.

Question : Can we heal the congenital disease through healing?

Answer : Yes, I will tell you. We know him after birth. There is his career during pregnancy. And there is his career before fertilization and there is his career in his previous body. Here he carries the seed of the congenital disease on his mental and etheric bodies by which he is attracted to the parents who have the susceptibility to such a congenital disease. According to the law of magnetism and polarities and the imprint of the disease on his etheric body which produces such a heart and the tissues of the heart in the mother's womb.

This is a life for penalizing because he penalizes himself. We can give only a temporary comfort and amelioration. Neither medicine nor spiritual healing can be introduced in a drastic way to such people. You should not transfer deep and deep acting vibrations of healing into such a constitutions, because automatically they make a release of the person from the physical body and we may cause his death. So, a soothing and comfortable way of healing magnetism is what all we can give. Same is the thing in medicine also. No strong medicine should be used to such people. We can ameliorate and pacify the situation because we are human beings and all things are not possible for us to do. We have our own limitations and we should not harm. We can help only as far as it is possible. That's all what we can do.

Question : Is it necessary to the doctor also to fast?

Answer : You should have a practical experience of patients

and the way of understanding them with the help of a healer who is also a doctor. That is, the patient to fast or the healer to fast. I believe in making the patient fast according to the scientific rules of hygiene and medicine. And it should be carefully and judiciously done and it can be done only by a doctor and a healer who know the difference between fasting and starving and who eliminate such methods from patients of heart palpitations, etc. So, they should have a judicious way of doing things. When done like this, it is as effective as any one of the other methods. And it can also be used with the other methods; sometimes more safely and more effectively than medication. And about the fasting of the healer, I don't find much reason in doing it because the level of the healer is already there by the time the patient has come to him and the efficiency and the moral level of the healer will not be raised by his overnight fasting.

Question : Can you please explain the practical way of using the colours?

Answer : It is a matter of practical training and application because except the seven colours, the shades cannot be mentioned and transferred from one person to another person. And unless I have the colours with me, I cannot transfer my concept of colour to you. But roughly speaking, rose colour can heal all and everyone. And certain shades of blue when properly recognized and used will heal many people. But it is better to undergo training personally instead of knowing the names of colours because colour concept cannot be transferred from mind to mind through the name of the colour. It's very difficult. There is a third colour which

I say honey colour, but if we remember the fact that one type of honey differs its colour from another type. We cannot speak with the required amount of precision about colours.

It is only a practical training under a guide which can help us. It is highly efficient and there is no doubt about its efficiency. Even there, the training should be personal. It is only to have a name key for each colour, that's all. It takes a very short time about two to three months. After you know the name key, you can develop the faculty of healing by yourself. The whole difficulty lies in transferring the concept of the colour.

Question : Can we use the photograph for healing?

Answer : You can induce the presence of the person who is represented by the photograph. Then only you can heal. So, there should be an efficient medium to heal through photographs because the photograph is not a living medium. Suppose we place the photograph of my Master in a hall where there are strangers and who do not know my Master, it makes no significance upon their mind and the result is, it makes no influence. But, a person like me who knows him and who believes in him exists, with the photo, I can induce the healing magnetism of my Master and heal him. So, it depends upon the person who brings the photograph to you and he forms the medium between the person and the photo and the patient. When it is done by a proper medium, it is most successfully done. But if we believe that only the presence of photograph heals, it is not correct.

Question : Can we use the energy that is inside and outside for healing?

Answer : It is the auto-suggestion caused by believing in two different types of energy; whereas the same energy is serving in a thousand different forms outside and inside. If I believe that this space in the hall belongs to this hall and the space outside is different from the space in this hall, it is only an auto-suggestion because there is only one space where this hall was built. And this space in the hall was also there before the hall was built. So, the fact that we built the house and we are in the hall, sometimes gives us the auto-suggestion that the space in the hall is different. So, it is also the same thing with the two types of energy in the constitution. For those who have confidence in the Omnipresence of the One, this problem never exists even to the healer or to the patient.

Question : Can the same diet be prescribed to all?

Answer : For the healer, it is the same as the principles of diet for a yoga practitioner. And for the patient, the healer should decide according to the situation. And generally speaking, the dietetic principles of hygiene and health generally hold good to all people. But even diet cannot be uniformly prescribed, the same thing to all. According to the nature of the disease and the stage of the patient, we should prescribe diet then and there. So, it is not so very useful to establish some rules uniformly to all. For example, a person suffering from indigestion requires a diet different from the diet of the one who is suffering from too much appetite and malnutrition.

Suppose one person is suffering from lack of appetite, another person is suffering from too much of appetite and emaciation, the two fellows require a different type of diet selection. The first fellow should be made to fast first of all. The second fellow should be made nutritious of valuable foods. So, it all depends upon the stage of the patient. It all depends upon what result we aim at. If life saving were to be the consideration, it's not at all a mistake to give blood transfusion. I don't find any objection in giving a transfusion of blood when it is absolutely necessary to save a life.

Question : *Can the healer save the life of a patient?*

Answer : As far as we can understand, it is the same with the doctor or the healer. He is only instrumental of what is to happen there. Even the most efficient doctor is only an instrument of what is to happen to the patient. So, it is only the sincerity and the wholeheartedness of the healer that counts whether life can be saved or not. Beyond that the healer or the doctor is not the fate maker of the patient. With all humility, one can do what one believes best. There ends the duty of a good, sincere human being. Let it be a healer or a doctor, if you are convinced that life can be saved back, it is good to apply such methods. But, when once we are convinced that life cannot be saved, it is too cruel for us to make the life prolong in that body. We should try neither to kill him nor to prolong the life. That is my personal belief about it.

Thank you all.

Preparation for Death

Today's subject is "The life after death". This is roughly, the scope of today's subject. As far as my personal opinion is concerned, I do not attach much importance to know the life after death. One is, however much intellectual one may be, all the discoveries we make about death are only our own imaginations and nothing more. We can claim great things about our own fabricated stories of death, but the truth is anyone who is born in a physical body knows as much as life after death as he knows what happens during sleep. Often, we speak of sleep, but it is taken for granted that no one of us knows what sleep is because only after waking up, we understand that we slept previously. No one knows that he is sleeping while he is actually sleeping and if at all he knows, it cannot be sleep. Same limitations hold good with the much discussed subject 'life after death'. What is more important is life before death.

It is given to us as a valuable gift for which we don't know if we are fit to receive or not because it is a gift which is made unasked for. We were not in a position to claim or ask for a birth until after we are born and after some mental development. Consequently, we become conscious that we are given a birth only after a certain age.

Either during the time of birth or during the time of fertilization or during anyone of the previous steps, we are neither conscious nor intelligent enough to ask for or demand for a birth or to ask for a certain type of birth. So, the two extremities which we call life and death are not at all within our purview and control and understanding. It is only the span in between that is known to us. That too a part of the span, we can understand.

For example, we cannot understand our span which took place during our childhood and also that part of span that is spent during our sleep. The remaining span only we have certain amount of understanding. That too the degree of our understanding depends upon the stage in our evolution. So, within the given limits, we are expected to define death and try to understand what happens during death. Something is certain, that almost all living beings are conditioned by death. The more mentally developed the species is, the more death conditioned it lives. For example, the plant has much less possibility of fear of death. The animal is having a fear of death as instinct. The lower in evolution the animal is, the less will be the degree of death conditioned mind and to many of the low creatures like insects, death is rather instantaneous and it may involve only some pain but not at all intellectual pain because there is no scope of any expectation in the quality of their mind.

In some advanced species of animals, certain amount of fear of death exists. But it exists only as an instinct and it is not at all intellectualized in any species of animals. For that reason, it helps those animals to protect themselves

from dangers. It never interferes with the quality of mind, that is, it can never be projected into the future by the animals. Death cannot be anticipated by many animals, whereas in the human beings, it is different. Fear is exposed to a new instrument called intellect. It is magnified as if by a magnifying glass by the intellect because the human death has been understood and intellectualized. So, for the human being, fear is not an instinct. Fear is magnified and projected into the future. That's the difference between the fear of animals and the fear of the human being.

We can venture to put forth that fear in the animal kingdom has a value of self-preservation and self-protection, where as in the case of the human being, much of the fear is a debilitating nature and it has no practical value and it has more of a negative value. Then it seems that there is a necessity to eliminate this instinct. The human being has an instinctive fear for the future. The discovery of the insurances and assurances and in the indemnities that is the money allowance he receives from the government and pensions and the retirement benefits; they are a direct proof of the human fear projected into the future. All the other species of living beings are living without any one of these assurances. Our fears for the future is not pure, unless we undergo a special spiritual training, that too of a real scientific nature under the guidance of a strong magnetic personality who has crossed the fear of everything including fear of future.

Of all the forms of the fear of future, the fear of death is the biggest. Many times, in the conversations we hear,

people say, *"I want to achieve this before I die. I want to see that my children are settled before I die. I want to get my son married before I die."* So, whether vocally or mentally, the condition which he says, "Before I die, before I die", it haunts him. So, we can understand what an impact the fear of death gives to the human fellow.

We often kill many plants and animals and we never consider the impact of death upon other living beings. We want to grow passive for certain amount of convenience in our life. We refuse to try to think certain matters. The death is one of such things. Many people do not like to think their own death. Consequently, they will be thinking more about their own death than any other thing because there is a peculiar trickish mechanism in the mind. Whatever one wants to avoid, he is thinking of how to avoid it and consequently he is thinking of that only. The more we try to avoid thinking something, the more we think of it. This peculiarity also should be known and mastered before we can be free from the fear of death.

A proper understanding of death and its role in Creation will gradually reduce our fear of death. That is the first step. We have to understand and accept certain inevitabilities in our life; for example, man-made inevitabilities and natural inevitabilities. This is often an example of man-made inevitabilities because it is often a result of what we have done in the past. The result of how we behaved with our food and drink, how we behaved with sleep and rest and work and how we behaved with our sex. Always this is a result of one of these things. We

can call it the result of man-made things, a man-made inevitability.

There are natural inevitabilities, for example, old age. As we advance in years, we have to accept the short comings of old age. However carefully we may preserve our physical and mental vehicles and however careful we are about our food, drink, etc., and however careful we are about medication of the body, etc. the approach of old age is quite natural. Death is another such inevitability and birth is another such inevitability. These three things birth, death and old age, they approach us. They meet us and they carry us away whether we want or not. We are born when we do not know that we are born. We become old even though we do not want to become old. We enter into death though we don't like it. So, first of all, we should prepare our mind to accept the inevitability of these three things. This should be understood as natural features of a biological being. We have no reason to fear for natural phenomenon. This is the first thing we have to understand.

Then the second thing is the nature of death, how death comes to us. The process is always the same, but the reaction of our consciousness to death during those moments depends upon our degree of evolution and the degree of spiritual development we have achieved in this life. To some people, it is very painful and to some people it is just painful. To some people, it is catastrophic, that is like a surgical operation, the fellow is first taken into anesthesia, total loss of consciousness and then death occurs when the fellow is totally unconscious. This is a device

contrived by Nature to make the process of death less painful, for those who are less evolved, who have lived on the lower principles more and who have a great supposed ownership upon their body.

The more is the thought of ownership over the body, the more will be the mental fright and suffering of the fellow. The shock the fellow receives is more. To reduce the intensity of this shock, Nature first drags the fellow into unconsciousness and then the surgical operation between the body and himself is conducted successfully. There is another type of death, the most painless and the most conscious death. A person will be active doing some work when instantaneously the body falls down and dies.

The authors of ancient scriptures have divided death into two types. One is the death of the vehicle and the other is the death of the person. Death of the person is catalepsy and loss of consciousness. Death of the body is a conscious death, an instantaneous death in which there is nothing to die except the body because, in the scriptures, it is told that during such a death, which includes no suffering or no pain at all, the indweller is not at all affected by the dropping of the physical shield. He will be as conscious after the physical dropping as he was before the physical dropping. It is called a matured death or it is also called a ripe death. In the *mantrams* of the Rig-Veda, it is described as the separation of a fruit from the tree when the fruit is ripe. Automatically, there is a surgical operation between the tree and the fruit.

We have a round type of cucumber in tropical countries of India. The creeper creeps on the soil and produces its fruits. They are also on the soil but yet when they are ripe, automatically the stalk of the fruit leaves the fruit away without any violence or vehemence or without any tension. In the Vedic mantras, it is described that the death of highly evolved soul will give only the death of the body and nothing at all. It happens like the cucumber fruit coming away out of the stalk of the plant. In such a case, death is set to belong to the body, not to the person.

This is one aspect of understanding death. The one is called death; the other is called dropping of the body. When there is loss of consciousness, it is called death. When there is no loss of consciousness or suffering, it is called dropping of body and no death at all. It is said that atop of understanding of death phenomenon and atop of preparation of life results in such a matured way of dropping the body. How should this preparation be made? It is up of two types, subjective and objective. That is the person himself making preparation for his dropping of the body. The second thing is, the other people in his presence making a responsible preparation for the happy passage of that fellow. Both the processes are considered very pious and very holy. Both the processes are scientifically described in the scriptures. A beautiful summary of which can be seen in the book "Esoteric Healing" by Alice A Bailey. There are many stories and narratives also in the scriptures about death.

I will narrate a little story first and then narrate to you how the preparation should be made. A boy was sitting with his father and observing that the father is giving valuable things to others by way of a holy ritual and sacrifice. The boy asked the father, "Father why are you giving all the valuable things to others?" The father said, "It is a ritual called sacrifice. I have taken up the austerity of this ritual."

Then the son asked, "Why?"

The father said, "It is only by giving we get more things. We travel from mortality to immortality by giving away things without expecting."

Then the son asked the father, "To whom you will give me?"

The father was silent.

Again the son asked but the father was silent. Again the son asked, "To whom do you propose to give me?"

The father goes impatient and said, "To Death I am going to give you."

Then the son said, "Father, when are you going to give me ?"

The father got frightened and said, "Don't go".

The son said, "I am already given to Death by your word. I am going to see the God of Death." He straight proceeded to the kingdom of the God of Death and then he saw the Lord of Death, the Deva of Death and the Deva greeted him. "Why you have come here?", he asked.

The boy said, "I am given to you and I want to take this opportunity to talk to you and to know what death is. What is that room?" the boy asked.

The Lord said, "It is dark room. No one knows what is there in the room. People are sent into it and nothing is known about them for others. It is called Death."

Then the boy asked, "Do you permit me to go into that room?"

The God said, "If you go into that room, you will dread and no one knows what happened to you."

Then the boy said, "I approached you as a great Master. I came to you as a disciple. Can't you teach me that much? I want to learn from you what is there in that room."

Then he said, "It is very dangerous to know it."

Then the boy asked, "What happens if we know?"

Then he said, "You will die."

The boy said, "That is what I am asking for. If you send me to that room, I want to know what Death is."

Then the God said, "I will give you big longevity of ten thousand years, a big kingdom and many luxuries to live. Don't ask that question."

Then the boy said, "Are you sure to give me ten thousand years? Then after that what happens?"

Then the answer is, "Death".

Then the boy said, "Don't deceive me. I want to know what is there."

Then the Lord said, "It is not to deceive you my boy, but I have seen for the first time a living being that came to know things directly. There is no exception, except you who is not afraid of death. I wanted to test if you are having a speck of fear of death, before I initiate you into the secret of death, because only people like you are fit to receive the initiation. My test is finished, and you are successful. Come on. I will take you to that room."

He was shown that door way and on the arch of the door way, the word "Death" was written. There was a picture of a skeleton and bones. The Lord said, "If you cross this door, you will know what death is. But if you cross this door, you will not be back. If you are prepared to take an experiment, you can take a chance."

Then the boy said, "I came here only to cross this door."

The Lord said, "Yes come on, I will take you."

The boy safely crossed the door and there was nothing and no incident at all. After crossing, the Lord asked the boy to look at the door at his back. On the arch, it was written 'the child birth'. There was the picture of a mother and the child. After all this is the secret which the people are afraid of. Then the Lord gave 'great initiations' to the boy. This is a little story which is an allegory. This is given in the scriptures. Chiefly it means death is no incident at all.

Nothing happens at the time of what we call death. When we are given a beautiful motor car by the office where we are working and when we retire from the office, the

motor car is to be returned to the office. We can't take it home. A body is given to us as a vehicle as a convenience and also as an opportunity to self-development, as an institution where we get our self educated, where we grow better by the skills and when the course is finished, the institution is to be left. We have to leave the vehicle, whether we have undergone the training properly or not, because it is an opportunity to receive a better and a tender vehicle once again.

One of the inevitable causes of death is to remember that the substance of this vehicle does not belong to ourselves. The matter of our physical body is borrowed from the minerals of this earth; the water in this body is borrowed from the water of this earth planet; the respiration and the gases of this body belong to the air around us; the heat that is there in our body is borrowed from the Sun's rays and the space in our body is always there borrowed by us and we are living in the space and we cannot escape from it.

So, a periodical restitution of the substances is necessitated again and again to remind us that these vehicles do not belong to us and that they are given to us and we are making use of them. Every time, we experience death, there is the impact of death on our consciousness and in the next birth, there is an instinctive awareness of the inevitability of death and the recollection that the substance of the vehicles does not belong to us. The more this part is established in us consciously, the more self-aware and conscious of our behaviour will be; the more

we begin to behave with greater responsibility towards the incidents of our life.

This is one of the healing effects of the incident of death. This is the reason why the mind accepts death as an incident though there is no incident at all at the time of death than a chemical decomposition of matter, which we call an incident. But sentimentally, it is an incident to us. When we are making an experiment in the laboratory it is not at all an incident but it is a process. But about the loss of the body and about the decomposition of the matter of the body and the restitution of the substances to their original places, though it is not an incident at all, though it is only a process, we are sentimentally accepting as an incident, subjectively and objectively, because it has a healing value upon us. Such is Nature's economy. Nature makes use of everything that happens. Nothing is without purpose in Nature's kingdom. So, do the sentiments and the thoughts about death, they have a healing and rectifying value upon us.

But we should be able to arrange the recollections in a different way in our mind. We should be able to make a bold approach towards the point of death, a more conscious and more dynamic approach. This makes a healthy body and a healthy mind inevitable. Because the moment we are really sick, our mind is conditioned and we cannot have a true perception of things. We understand things only with a sick mind, since our behaviour is conditioned. ***So, a perfect mind and a perfect body are required to face death in its proper way.*** For this a way

of living is required. The second aspect is the behaviour of others towards a dying person. The people around the dying person should have a proper education as to how to behave. This requires an attitude towards what we call old age. This requires a pre-arrangement of the society. In the present setup of social structure, excuse me, if I say that the occidental brains are not really capable of appreciating old age and the duty of youngsters towards old.

We should do the law of economics better, understand how Nature makes use of everything and there should be a proper understanding of young people as to how old people can be better used. In this respect, the occidentals are much backward in the social structure. It needs a total rearrangement of the social structure. So, I venture to put forth that many of the Eastern countries, especially India is much more advanced in such things. The social structure is much scientific and much forward in such matters. I will give an example. In almost 80 percent of our families in India, we make use of old people. We are not yet foolish to send old people to old people houses and shut them like dogs or animals in cellars. Excuse me, if I am a bit rough. But facts are there before our eyes. It was the same in the occident also about three hundred years ago.

Excuse me if I say that such a rotten state of society was not there in the occident previously. Such a rotten type of society was not there in the occident in the past. Human values are the same everywhere whether East or West. It was also as it is now in India and in the western countries

also the human values were in a beautiful and original manner as they are in India now. Somehow, we disturbed the structure of the society in the name of industrialization. For example, this is one of the evils of the industrial revolution. When once it is destructed, the continuity from one generation to another is broken and the parents and grandparents are denied of the privilege of educating their children and grandchildren.

They are cruelly shut up in cellars in the name of old people. Neither their talent is utilized for the next generation nor are they allowed to have a beautiful occupation in their old days. It is a great point of honour in India to be an old man in the family because we venerate and honour the old people in our families. The moment one has retired from his service, we offer our children to him to educate. He spends his time as the master and the guru of the grandchildren in their house. It is a great joy for him to enjoy old age. There is no generation gap and he has much to impart his own grandchildren because he had received much from his grandfather. But, when once we cut off that continuity, just as we have done in the occident unfortunately, the next generation has no guidance and when we grow as grandfathers, we have nothing to give to our grandchildren.

We have grown only by age and chance and except experience of incidents. We have nothing that we have learnt. So, we can call ourselves cultural and spiritual orphans. We have father and mother in the biological sense and grandfather and grandmother as biological sense. These

relationships are only formalities and social conveniences. The structure of a sacred temple called the family is dilapidated. The priests of that temple, the parents and grandparents, they find the temple quiet empty. So, they have nothing to initiate. The privilege of expecting some guidance from the elders is gone. In this type of social structure, we are already reaping the consequences.

Hopelessness and helplessness halt everyone from a certain age. There is no incentive to lead the life until we are ripe or old. After a period of active physical life, we have to live a physical span without any cultural or spiritual activities. Without having continuity from generation to generation, we cannot have spiritualism. At best, spiritualism can be a hobby in the occident. Though we are very sincere in trying to spend all our life in spiritualism, we have no goal if we have no people to whom we impart this wisdom. When the son and daughter do not belong to the parents, how can grandson and granddaughter belong to grandparents? When they do not belong to us, where is the point of contact?

After a certain age, the boy finds his own way into the world and he has no hope except violence and vehemence towards the world because he is not trained into a life of companionship. The law of co-existence is something new to him. If at all he is rightly stimulated into the law of co-existence by virtue of the training in his previous birth, then he stands against all the irregular experiments that are conducted in the social life. He has to remain virtuous and spiritual and noble inspite of the

irregularities of the society and the world around him. That is what is happening. Training about death is not practically possible in such a structure of society. If the children were to look after the parents or grandparents, if they are to show the right attitude towards people who are going to die, they need the training and direction as to how to behave with the dying people.

A person who is going to die within an hour, a person who is going to die within one day, who is going to die within one week, one month, one year, ten years. There are many stages of preparation to death. Unless we take a pleasure in spending ten or fifteen years with old people, venerating in our home as living gods and masters who impart their wisdom to us. Unless we receive such training and discipline, how can we know how to behave with people who are going to die? It requires a special training which I will explain you after five minutes apart. I want to make a remark before I go into the actual procedure. Cumulative commonsense of the public that makes a demand of the legitimate use and that makes a legitimate demand. The moment you begin to feel the goodness of something, and once you understand the process of betterment of the society, it is upon you, the people that the future depends, in any country or in any nation, not upon a few who are the rulers or administrators, or reformers or philosophers, It is in the hands of the public at large. When they feel the need of something better, it is not at all difficult to make the structure of the society better.

When we try to know how our duties will be towards old people, first of all we should remember continuously, whenever we see the old people in our house that we too become old one day. This ennobles our attitude. It is not human to remember old age only after we become old. So, this is the one thing that the child is to be taught, a courageous understanding of the various stages of life and the duties in each stage of life. As a child, we should be treated as an equal in the family but at the same time, he should be guided and instructed. Leaving him to winds in the false name of independence is really inhuman and beastly on the part of the parents.

Every soul craves for discipline and guidance. The mind may be sometimes against discipline, but the subconscious and the soul consciousness always expect guidance from others. Child will grow under a sense of security when he discovers the presence of his own people. Not the name of father or mother, but he should find people where he feels secure. This he can feel only when he is receiving guidance from others. The second thing is, respect to each other. Respect is not fear. In the Arian and Piscean ages, much fear was misunderstood as respect. In not less than 30 percent of the families, parents brought up their children under fear, not respect. That is one extreme. Whereas what we are doing in the 20th century is another extreme. Leaving the fellow to winds is a more cruel extreme.

The grandson should be made to know the importance of the grandfather. When the grandfathers spend more and

more time with the grandchildren, they begin to play with them. They entertain them in games. They educate them through a psychological process of narration. Much of the real essential education is completed during that stage. After schooling, what we get is not scientific education. It is only dumping up of information and what we wrongly call education in the schools, colleges and universities. The student can do for himself when trained how to do. Excuse me, it is no better making the fellow getting the dictionary by heart and also preparing him to stand a great memory test which has a horrible stunning effect upon the faculties of the boy. So, we conduct all nonsensical experiments with growing brains, call it by the name education.

So, much of the education should be finished at home before the child is sent to the school. He should be able to withstand the evils of unpsychological education and he should be made to escape from the stunning effects that are received by many from having great strain of his intellectual vehicle. We received our education from our grandfathers. They used to narrate things to us. More than 60 percent of what I speak in these conferences, they are from the seeds sown by our old people in the form of simple narratives.

Without the defect of intellectualizing any subject and by not making it more difficult for the child to understand, the grandchild develops a friendship with the grandfather. When this process is going on, an invisible activity is taking place. That is, an easy flow of the current which we call the tradition or continuity by which only one becomes a

master of wisdom. Simple intellectual education can never give us mastery. When we undergo such training in the families, we will grow as one with the nation because we grow one with the family. Automatically, we will be fit to live an international life. We immediately get fitness to live life of an international citizen.

The more and more a person is growing old, he has much maturity to impart to his youngsters whereas he has the psychological necessity of not being left or neglected by the youngsters. Is it not cruel and inhuman to send an old fellow to an old fellows' house? Even a dog or a cat, when it is suddenly sent off from the masters, it feels very much sorrowful and often we behave kindly towards our dogs and cats and we fail to behave in such terms with our human beings who are our elders. This shows off our awful lack of commonsense. We very much feel affectionate towards our own cat and narrate stories when and how the cat felt affectionate of us. Can't we have that much of humanity to feel the same thing towards other human beings also? This is what an aged person expects of us.

Remember that in many cases, death does not occur instantaneously. From one second to a maximum period of thirty years, death may extend. There are people whose death begins thirty years before they drop their physical body. From that time onwards, changes begin to take place in the physical body. The same quality of food fails to give so much of strength and vigour to the body. The same medicines begin to act with less and less efficiency.

That is a sure sign that death has started in the constitution and it is progressing until the surgical operation between the body and the person is finished.

It is during this period, everyone expects companionship and love and affection and warmth. It is by seeing such people, we should remember that we too are going to become old. When once an old man has the satisfaction that he is treated in the equal terms with others in the family, then his vehicles begin to give way for a proper type of death. When there are no psychological complexes, when there are no obsessions and disappointments and sorrowful incidents, then only the vehicles undergo the required change for a passage from this body. Otherwise, there will be a stuck up of some energy centres while leaving which results in chronic ailments that cannot be cured, a stuck up of certain parts of the vehicle which does not permit the passage of the indweller out with ease and another aspect to remember is, unless the indweller accepts mentally that he can leave the physical body, in many cases death does not occur.

In such cases, where the fellow fears too much of death, the body goes worse and worse and the indweller clings to the body without the operation of death complete. It is a great misery and great pain to the indweller. Even after months or years, unless he willfully accepts to leave the body, it is not possible to leave the body under normal circumstances unless a violent incident like an accident occurs. So, a person should be trained into gradual steps of mental acceptance of death. The education should be

in such a way that death should neither be invited nor be abhorred. It is as bad to invite death as to fear it.

That is the reason why suicide is considered to be a great spiritual crime. Some people often think that it is an escape from suffering. But, when they are educated into the scientific knowledge of the consequences, they prefer to undergo the present suffering than to postpone it by suicide because in the next birth, the impact of the act of suicide is also added to the required suffering. The consequences are of a more smothering nature. So, there should be certain amount of good education in that direction. Any type of self-torturing is to be avoided. No negative thought about the body should be allowed. In the case of those old people who have stopped earn their livelihood, such a thing is possible only when they are placed in honourable position in the family. Otherwise, when left alone or sent to the old people's house or treated indifferently, automatically the mind goes into the thoughts of putting an end to this body. So, much kindness is required.

I give you a little example. My father lived until his nineties. He led a life of strong and steady health. He trained us in childhood as our own guru and master. We received our spiritual education and yoga training from him. We learnt all the scriptures and discipline of life from him. Right from the daily routine, we received from him. At the same time, he gave us the independence to choose the right thing about choosing our education according to our likings and our partners of life to choose for ourselves.

He gave us the greatest possible independence. At every step, he gave us guidance. There was no step that was unguided by my father. By the time we were sent to the educational institutions of the state, we were well trained in the scriptures. We were well trained in the literature of Blavatsky and Alice A. Bailey and the complete works of Sri Aurobindo and Rabindranath Tagore.

Even now I remember that he maintained our house as a temple of wisdom and as he was becoming old and old, he felt very happy to train my children. In fact there were situations when I was highly displeased with him, when he refused to send my children to me because he was educating. As he became too old, he was very happy to come and stay with me. Everyone in the family honoured him and treated him as a God at home. As death was approaching, he ordered certain rituals to be performed by all of us. He made his own preparations. He wanted certain mantras to be chanted during which he wanted to breathe the last. It actually happened so and he was quite conscious and relaxed and even after the death, no one in the house was sorry because a spell of holiness ruled the house. This is the training he gave us and this is the training he gave to my children.

We are trained to follow his footsteps. For example, now I am a grandfather of two grandchildren. I am very happy to teach them certain things. When the age comes, when I cannot move to so many countries, it gives a great pleasure to me that I spend my time with my grandchildren. Do you think that happened only in my house? In all the

traditional families in India, where westernization has not yet taken place, this is what is being observed till today. But gradually India is being westernized and now we find only fifty percent of the families maintaining this tradition. The average Indian is in a great illusion that the occident is a great social success that the social structure of the occidentals is having a greater success in India. They are trying to follow the same footsteps and losing the proper structure of the society gradually. What I sincerely feel is, if the occidentals take up the issue once again and establishes the required type of social structure, once again we have an example to follow when we lose it completely in India.

This is a loud thinking based on the present facts and the moments of death should be met with proper education. The type of leaving the body depends upon the state of maturity of the indweller. Mainly there are three centres that pin the body with the indweller.

The indweller escapes through one of these centres out. These three centres can be called three brains. One brain is the brain of intelligence which is made up of the cortical tissue, the brain cells through which our mind makes its appearance. Another centre is the heart which can be called the brain of love and the brain of soul. A third centre can be called the third brain, the brain of emotions or the brain of attachments which we call the solar plexus. These are the three main centres where man is clipped to the body with the help of an adhesive tissue which we call prana, that is, the 'life ether'.

Just as we have the gum which pastes the envelope, the consciousness in our body and the matter in our body are pasted together with the help of a paste, an adhesive substance which is at the same time highly volatile, more volatile than spirit ethers, more volatile than petroleum, etc. This is what we call the life tissue which enables the lungs to respire, which enables the heart to pulsate, which enables the blood vessels to circulate and which enables the nerves to move the matter of the body. With the capacity of this prana or 'life ether', the body is clipped to us. And for those who live in the three lower principles that is the matter of the physical body, the force of prana that works through the sense organs and the mind.

These are the three lower principles. For all those who mainly live in these three principles, the body is clipped to the human being in the solar plexus. His relationship with others, for example the affections towards mother, father etc., they are also expressed only through this centre, just as the child is linked with the mother with the umbilical cord. To such a fellow death means the etheric cord is cut at the navel centre and the fellow comes out of the solar plexus. In all such cases, death occurs after unconsciousness has settled. In the next stage of evolution, when he is an evolved personality, he mainly exists in the intelligence and hence the link or the clipping of the man to the physical body exists in the brain. That's why the centres of respiration exist in brain. They do not exist in the lungs or heart.

To those people, whose personality is highly developed, who are intellectually very active in this world,

who can stand the competition of the society and who are successful from worldly point of view, death occurs in the brain cells and the person escapes through the brow centre. And the third group of humanity who have trained themselves to live in soul consciousness, whose awareness is highly developed towards the spiritual principles, those who live in the fifth, sixth and the seventh principles in the name of spiritualism or in the name of any fine art, for example, music or painting or poetry, who have a spirit of dedication and certain amount of holiness and pious attitude towards their expression of life, for them their centre exists in the heart. They come out through the heart centre and the process is always most conscious and instantaneous. They will be walking or working or speaking or doing something, when just the breath stops without any strain. These are the three types of death that generally occurs whenever it is not of a violent nature.

This third type of death that is appreciated by the Masters of wisdom and we are advised to practise spiritualism and a life of affections and relationships by having a good family structure and social structure. And then death is no incident at all. After leaving this body, we have a reversed sequence of all the things happened in this life, the recollection of the incidents that have happened during this life will be the process of rewinding a cassette. When we are rewinding a cassette, the speed is more than when we are recording. Here also the same thing. Within a few minutes, the whole succession will be exhausted. There will be recollection of all the incidents

from the point of view of our clock time or watch time. It is very leisurely to the mind of the fellow. The scale of time in each plane of consciousness is different from the other plane.

For example, in dream a split-second time can give you a dream of five or six hours of story. Same is the case with the mind of a dying person. Then after a recollection, there will an enacting of the drama of all the incidents once again with what we call a sequence of consequences. For example, suppose I want strong coffee every day in the morning by 8^o clock. For the past forty or fifty years, I trained my body like that failing which I get very big headache. By eight in the morning I want very strong coffee. Suppose I died by 7:30 without taking coffee. Exactly by eight, I will get headache. Though there is no head, the headache is strongly felt. This is the truth of the immediate experiences after death. Do you know cases where after a leg or a hand is amputated and the fellow feels great pain in limb? The fact is sensations like pain and headache, they belong to the consciousness and they never belong to the matter. For example, if I feel pain here, the pain is felt in the mind centre to show that something is wrong here.

Pain is never a physical phenomenon. Physical matter has no pain at all. So, when we leave the body, the record of the impressions and incidents becomes true, more true than when we are in the body. Because, a mind will be present and the judging mind will not be present. Just as in a dream, we feel everything really true with us, however

absurd it may be. Sometimes we can get a dream that somebody has come and cut off our head. We feel great fear and we see our body and head separately in the dream and we feel scary of it. *Even such absurdities are believed as true in dream because the judging mind is absent. Similarly, after death there is only consciousness and no judging mind and hence whatever we feel becomes true with us.*

Another peculiar law after death is, we experience only the things of fear of sorrow in the beginning. We do not experience the happy remembrances. The succession is in such a way that the most horrible and fearful remembrances will be felt in the beginning. It is common with human nature. Suppose, I live with you for one month, you bring some flowers to me; you bring something to eat to me. You give me some book to me by way of presentation. Suppose you honour me and think that I am a great man. Many people do many favours. Suppose I take advantage of your veneration to me, suppose I borrow from you ten thousand Dutch marks and I say I will repay it next year; suppose I go away to India, I don't return here until three years.

When I come back again after three years, about whom I think first? Is it about the people who have presented me flowers, the people who have presented me chocolates, the boy who have given me the good room and arrangements? They do not come to my mind. The moment I get down in the airport, I look down and suspect if the fellow from whom I borrowed ten thousand Dutch marks

is present there. This is the dirty sequence of the human mind which is quite instinctive. So, even after death, the same thing goes; the most frightful and unhappy things crowd around our mind. All these incidents are true with us. We don't feel that they are recollections but we feel the seriousness that they are all happening then and there. The duration of the unhappiness is directly proportional with the intensity with which we have done the incidents. For example, my headache for coffee is aged thirty years or forty years. At least thirty or forty days after death, I have to feel the headache in the morning. So, the duration depends upon the degree of intensity of impression it has made upon us. Then it is erased from the cassette.

After all these unhappy things are erased, then the happy memories come to us. We see all our people once again and we will also see people who died, that means who died before we died. Then sometimes we are surprised to see, why this fellow is here, he died long ago. So, there will be a succession of very happy things also. We really feel the presence of everyone and everything. The first thing is what we call hell. The second thing is what we call devachan. It may occur for a few days but to our mind, it may be ten years or hundred years or thousand years. For example, sometimes we enjoy the presence of our dead mother or father and exist with them for about five hundred years or thousand years. But when we come down to earth once again, the gap in terms of earth time is only about one year. So, the five hundred or thousand years are mental years. But they are as true as anything. Of course, these

are only few examples to show what type of preparation we are to make before we enter into death.

It is enough if we have no frightening incidents in our life or inconveniences self-made. Then the mind is free. Only if the mind is free, then we are living; only when our life before death is clear, then life after death also will be clear. Remembering this one principle, we have to make our preparation for death in terms of our behaviour with others. The more broad minded and compassionate we are towards others, the more will be the instinctive detachment of the mind; the more instinctive is the detachment, the more happy will be the life after death. As far as the further evolution is concerned, a happy death without a strong and prolonged period of hell after death is always conducive to have a better and speedier evolution.. These are a few facts about death. I have taken much of your time. I thank you all for the patience in it.

Question : Do you have any experience of death or coming out of the physical body?

Answer : Yes, I died three times in this body. It is not actually death. One of my Masters brought me out of this body three times and made me experience it. Even these things are experiences translated into the recollections of certain people and directly the experience as it is cannot be brought back to earth mind, except through reminiscences in terms of one's own previous incidents. In that sense, I say that it is not possible to know exactly what is there after death. But as one's own experience, it can be felt in terms of his own reminiscences. It is rather symbolic than realistic.

Question : How can we create comfort and a hope to a dying person?

Answer : One can give the greatest comfort and hope to a dying person by making him feel that you are caring for him and that there are people who very much care for him. That is the one thing that is required by a dying person and nothing else. About the person who dies in an accident, the death is quite unprepared by the mind and intellect.

Though there is nothing unexpected to the soul, everything is unexpected to his intellect. This gives him a very rude shock to the intellectual mechanism. But within a few seconds, the intellect also dies. After some time, the mind also dies. But the seed of this shock exists with the indweller or ego. When he goes into another body, this seed also germinates into its own tree. From childhood, the fellow will have a shocking type of fear of death, a great fear of death which is unaccountable. It takes one life for him to erase this shock. And the whole sequence from the beginning of the accident to the end of the purification of the mind in the next birth, the whole story runs as the consequence of a deed he has done in the past. So, the whole story including the accident is of a purificatory nature. But at the same time, the shock will be received as a penalty and the whole next life will be a purificatory process. The process is a repaying of an old karma.

Question : What about child homes?

Answer : Generally speaking, the same fate as the old people experience in old people's houses, the children also

experience in the children home. That is why I called them spiritual and cultural orphans. So, we are depriving them of the happiness of affections and the continuity of traditional wisdom. Instead of only in old age, we are also depriving them during childhood. So, it is as much a negative aspect as leaving old people in an old people home; with the exception of a children home which is spiritual in its nature that is ideal parents conducting a children home, when they can train the children into the required direction. They don't know anything.

Question : What should we do now?

Answer : We have to create once again a tradition and with great difficulty we have to establish once again a generation which can be handed down from generation to generation. So, we have to train ourselves in the present generation. There is no other go, except trial and error method. Unfortunately, we are placed in such a position by our past generation. If we can construct a generation once again, we can change something at this present time and that is what is required.

Question : What type of training we need to go into a sleep where we can get some guidance from the Masters?

Answer : Part of this training depends upon the maintaining of the day's routine, that is, not having emotional outbursts and incidents that lead to emotional outbursts during the day. And also before sleep, remember that we have a conscious life during sleep and that there are noble ones

who train us during sleep. We can call them Masters or Angels or Arch-angels and mentally submitting ourselves to one such unknown person, thinking a thought of willingness to help others during sleep also.

Then within a short time, automatically we will establish a contact with one of the positive personalities who are helping through sleep. There is already a well-established institute in all the countries going on in which members from all countries take part. In receiving training during sleep, we gradually grow more and more positive and the sleep will be in a healing and healthy direction. We receive guidance from the invisible helper. It is also good to read one sentence from any scripture and make a leisurely thinking of that sentence until we are lost into sleep. These are the three things that are required which make our life healthy during sleep and during the awakening state also.

Thank you all.



Master E.K.

Overseas Menages-VIII

Lectures in this Book....

Light upon Death

The Way to Samadhi

The Occultism of Zodiac

The Science of Reincarnation

The Concept of Zero

God, Love and Sacrifice

Healing and Healers

Preparation for Death



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