



Master E.K.

OVERSEAS MESSAGES - 2

Advanced Astrology, Discipleship in the Modern Age Spiritual Life & Journey of the Soul,



KULAPATHI BOOK TRUST

OVERSEAS MESSAGES
(VOLUME - II)

MASTER E.K.

KULAPATHI BOOK TRUST VISAKHAPATNAM

First Edition: January, 2006
(45th Guru Puja Celebrations)

Copies: 1000

For copies write to: Kulapathi Book Trust
45-40-36/3, Akkayyapalem
VISAKHAPATNAM - 530 016
A. P., India
Ph: 0891 - 2565291

The World Teacher Trust Büelstrasse 17
CH-6052, Hergiswil, Switzerland
ISBN: 81-85943-24-9

Type Setting by: Triveni Publishing House
MACHILIPATNAM.

Primed by: Aquarian Printing School
VISAKHAPATNAM.

FOREWORD

I am direct witness to Master E.K.'s teachings in the years 1981, 1982, 1983. The teachings of the Master are ever fresh as his smile. The radiating eyes, the magnetizing smile lifted up groups that listened to him in rapt attention. He is an unparalleled inspirer of Souls and he did so in these tours, to all those who came into his proximity and his aura. The Master was very jubilant with the groups who were intent upon finding a definite direction on the path.

The Master was dwelling in varieties of Wisdom topics and was truly penetrating into the consciousness of the listeners. The classes were always not less than 2 hours, twice daily if not thrice at times. He found listeners of his liking for the 1st time in the West and therefore felt happy to share with them as much Wisdom as possible. In fact these 3 years of working laid a strong foundation for the future mission of Fusion of East and West.

The beauty of master's teachings is such that the reader feels the smiling, sweet and soothing Presence of the Master. This is a common experience with his teachings and writings. Those who did not see the Master on the physical plane have the facility of experiencing his etheric touch by reading his teachings and writings.

The 2nd Volume of Overseas Messages fulfils the Souls that are ever hungry for Wisdom. The disciples of the Master who brought out this work need to be congratulated while they are already blessed by the Master. May this work find its own expression into the World of Wisdom.

Visakhapatnam K Parvathi Kumar
20-12-2005 Chairman,

Kulapathi Book Trust
PUBLISHERS NOTE

We are happy to bring out the Second Volume of "OVERSEAS MESSAGES" of our beloved Master E.K. who served the Humanity at large and did the sacred work of Fusion of East and West in the 20th Century.

Master E.K. gave out the Ancient Wisdom in the New Age by giving discourses and conducting classes in the East and West. The Trust has presented the First Volume of Overseas Messages in the year 2003 which has got good response and the readers and seekers of the Wisdom requested for the presentation of the Second Volume of this book. We humbly submit this volume during 2006 Gurupooja Celebrations.

Our sincere thanks to Sri Ch. S.N. Raju and his team of Machilipatnam who devoted and dedicated for the literature of Master E.K. and for their humble efforts to bring out this Second Volume. Our thanks to M/s. Aquarian Printing School, Visakhapatnam for their timely action to print this book in time.

Visakhapatnam Ch. Satyadev
11-01-2006 Hony. Secretary
 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 sale of the book are utilised for reinvestment in similar books in pursuance of the objective of the propagating Truth.

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

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[1]

ADVANCED ASTROLOGY

(Lectures given in Munich, in the years 1981, 1982 and 1983.)

Scope of the Subject

Brothers and sisters who have gathered here this evening I thank you all for the happy presence you have given me. This evening I am asked to speak about Spiritual Astrology. This morning I was also asked to explain how I came into contact with my Master. If you permit me to do it after the lecture, I will do it.

First I will begin to explain something about Spiritual Astrology. The word 'spiritual' means something belonging to the spirit. Astrology means the science of Light in its true sense and in its popular sense; it is the light of the science of the planets and the science which teaches us how the planets influence us. But according to the definition of the scriptures, it is the science of Light in its true sense. Till today we do not exactly know what light is, though everyone of us knows light. It is like a little child tasting a drop of honey. The child knows everything about the substance, but he does not know its name, how it is brought, and how it is prepared, and how it is made available to him. Same thing it is to us about the light.

The scientists are speculating about the question what light is. Is it matter? Is it force? It is not yet discovered. But the authors of the scriptures give us that Light is a degree of consciousness. It seems to be more reasonable than the speculations of the modern science. By the term light we know that which illuminates our eye. We have also another light which illuminates our mind. We can call it mental light. There [2] is also another expansion of consciousness, which makes us understand things, which makes our consciousness expand into the relatively higher degrees. The ancients meant all these levels of consciousness, when they used the term light. And they described the existence of the science of light. And they called it Astrology. The purpose of astrology is also clearly given in the scriptures, though many people make a confusion about the utility of astrology. In fact it is popularly understood as a science of prediction, a science which tells us when we are going to be married and when we are going to beget a son, when we are going to get a job, or a betterment in job. Of course, many times we use astrology for this purpose. It is not wrong to use astrology for this purpose but it is only one thousandth part of our understanding the value of astrology.

The science is like the light in this room. If I can use the light to eat, it is not wrong. But when I take off the switch and when it is dark in the room, in the night once again when I wake up, I want to go out, then I may stumble upon a chair and fall down. That means I have not made a better use of light, when I was having light in the room. I should have not only eaten my meal but also arranged the chairs in the room in such a way that I do not stumble and fall when I walk in darkness. So it indicates that there are better uses of light. Suppose there is a book in the room which makes me understand where there are many lights in the room and where are the switches, where is the table lamp and where is the bed lamp and where are the switches. I would have studied the book before sleep in the new room because after taking off the light. I have to sleep in darkness, because I have not read the book where the bed lamp is!

So it all depends upon how we make the best use of light. This is true with astrology in all its shades of utility. [3] Exactly same thing has been said in the scriptures about astrology. He says, it illuminates the room and makes us know where an object is and makes us know the proper place of every object in the room. And the room is your life, that is what the scriptures say about astrology. It is a boon to see that our life is not a darkroom, it is a benediction. So if we see people using astrology for prediction, we cannot say that it is wrong, but we can say only that they make a poor use of a rich subject.

A newly married young man whose wife is pregnant goes to the astrologer, to find out if it would be a son or a daughter. Sometimes the astrologer says it is the son or a daughter. Sometimes it becomes true, sometimes it fails. But always it is 50% success because there are only two alternatives, either a son or a daughter.

There was a king in the ancient days who was not having a son at all for a very long time. Then at last his wife conceived. He asked his state astrologer if it was a son or a daughter. The astrologer was in trouble because in those days if the prediction failed, the astrologer was dismissed from the royal service. So he closed his eyes for two minutes, went into meditation, opened his eyes and said, "There is a great curse upon you, if something could be predicted about your child, it will die and it will be a miscarriage. But I shall prove the genuineness of the knowledge of the astrology. I will give the prediction on a paper, seal the prediction in a cover and put it at a place. After the child birth our king can verify it and find it correct."

Then there was the child birth. Then the astrologer asked, "Is it the son or daughter?"

The messenger said, "It was a son."

[4] The astrologer said. "There is the cover take it."

They took the sealed cover to the king and he opened and found that it was son. The truth was the astrologer prepared two sealed covers, placed one cover in one window and another cover in another window.

So we have to resort to such methods if we make a wrong use of astrology. Whenever a young couple come and ask if it is a son or a daughter it is better for the astrologer to give a clever answer by saying there is only one sure way of knowing the fact that is to wait for a few months. So it needs no astrology to know if it would be a son or a daughter. Even if we know beforehand, what are we going to do? Are we going to change? Therefore we need not make such a use of such a science called astrology. According to the vastness of our common sense and finer sense, we can make the better use of the same science.

A gentleman from Munich had to go by car to another village and finish some hours work and then return home. The village exists in the eastern part of his city. Early in the morning by 8.30 he started by his car, he travelled the way to his village and finished his work there, took his lunch, took some rest and in the evening he returned home by car. Another person started in the evening, went there, finished his work, took his supper, slept there and returned home next morning. What is the difference? For the first one, while going he had to face the sun. He had to drive his car facing the sun, and when in the evening, he had to face the sun once again and drive his car. To the second one when he was travelling in the evening, the sun was at his back and in the next morning when he was driving home once again the sun was at his back. The journey is the same, the town and the village are the same [5] but it is the presence or absence of the common sense that makes his journey comfort or discomfort.

It is only to have such use and such knowledge, astrology is given to us. The twelve signs of the zodiac and the planets, first there were only seven planets known by man and then there were nine planets, then twelve planets. There was a time according to the scriptures when man was knowing thirty three planets. And now once again in the modern age we may discover all the 33 planets and know the true significance of the 33 planets. But whatever it may be, the signs of the zodiac and the planets are given to us by nature as the key board of a type-writer or the key board of an advanced computer machine. It is for us to undergo proper training to make use of the available data.

With the same type-writing machine the new student commits mistakes. And a business man types his business correspondence and a literary man types his literary articles. a scientist makes his articles on science. Whichever subject there is between heaven and earth can be made to transact with people with the same alphabet and with the same key board of the type-writer. Similarly, the alphabet of astrology which we call the zodiac and the planets forms the

fundamental data with which we are made and with which everything on our planet is made and with which all the planets of our solar system are made.

The same data indicate everything in the creation. Therefore it indicates our future also sometimes. For this reason some people thought that our future has been a sealed book. That the story of everyone has been written in all detail in the past by the planets and our life is only a renarration of already written story. But when we observe the actions of nature we [6] find that it is not true. Our life is not fated and sealed. We are allowed to have as much independence in our action as is desirable. And the degree of desirability is determined by our own desires.

We are made into a self-willed machine and we are allowed to condition ourselves and limit ourselves for reasons of safety and security and the conditioning is not made by the planets at all. The planets induce tendencies in us and the tendencies are misused or rightly used by us, because our tendencies form the key board of our psychological mechanism. Everyone uses his own psychological computer feeding either in the correct way or in the incorrect way. Whenever he feeds it in the wrong way he receives the results in the wrong way, and he follows the wrong directions of himself, and then finds the fault somewhere and once again wipes off the previously fed data and once again feeds the computer better.

This is how nature has arranged. Nature has never made us prisoners of her will, because it has given us a will. And it has given us a language to understand how our will should work. The language of our will is understood by the Sun in our horoscope. And our reflection of our truth about our will is made to understand by the Moon in our horoscope because the moon indicates the phenomenon of reflection. The same rays of the Sun are reflected by Moon on this earth and we understand it as moonlight. Similarly our mind receives the light of our own will and spirit and what we call our own ideas and concepts are only the reflected existences of our own truths. But reflection need not always be true, sometimes it is distorted when we have a wrong angle with the mirror. Sometimes we can see only half of our face when we do not face the mirror properly. And sometimes we do not see the image [7] of the face at all, when we place the illumination in the wrong angle from the mirror. If the light in the room is placed behind the mirror, when we face the mirror we cannot see the image of our face. But if we place the light before our face and place the mirror in a relatively darker place, then we can see the image of our face more clearly.

The same is the truth with the use and the misuse of our mind. How we are going to use our mind is understood by the position of the moon in our horoscope. If the moon receives an affliction from any other planet, it clearly

indicates that there is something wrong in the angle of our mind. But it does not mean that we are ill-fated to have a wrong mind lifelong. It indicates only that we have to take the caution and that we have to receive the proper training to mend the mind into the right angle. Unless there is a way to better ourselves, there is no use at all of a science like astrology. When everything is fated and sealed, it is the same if we know or if we do not know it at all. Sometimes it is better not to know, because we begin to react wrongly upon the fact if we know a little earlier. In fact, in such a case there is more harm than help by a science like astrology. But the seers of the centuries of all nations have given us the science of astrology with all veneration and faith. No one gives us a subject which has no use at all, and they have promised us how the ancients used the science.

The forces of nature are working on the universal scale and the forces and intelligences of our earth planet are working for all the living beings of this earth. They do not work individually or separately. The planets do not come to every one of us and ask. „What do you want?“ But they are ready to cater everyone in a fine way. The railway train does not [8] come to every house and ask you to get into it to take your journey. But at the same time it is serviceable to everyone who wants to take a journey. There is something that we have to do and there is something which the train does for us. When we do our duty properly, when we go to the railway station in time and reserve our ticket with the railway people in time and get into the train safely before the train begins to move. Then the train takes us safely to the destination. So it is a fact that we have to do something in our life and it is a fact that then only the planets are going to help us.

A young man went to the astrologer and asked, “When would I be married?” The astrologer made an analysis of the horoscope and said, “Next year by March you will be married.” The young man slept in his house until the end of March and went to the astrologer and asked him, “Why am I not married?” He thought that the planets would come to his door and knock his door and bring a beautiful dame for him. It will not be the case at all.

The planets help us in our expansion. We should begin to feel how our expansion will be. At every step whenever we feel the need of our expansion, there is the help of the planets that makes us expand. Whenever we have a thought there is the external activity that is directly related to the thought. Similarly as long as there is an urge from inside for us to expand, there is the work of the planets continuously influencing us in a positive way making our consciousness expand into the truth more and more into its wisdom aspect.

So, the planets will prepare us in tune with our urge for expansion. That is how we have to understand the real utility of astrology. And when we try to understand the twelve signs and the functions of the planets, we have our

tendencies as [9] planets within our psychological unit and we have on this earth the forces of the planetary nature of the earth, which are giving their magnetic touch to our tendencies. Imagine that your tendencies are like balls of iron and the planetary tendencies that are working through our earth globe are like the various magnets. When we have little iron balls in our pocket, when there is a magnet in our hand, when we begin to move the magnet near the iron balls, the iron balls inside will be magnetized from outside. When the magnet is working from outside towards us. This is how the planets work with us and influence our tendencies.

We have our love and hatred, our likes and dislikes, our jealousies and suspicions, our fears, all these things work in us as blockings in us and limitations in us. But when the planets from outside are working, these blockings are gradually giving way and when the time comes, these inimical forces that are working in us begin to speak with us. They will remove horrible masks from their heads and they smile from within. They say, "This is only a drama. This is only to make you mature, to make a desired transformation in you. Unless we play this drama, the limitations in you will not be removed. You are like a little bud, the petals are folded within yourself. And all the petals are only green, but no beautiful colours. There is no fragrance. But we want to remind you that your petals should expand and blossom into a flower. Take the required colours which make world delightful and form the honey drops which we call the maturity of the soul. That is how the planets indicate us. The incidents in our life which we understand as good and bad they have only one effect upon us, good effect. We should not understand that good incidents have good effect and bad incidents have bad effect.

[10]

Planets and the Behavioural Patterns

This is not a story of one year or ten years or one span of life. But the story of the bud becoming the blossom is a story of births and rebirths. The planets help us, guide us and indicate us the path. They are at our service. They give us the independence to the extent we deserve. When your child is running into the street, when there is the servant working in the compound, what does the servant do? Does the servant respect the child and say, "Sir, are you going out?" Then if he does so, the servant knows that the child dies smashing a car in the street. So immediately the servant catches the child by arm and pulls into the house saying, "My dear Sir, go home." No doubt the relationship between the child and the servant is the same as the master and the servant.

* * *

We are all the sons of one Master whom we call God. And the planets are the servants in the house of God. When we behave like children, it is the duty of the planets sometimes to tackle us a bit rough and harsh. Therefore, whenever we are very primitive in our behaviour, whenever we are beastly in our instincts, the planets make our life predestined. Under such conditions if you show the horoscope of such a person to an astrologer, he can clearly predict every incident that is going to happen to the fellow, because everything is conditioned in his life and everything is predestined in his life. Therefore, the planets know what to do with the fellow. They do everything for him but they never leave any work to him independently.

In what way are you behaving with me since I came to Munich? Do you leave me at my residence and ask me [11] to come to the lecture hall? I do not know the way to the lecture hall at all in this city. I am quite new to the place. Therefore, you are taking me in your car like a little boy and bringing me and dropping me in the lecture hall. Why do you do like that? Do you think I am a child? I am a child as far as the knowledge of Munich is concerned. And if I stay here for two months, if I say, "Let us meet at the lecture hall," then you will accept that I would meet you in the lecture hall. Why is this difference in giving me the independence? Same is the case with the planets giving us the independence of action. When we begin to grow in individuality and personality, the planets give us more and more freedom, because we are beginning to tackle our own affairs. And wherever it is risky and dangerous and wherever we behave foolishly, immediately the planets interfere and condition us through our incidents of life.

But the degree of conditioning becomes less and less and the area of our independence becomes bigger and bigger, as we know how to do our own duties towards ourselves, our family, our office and our friends' circle and then if we begin to work for our nation, our independence will be widened. And when we begin to work with the forces of nature as a scientist, these planets will open our eye towards the secrets of nature and then we begin to discover the secrets of nature, only to make a better use to the world. But suppose we misbehave with the knowledge we have and we begin to make wrong use of the right scientific secrets we have, then nature puts a barrier upon us once again. The humanity goes into competition between nations and the result is a mass scale suicide in the name of international wars. But in the eyes of the planet [12] it is no loss at all, because what we call death is not death at all. We are made to

take another birth on the same planet earth and we will be given opportunity to behave better and learn more once again. This is how the planets guide us.

The three stages: The individual level

In the first stage they will be conditioning us very strongly keeping us as puppets of our emotions and making us behave in a definite and conditioned ways, so that when two of us meet in the train I give one blow to you and you give two kicks to me. So the planets can count in advance how many blows we give each other. So, everything is predestined in our horoscope as long as we are primitive in our instincts. That is what is called the individual level of existence. When I know only my individuality. I can understand only in what way I am different from you, when I cannot understand what is common with us both, then I am kept only as a puppet of my emotions, strong likes and dislikes, jealousies and sorrows. I have to live in suspicion. suspecting everyone around me, suspecting my colleagues in the office, suspecting my wife in the house and my children. Then I have to feel every minute that I am alone. And nobody helps me and the whole world is thankless and faithless. So I made to create my own misery so that I feel the pain of it and begin to think in the opposite direction.

How to come out of this trouble? How to be free with others? How to have a happy evening? Then in that way the planets condition us to make ourselves better. They will never make us better but they will condition us to become better. Why? What happens if they make us better? If I come and ask you to lend me thousand marks, what happens if you lend me? I will eat it away and ask you once again two thousand marks. If you do everything for me, what happens? I will [13] sit down and complain that you have to do something more. We will go negatively in our direction and we will be beyond repair. The planets know this because they are better masters. They condition us so that we wish to be better. So when we are in the individual level, we are very careful about our money, about our house and property, about our job in the office. And everything is a competition to us, because we have to grab from the world what we want and we force us to capture the earliest opportunity. But whenever there is a person who captures the opportunity earlier we are disappointed and we are at a loss. But after sometime we will begin to understand that the other person also has the same wants as we have. When we ask him, "I have to eat."

When we are travelling, on the way there is a tree, there is only one fruit to the tree. And the journey is in a big forest where there is no food for days together. There is only one fruit to the tree and ten people are travelling. When I put my hand on the fruit immediately the other nine also put their hands upon the fruit. The result is the fruit is there and no one can take it. This is what we respectfully

call the international strategic situation. But always the result is we go home with hunger. But what happens when we cut the fruit and divide it among the nine people? They ask us to eat first. As long as we are distributing, the people ask us to eat first because you have to distribute. So gradually we begin to learn lessons in our life. I understand your difficulties and you will understand my difficulties. And we begin to develop virtues. This is what is called the ending of the individual level and the beginning of the personality level. So the egg of individuality will be broken and the chick comes out to find a bigger egg between heaven and earth, which we call personality.

[14]

Personality Level

We have to practise charity, consideration, human feelings and tolerance. But we practise these virtues only to market them. We become better only to market our virtues. Whenever others ask me, 'Why are you behaving sincerely? Why you are speaking truth? Why you are faithful to others?' My answer is, 'I too want that they should be faithful to me.' This is the only use I know about virtues at first. This is called the commercial value of virtues. This is the second stage through which we have to pass. During that period the planets will give us some independence. We are made to enjoy the confidence of others and we will be elected to responsible positions. We will be made the leaders sometimes. What does this mean? Does this mean that the planets have rewarded us? In one sense it is true. We received the reward of our virtues. But in a higher sense it is not true.

When we begin to grow to the next step we understand that whatever is bestowed upon us as favour is only a test of our temptation. And it is only for us to know our position. When I am closing my eyes before God and meditating, a young couple comes to me and says, "Swamiji, we want a child." Suppose I give them some holy water or some holy ash on the face, within 13 months they have a son as beautiful as full moon. And they come to me, "Swamiji, we have a son with your blessings." Does that mean it is true? In a sense it is true. But when we go higher and try to understand the fact, they had come to us 13 months before they had a child. That is the truth of it. It is not our giving holy water or holy ash, but the pure scientific truth is that they approached us to have a child 13 months before they could have a child. So we can understand the fact in the either way. The incident in our life is not for them but for us.

[15] Every good deed we do to the world is not for the usefulness of the world but it is for the purification of our intentions and tendencies, because if we were not there and if we were not ready to do the good deed, some other fellow would

do better. That is always the truth of life. And since nature gives us a chance to do the same good deed, we have to scientifically understand very carefully, it is an opportunity to us to purify our vehicles and our emotions by doing a good deed. So the virtues are understood in a different sense afterwards. In the first stage the virtues are only for marketing, so that we begin to misbehave whenever we are strong. Whenever we feel strong we understand that there is no necessity to be virtuous once again. Then we do some faulty things and then we receive the pain once again. This is how our life goes in the second stage. It is called the stage of personality development.

It is a life of mutual values and in the language of Buddha it is a beautiful garden of flowers, where every flower showers its fragrance upon you and you are permitted to go round the garden. But the moment you place your finger on the flower, Buddha says, that there is a little serpent under the flower and the moment you touch the flower the serpent gives its sting. That is how Buddha represents it. It is the planetary stage of personality development we receive many thousands of stings from many thousands of little serpents. That is we misunderstand many responsibilities as privileges and every time we penalise ourselves.

During that period the planets are working not as fate makers but as police officers of our city. They begin to respect us whenever we behave respectfully with them and sometimes we can make good friendship with some police officers also. [16] And while going home they smile at us and shake hands and say, 'Danke'. But tomorrow once again I misbehave because I have my friend as the police officer. And I will be taken to the court. In the court of law the same police officer who is my friend comes there and sits there and disposes off the penalty and he makes the law upon me. Then I grow angry with him. Last night he met me and shook hands with me and he himself said, 'Danke.' And now he behaves as if he does not know me. That is how the planets behave with us when we are passing the stage of personality development.

Soul Consciousness Level

But we come to a stage when we meet many hundreds of police officers and after some time we see these police officers retire. We call them retired officers. So when we pass from the personality level to the soul consciousness we find every officer a retired officer enjoying great leisure coming with us to spiritual gatherings spending as much time as possible with us and reciting the Gospel with us. This is because they are retired officers. They no more try to punish us not because they have retired, but for the fact that we never misbehave.

Because we know only responsibilities and we understand that the privileges are false.

We no more have confidence over greatness because we believe only in goodness. We do not believe in something valuable, we believe only in something which is useful. A change has taken place. All the acidity in the fruit has changed into sweetness. The fruit is ripe. The planets work as helpers and guides. They indicate what we have to do directly to our mind. They lead us to situations where we have to behave independently because they find everything safe with us. They leave us to ourselves and they honour our decisions. That is [17] the state which the planets expect of us. At that stage our horoscope never reads our incidents at all. If we make a birth map of such a person and try to predict him saying after seven years you are going to have a throat cancer. he smiles. And after seven years he once again greets you, 'How are you?' Then we ask him, 'Have you no throat cancer?' 'Not at all.' Because in the horoscope of any person the planets never give the malediction, 'You should have throat cancer.' The planets indicate that there is a weakness in your throat. a weak spot in your throat. Unless your habits of food and drink are pure, that weak spot is going to give way and you may have the chain broken at that particular link. But the gentleman is not going to pull the chain to such an extent at all. He eats according to the need of the body. He responds to his friends and relatives according to the need and not at all according to desire.

We have desires and needs mixed and confused in our life. But the person, who has gone to the soul consciousness knows immediately the difference between needs and desires. Needs are to the body either for himself or for others. Desires belong to the mind. In fact, there are no needs to the mind at all. The need of food is to the body, though the taste of food is to the mind. Food is not eaten for the taste but to sustain the body. A man who has crossed the .personality level and reached the soul level will understand the difference between the desires and the needs, fix up needs and does not take notice at all of the desires. We will never fight the desires out. If we want to fight out desires we have to think of our desires and we have to make a friendship with desires. It will never give us a solution, it will worsen the case. If I have uncontrollable outbursts of anger and if I want to get rid of my anger, what happens when I close my eyes and meditate [18] that I should be free from my anger? I am only meditating upon anger instead of meditating upon God. So what is the result of meditating upon a negative quality? After some time I will be angry towards anger. I feel very restless that my anger has not gone.

So the man of soul consciousness knows the positive way of doing things and he never touches the negative aspect of his personality. He is occupied with the

needs either of himself or of others. And gradually he enters into a consciousness which we call pure love. Then he has no desires at all, because he never desired to get rid of desires. This is the way, how the planets train us. Then you will find even Saturn a very good fellow and you will find even Mars smiling with you. Previously you know that Mars will shoot with a gun or Mars will throw a bomb. And previously you know that Saturn will find faults with you and he is always over critical with you, always criticising you behind your back and scandalizing about you with your friends. Now the same Saturn approaches you and says. 'My dear boy, do not think that I am a bad fellow. It is only to bring you to this state of maturity that we had to enact a big drama and we are very happy that a creator is made on the background of The Creator.

In the language of Lord Buddha, the earth feels the joy of horripilation. When there is great joy we find that the hair stands upon our skin. In the same way, the planet earth will find its hair stand upon its skin and breathes the breath of fragrance of all the flowers. Whenever there is the birth of a saviour, the earth very much wishes that his feet touch the ground. That is what Lord Buddha says about the third birth of everyone of us. Of course, we always take only the second birth and many times die before the third birth takes place. [19] And it is only after thousands and thousands of rebirths, we take the third birth. The birth into the true love nature which the great people say the soul consciousness. So Saturn greets you and says, 'See how my hair stand upon my skin.' He is no more dangerous in your horoscope. But if an ordinary astrologer looks into your horoscope, he says now Saturn is coming to your birth moon. There will be a conjunction of progressed Saturn on the birth moon, something very dangerous, something very tedious. At the same time the progressed moon is coming into conjunction with the transiting Saturn. So it will never go in life at all. It will never dissolve in our life because transiting Saturn goes at the rate of 30 years a cycle. And progressed moon in our horoscope goes at the same rate of speed.

It is called the Moon hunt. That is a lifelong conjunction of Moon and Saturn. The astrologer is very sorry for you because you will never be out of the clutches of Saturn once again in this life. But the fact is you are very happy and you are experiencing only the good things in life, because there is nothing you want in this life. Where ever you go, you go to do something useful to others. So you will always be visiting pleasant people and beautiful houses. And the Saturn is not at all falsified, but the ordinary astrologer generally misses a truth. He thinks that the planetary effects are infallible. He forgets that the planets are bodies of wisdom.

They are not physical globes as they appear to our naked eyes. But they are beings of compassion and wisdom. They know how to conduct the drama of the

life of every individual, because they are already conducting the drama of the solar system. Their duty is on the group level of the solar consciousness. and their duty towards you is also the same. And when [20] the planets begin to work as helpers and guides to you, you will receive the messages from the planets every moment. They will be indicating to you every minute what you have to do and what not to do. By messages I do not mean messages from the dead people, and I do not mean spiritism, but I mean only spiritualism. Spiritualism is knowing the spirit of every planet and knowing your own spirit, which is the spirit of everyone.

Just as the space in this room existed before this room was built and it is the same space that exists in every room of every house. The spirit in you existed before you existed. And the spirit in every person is the same spirit which is in you. Because the spirit belongs to space in which you live and you belong to the spirit. If you understand the spirit like this, you will begin to live a life of spirit. That is what is meant by spiritualism; and knowing your duties in view of spiritual training is understood as spiritual astrology.

Planets and the Three Planes

If you remember that the Sun in the horoscope indicates the I AM in you, the Moon indicates the mind in you, the Mars indicates the courage in you, Mercury indicates the intellect in you, Jupiter indicates the wisdom in you, Venus indicates the love in you and Saturn indicates the experience in you, then you will understand this key-board properly. And you will begin to behave in harmonious terms with these planets. Then the higher Masters whom you call Uranus and Neptune begin to work. Until then the planets do not begin to work in your horoscope because they belong to the group work. They are like air pilots and railway drivers. They do not know you but they can take you in journey when you are ready in time in station or airport. But after you have entered the initiation [21] of the cosmic order, you are also enrolled as a staff member of the railway drivers or the air pilots. Then the senior air pilots begin to talk with you and they will explain to you everything about the key- board. That is what the planets in your horoscope do when you have reached the soul level.

Understand that every part in our body is governed by the planets in the three planes, the plane of matter, force and intelligence. Matter is controlled by planets. Force is directed by the planets and intelligences are tackled by the planets. The planets work in three different planes with the three planes of existence. Upon the matter of your body they work in the material plane. Upon the force of your vital functions, they work in a different manner. They govern the health or ill-health in your constitution. They indicate when your health will be at

stake. When you take the suggestion and lead a proper life, there will be no ill-health at all, and the astrologer fails in prediction. On the level of consciousness they will be your Masters, guides and helpers.

See how the mechanism of the cerebrospinal nervous system is arranged by the planets. The lungs are made of physical matter, but the respiration is on the plane of force and the vocal chords are arranged on the physical plane and the voice is produced on the mental and vocal planes. Some noise with consciousness is being called voice in us. And the syllables are arranged along the spinal column and the pronunciation of each syllable through our vocal chord is arranged in the different rungs of the spinal column. And the mind makes an automatic attempt of the computer mechanism and whenever there is the attempt from the mind, the vocal chords produce the sound, and the tongue and the articulating mechanism produce the syllable. And the syllables are composed [22] into words. Words are composed into sentences. But the sentence existed with you beforehand as your idea and concept. And it fills the vocal sentence you have framed and then you speak out your intention. See how the sounds are decomposed into vibrations in space. They disappear into the radioactive pool of space. They are recollected by the ear-drum, picked up by the mind, once again composed into syllables, into words and sentences and once again the idea in my mind dawns in your mind also.

See how ideas travel from man to man through the mechanism of conversation and uttering. We never pay our attention towards this, because it is too common with us. But when we understand the functions of Mercury and Jupiter, how Mercury composes ideas and thoughts, how he produces the vocal chords through the sign Gemini, how he fabricates the intelligence into ideas and thoughts, how he translates the feelings, sentiments and ideas into sentences, and how he makes you translate into your own language, by you into German and by me into my own language Telugu.

Then you will understand how the planets are working with us and how we are sleeping towards every action of the planets. The more we develop our awareness towards planets, the more the planets make their presence felt by us. They offer their lessons to us. We will be receiving the eternal wisdom that exists between planets and planets, between the planets and the Sun, and between two solar systems.

This is only an introduction to Spiritual Astrology. The actual spirit of Spiritual Astrology is an ocean, but it is a sweet ocean. Let us try to enter into it, not by merely reading books of astrology but by reading the one book which is yourself. In the language of Helena Petrovna Blavatsky, it is called the [23] one manuscript, which exists in the cave temple. She says that there is only one

copy of it, now in existence. That means the [AM in you is always singular in number. So Blavatsky indicates that there is only one copy in existence now. You are expected to read that one copy and receive the planets as your astrologer and then you will know the real meaning of the word Master. Thank you all!

How do Planets work?

Death is not an incident at all, but it is only a stop of incidents and it is not an incident. This method is useful to know all the incidents before death and also spiritual aspects, more importantly the guidance for the soul, guidance for initiation and the nature of obstacles that are awaiting your spiritual progress, and the method of overcoming these obstacles. For that purpose this method is used in India. It is an age old method and even now the orthodox astrologers use this, when spiritual matters are to be considered because in the ordinary methods we do not get much spiritual information. The methods of calculations given in the popular astrology give only the rough outlines. From the moment you become self-conscious of your own spiritual path, the popular astrology fails to give results. So we cannot much rely upon the popular methods.

We want a method which is directive and predictive because we have the various levels, according to which the planets work with us. Only when we are in the lowest of our consciousness, the planets work without fail because they are to work under compulsory circumstances. When we are in the primitive stage of our emotions, that is totally on the materialistic plane of consciousness, our progress cannot be chosen by us. Then the planets have to choose for us. So they [24] do not allow any choice to us. They work compulsorily and they make predictions correct. So our good and bad incidents occur infallibly, and they can be clearly predicted.

Every incident can be very easily predicted when the human birth is lowest. That is most materialistic, most mundane and most emotional. Then every planet gives his own explosion to the consciousness. And the consciousness always precipitates incidents. And whenever the consciousness comes into contact with others. it is not only contact but it is also a conflict. Without conflict we do not have a contact with others whether they are animals, plants or human beings. So the planets precipitate actions by stimulating us. In that state what the planets do is, they expose us to the required environment so that we may come into conflict with the environment and make our experiences often painful with others. This gives an expression to our emotions that are arranged in our tendencies in a beautiful succession according to what we have done previously. So our previous behaviour prepares tendencies in us.

The succession of our previous behaviour will arrange the succession of the incidents in this life, and the tendencies into which we explode with others. For example, suppose I committed a crime in France and came to Germany. Suppose I killed a person in Paris and I have stolen 10,000 dollars from another person and escaped from the police. I took a train in the night and without a passport suppose I could escape into Germany. Then if I stand before you and while I am talking to you, the trend of incidents will be quite different from what I expect. I may be explaining astrology to you, there will be a knock at the door and then Paul will talk to the person and they say police. And then Paul will go and speak to them and [25] they ask. "Is there any Indian in the house?" So the succession of incidents is quite different from what I expect or what Paul expects or what all expect. This is the case when the person is lowest in his evolution.

So every planet works as a police officer and a customs officer and a judiciary officer. So the planets always impose their discipline. For this reason you can very easily predict for a person, who is purely on the emotional level. But if he has started his journey in the spiritual plane, if he questions himself, 'Why am I born?', 'In what direction am I going?', 'What should I do?', 'What should I avoid to do, what type of exercise should I give to my physical body?' 'What type of work should I give to my mental body, in which branch I have to take my education and with what profession I have to serve the public?' If these questions come to his mind and if he begins to live according to the answers of these questions, that means he is tackling with his karma in the right direction.

Everyone has the sequence of cause and effect, but those who are tackling the sequence can solve the problems of the sequence, and gradually pay off for what they have defaulted. And they can stop further defaulting of anything. For example, the misbehaving with food and the drink, the misbehaviour with sleep, rest and work and the misbehaviour with the sex and the misbehaviour with wife, children and neighbours. When all these things are properly set right, the physical, the mental and the emotional karma will be neutralised. When such a process is taking place, when the action has already started, that starting point is called the great beginning, because when once we begin it, we begin it for life. It is not for some time. So such a beginning is called initiation.

[26] When an initiation has taken place in your life, all the values begin to change. And the planets also begin to treat you in different terms. They suggest you good things and they will suggest that you can avoid bad things. But the choice is with you. If you care for the planets' suggestions, then your progress will be very quick. But if your temptation is stronger than the suggestion of the planets, there will be once again the trial and error method. And some more time will take place. This will be second stage of action of the planets. That is the

planets suggest to you as well-wishers. So the first stage is like police officers, the second stage is like the well-wishers. and in the third stage planets begin to work as friends. That is when we resisted temptation, when we have learnt how to follow the advice of the planets by simply understanding environment every day, every hour and every minute, we can know how to follow the advice of the planets because the planets place us in such an environment as is useful for our future evolution. And they make it possible for good things to occur.

They show us many obstacles whenever our mind is in the wrong direction. If we care to know the will of the planets and the advice of the planets by understanding the environment and the persons around us every hour and every minute. then the planets begin to work as our friends. That is they have many good things to make a gift to us, until then they cannot make any gift to us, because we are not in a position to accept if they give. When we can resist temptation, when we can understand the will of the planets and follow it in action, the planets have many things to give to us.

All the powers of the mind and the will that are existing under the folds of our evolution, they will be opened to us and we will be allowed into the innermost secrets of our con- [27] sciousness and we will be placed under high opportunities. Great opportunities will be thrown before us only when the planets are sure that we do not use these opportunities for ourselves at all. Until then we suffer from poverty. Sometimes it may be poverty of money, sometimes poverty of intelligence, sometimes poverty of courage, sometimes poverty of self-confidence. So the planets will keep us under check and control with the poverty of something. This is true as far as the planets understand that we have a tendency to use opportunities for ourselves. This is the intricate mechanism with which the planets work. They take our psychological mechanism as their laboratory and they always work as a purificatory process.

When we have entered the third step, that is when the planets understood that we have no tendency to use anything to ourselves, the planets have many gifts and many presentations to give us. They may allow you to know the future either of yourself or of others, or they can give you the power to control the thoughts of others. or the power to command thousands of people. All these things will be given to you from the moment they know that you do not want to use any one of these things for yourself. In such a horoscope it is very very difficult to predict, because there will be no incidents occurring according to the horoscope. If you get the horoscope to the astrologer, he can never predict anything at all. Even the death he cannot predict. because the span of life of such a person is always variable. Whereas the span of the lowest person is clearly fixed, because he misbehaves with everything. The planets know his tendencies; when it has

become unbearable for the inner consciousness to live in that body, then the planets stimulate his mind into such an action that he will eat or drink enough to kill himself. So span of life can be clearly understood in the man of the lowest [28] evolution. But in the horoscope of the man of higher evolution, it is difficult to calculate the span of the life.

To a spiritualist leaving the body is only a little rest, because the work continues in the next birth. But for all those who believe that death is the end, death is a big incident. For those who know spiritualism, death is not at all an incident. It is like one or two hours taking rest in a room. In such horoscopes, if the astrologer sees the horoscope and if you ask what is the probable span of this person, he may make his own blind calculations and give you some date, which is bound to fail.

You know that astrologers killed great people many times before they died. Sometimes in the newspapers also they published the death date of some great people. But many times they had to revise the dates and publish once again and they had to kill the same person three or four times. So that is the case in the horoscopes of higher births. So to read such horoscopes, the ordinary method of astrology is not enough. You know how Master Djwhal Khul warns us in “Esoteric Astrology”, which is quite different from the popular astrology. In many places he advises us to get into the logic of esoteric astrology and get the horoscope according to the higher principles of astrology. This method will give you one of the higher methods of astrology, because it is used for spiritual horoscopes. That is why I wanted to introduce this method to you.

Fixed Signs

Now we will go into the study of the Aquarius sign. Aquarius, the most sacred sign of the zodiac, is the fourth of the fixed signs and third of the Airy Triplicity, because the fixed signs are Taurus, Leo, Scorpio and Aquarius. So when counted from Aries, Aquarius is the fourth of the fixed signs. [29] And the airy signs are Gemini, Libra and Aquarius. So the Aquarius is the third of Airy Triplicity. It represents the establishment of man in the fourth plane and in the third state of air, that is the spiritual air. This sentence requires explanation.

The stable or fixed signs indicate the establishment of the consciousness. There are three aspects to our consciousness called dynamism, inertia and poise. We have three modes for the expression for the consciousness. Aries indicates dynamism. Taurus indicates inertia and Gemini indicates poise. Again the next one Cancer indicates dynamism, Leo indicates inertia and Virgo indicates poise. Libra indicates dynamism. Scorpio indicates inertia, Sagittarius indicates poise.

Capricorn dynamism, Aquarius inertia and Pisces poise. So we have the four modes of consciousness and are expressed in three modalities.

Now we have to understand each of these. The first one causes change. The second one causes stability. The third one causes adjustment. This succession always takes place in the consciousness of everyone. So whenever there is an incident around us, there is a change of consciousness. And then we will react to the change. So we will create another change, that necessitates changes in the daily routine. Automatically it will be very inconvenient, because we will be very very busy with all the changes we do. And then we begin to adjust. We want to make some leisure time to avoid some activity to pause and think. This causes a monotony in the daily life and then our mind reacts to the monotony. And then there will be necessity to adjust between activity and monotony. And we will find out the innermost consciousness of us, which is neither activity nor monotony but which is continuity. Like [30] that these three will be alternating in succession. That is why we find the same order in the zodiac.

Our consciousness will be travelling in all these three successions- one, two and three states. In these three states it will be travelling. Again a second time it travels and then again a third time it travels and again a fourth time it travels. It goes on establishing itself into triangles arranged in four sided figures, until all the four triangles are adjusted into one square like this. So we have the first stage in our evolution, the lowest stage. the second stage, the third stage and the fourth stage as the four stages of our evolution, and the establishment in four layers of consciousness.

The first layer of consciousness is what we know as our consciousness, that is that which is working now. It is what we call objectivity. The second stage is called sleep. The third stage is called dream. The fourth stage is called yogic stage. Evolution makes us travel through these four stages until we establish in the fourth stage. But the succession of stages is a bit different. When we are undergoing the evolution of mineral kingdom we will experience the sleep like stage of our consciousness. And then after we enter into the plant kingdom we live in consciousness of dream like stage.

And when we enter into the animal kingdom, we get into the awakened stage, that is we awaken into mind and senses. Previously there were no mind and senses though there was consciousness. The plant has consciousness, but it has no mind or senses because it has no apparatus for the mind and the senses. There should be the separation of brain cells if the mind wants to get separated and operate. In the plant kingdom. there are no separate brain cells; so the mind is not separated from the existence. There will be only sensations

[31] and feelings and no sense organs or senses and thought. Therefore we are awakened from the dream stage to the animal kingdom.

The moment we enter into the animal kingdom brain cells are separated from the other cells. and gradually the vertebral column will be prepared, and the nervous system is prepared. With the help of the brain cells and the nervous system we will awaken into mind. That is the third stage of our evolution, the evolution of the animal kingdom. And in the fourth stage you will become self-conscious. In the animal kingdom we can become conscious of anything except ourselves. We can be conscious of our house, environment and our master. Suppose we are in the stage of a cow or a dog. we can recognise our master and we can return to master's house daily. We can know all these things, we can feel pain also, but we are not self-conscious. We are not conscious that we are existing.

But when we enter into the human kingdom, we become self-conscious. Not that immediately we become self-conscious, but we will begin to become self-conscious. And it takes many births until we become fully conscious of our self. That means we have to become self-conscious of all the seven stages of our existence and we should be conscious of our soul existence. We should understand what group life is. Then we will understand that there is no separate existence but everyone is one with the total humanity. We know that we cannot be separated. This change takes place in the fourth stage. So these four stages are marked by the four fixed signs in the zodiac.

Even after the human birth these four stages of consciousness exist in us. while we are sleeping, while we are dreaming [32] and when we are awakened from our sleep. We have the experience of the three previous stages of consciousness. And even after being awakened we may be working our daily routine in the house or office, but we are not fully conscious of our existence. We may be conscious of our office, our home, we may be conscious of our husband, wife and children and the daily routine, but that is not self-consciousness fully awakened. That is what is called the routine activity, that never requires our consciousness, because our routine activity drives us from incident to incident in the day.

For example, when it is morning we get up, when it is hunger we eat, when we have thirst we drink, when we are tired we sleep, when it is time to go to office, we run to office. This is only routine, one incident is driving us into the next incident. It is only a mechanical activity of our intelligence in which we need not be present fully. So even though we are awakened we may not be self-conscious. We have to continue the human evolution, until we become fully self-conscious.

So all the human beings on this earth are having four layers of consciousness. The Taurus layer of consciousness, the Leo layer of consciousness, the Scorpio layer of consciousness and the Aquarian layer of consciousness. So Aquarius indicates the fourth or the last layer of consciousness, that is the spiritual layer of consciousness. It is also interesting to know that we are experiencing the fourth layer of consciousness also in our daily routine sometimes. But it is for us to understand that level of consciousness, know it with our experience and have a mastery over that state of consciousness, and practise to live in that consciousness more and more time until we totally live in that layer of consciousness.

[33]

Yogic State

Yogic state is the fourth state of consciousness. Here are a few experiences of the yogic state. During this stage of consciousness your mind is not working, your senses are not working, but you are working fully conscious. The first two things, we can understand, occur in sleep. Whenever we are in sleep, the mind and the senses do not work, but here in the fourth stage it is true that the mind and the senses are not working, at the same time it is also true that you are fully conscious and you are working. Even though your eyes are wide open, the eyes do not see, the mind does not allow the eyes to see in that state of consciousness. For example, there are two wonderful things before your eyes, but your eyes do not see them and your mind is not allowing to see them. Such is the condition of the fourth stage of consciousness. You have not closed your eyes to those two things, but the eyes have never seen them. And the mind has never allowed to see them. This is an example of a part of an experience of yogic state.

Sometimes you will be enjoying that state fully also. For example, when you see an object you should not remember the name of the object. The word watch should come to your mind but the object exists to you. The colour does not exist to your mind but yet the object exists. The shape does not exist to you but yet the object exists. Similarly around you all these things exist, all these persons exist to you but the names of these persons do not exist to you. The faces and their shapes do not exist to you, their relationships with you do not exist to you, your impression of each person does not exist to you. Everything exists to you without their name, shape, colour. etc. And without your impression upon them they exist to you. Even this you will be experiencing many times, but [34] you might have not noticed. If you can notice it, you can very easily understand that it is the yogic stage.

And then you will begin to gain a mastery over such a stage. Suppose you have attended an opera or a good dance programme. And the programme is to your best selection. It suits your appreciation completely. What happens? The first few minutes the musician will appeal to you and his face will be seen by you. You may be remembering his name also but after a few minutes his name goes from your mind. his face and his features will go away from your mind. And your previous impressions about the person will go away from your mind. And only his music exists to you. And for some time if you are a musician the name of that particular musical composition also may be in your mind. But if the music is so sweet and if your appreciation is so good then the name of the musical composition also will go away from your mind.

There is only the existence, the total existence without any one of the details. The musician does not exist to you, his name does not exist to you, the shape does not exist to you, the name of the music does not exist to you and the place of hall where the music is taking place does not exist to you, but there is the existence of the incident. That is what you call the music programme. That is what is called your enjoyment. Even of that you are not conscious while you are enjoying it. If you are conscious that you are enjoying, that means it is not enjoyment. Only after the music is stopped you will become conscious that you are enjoying. So this is not a new experience to you. Many hundreds of times you might have experienced such a state in your past life. Whenever you had the perfect harmony with the environment, you had experienced such a state many times. That is what is called [35] the yogic state of consciousness. That is what is called the fully self-consciousness. Such a consciousness is indicated by sign Aquarius. This is the meaning of the sentence. that is the fourth state of our consciousness.

Three States of Air

I will read the sentence once again. "It represents the establishment of man in the fourth plane and in the third state of air, the spiritual air." This also requires a little explanation. There are three states of air. The one air is represented by Gemini, the second air is represented by Libra, third air is represented by Aquarius. The three are called airy signs. So they belong to the airy triplicity. The first one is the physical the second one is vital air, the third one is spiritual air. How do you differentiate? When we are taking air inside it is physical air, because it is not ourselves. It is objective to ourselves. We understand it as something inanimate. Just as we understand chairs, tables around us, we understand air around us but that is wrong. Because it is the air that is making us live. It is a continuously animate element. It is ever living and life. But before

we take it inside we cannot feel it that it is living. So what we call inhalation is the ordinary air, which exists outside ourselves. And after taking in, we include air also as part of our existence. For example, if I say I am coming, the I am includes the air which is there in the lungs also. I will give another example.

If we have a glass of water here, the water exists different from me. We will say, 'I will bring water with me into that room'. That means we are treating the water as different from ourselves. But suppose I drink the water from the tumbler and if I go into that room, I say, 'I am going into that room'. But I do not say. 'Myself and the water, we are going [36] there'. After taking in, we include the water also with us and we speak it in first person. Before that we speak of water in third person. Not only water, but something we eat. If we have it in our hand, we speak of it in third person. After eating it, we talk about it in first person. Like that the air also. After taking in air, it comes to the second stage that is the vital air. The first stage indicates air in objective form. It is called the first air.

The second stage indicates vital air. It is called second air. And then the third air we have to understand. While we are exhaling, suppose we use our voice, we speak to each other with our voice. Now there is a new item called voice. What is the sound? It is the third stage of air, because the respiration with voice becomes our utterance or our word. Therefore, the voice is the third stage of air, because it disturbs the sound principle in space and produces the sound vibrations to go and touch the ears of others.

It is like swimming in a pool. Suppose there is a pool made up of sound, that is what we call space. Space is a pool of sound. We make a disturbance in the sound with our voice and then there are sound vibrations. When we listen to the sound vibrations, we understand the idea of the person. What we listen are the sound vibrations but what we listen are not the sound vibrations. We listen to the idea of the other person. The sound vibrations are only the vehicles. If we go to the railway station to bring our friend, we are not going there to see the railway station. We are not going there to see railway train or the compartments or the seat in the train. But we want a person. But we go to the railway station, not to the person. But we meet the person, not the railway station.

Same thing occurs when we are speaking and listening to each other. We are speaking sound vibrations. we are [37] listening to sound vibrations, but we are understanding the other person. No fool listens to sounds. Everyone tries to listen to the ideas of the other person, but he has to listen to the sounds. Like that the third air is breath with sound which includes the idea of the other person, which means the presence of the person. So the third air is ether's presence. First air is objective air, second air is vital air, third air is ether's presence. Aquarius indicates air as presence. That means sound vibration that is born in

space. Air is also born in space and respiration is also born in space. Sound is also born in space. This third aspect is indicated by Aquarius. This is the meaning of the second pan of the sentence.

These three stages will be felt by you clearly while you are conducting the art of respiration according to the yoga practice. That is the yoga of Patanjali. That is when you are taking in respiration, observing the movements of your own respiration and then breathing out your respiration at the same time observing the movements of your respiration. Uttering your own voice with your respiration; that means as long as you are exhaling, you are uttering your own voice and at the same time listening to your own voice. This is the practice you have to do if your Aquarius were to give you the real initiation. This is what is called Pranayama or the art of breathing by Patanjali and the Bhagavad Gita. This pranayama has nothing to do with the pranayama of other schools of practice.

For example, in some schools of practice they ask you to breathe in and keep the breath some time inside and then breathe out. For example, you are asked to breathe in counting ten numbers and control your breath counting forty numbers and breathe out counting twenty numbers and keep lungs empty counting five numbers. And then again breathing ten [38] numbers. This is one method. But the method of Patanjali and the Bhagavad Gita are quite different and we consider those things as standard. If you practise this pranayama, then you will experience what the third air is. When you are uttering your voice in a uniform way and listening to it, you will experience the third air. This is what the sentence means. I will repeat the sentence once again. "It represents the establishment of man in the fourth plane and in the third state of air, the spiritual air." It will be further explained tomorrow. Thank you!

Utterance and Creation

Always the zodiac is divided into 27 equal pans. It is all together a different division. This is number of years for each planetary year. Always they occur in the same succession in the three arcs. Suppose this is Aries and this Taurus, in Aries you will have 13 degrees and 20 minutes as the first division, so you have second division also in Aries up to 26 degrees and odd. So the third division will be a little in Aries and much in Taurus. So this is all together a different division of the same zodiac. Yes, we divide into 27 signs and each sign is 13 degrees and 20 minutes. Tomorrow I will give the names of the signs also. Because today it will be confusing, I have not given you, because we should be adjusted to the new division. Then tomorrow I will give you the names. Now again we will go to Aquarius. It is described here that the fourth stage of establishment, yesterday we have seen four stages of consciousness. Our consciousness will

be established in the fourth stage with the help of the sign Taurus. So Taurus governs the consciousness of the fourth stage. Yesterday there was no doubt about it, you could understand it-the four stages of consciousness. And also Aquarius belongs to the fourth [39] stage of consciousness. Now we are explaining something more about the fourth stage. The fourth stage of establishment is the location of man in the Para state of Vak. Here the words are Sanskrit. I will explain them.

The word Vak means word, voice. In Sanskrit it is Vak. In English we call it word and voice. So while we are speaking also, we have four stages of our speech. Because we have four stages of consciousness in us, when we speak each word passes through four stages of consciousness. I will explain you how we have the word passing through the four stages. Suppose I say, "This is a glass." "This is a glass" is a sentence. What is that sentence? It is a vocal sentence and also English sentence. So when we say, "This is a glass" it is vocal. English sentence, no doubt. Similarly, in every language we have vocal language sentence. For example, vocal German sentence. Vocal French sentence. Everyone will have his own vocal language sentence. Vocal means that is coming through your voice; language means your own language. Before you speak this sentence out, you should have the whole sentence in your mind. Unless you do not have the whole sentence in the mind, you cannot speak out the sentence vocally. So before the vocal language sentence, you have another sentence in your mind, vocal mental sentence.

At first you are having mental language sentence and then the vocal sentence is coming. So now we have two sentences. But before you have the mental language sentence you have another sentence. It is mental sentence but not language. It comes to your mind as a sentence of idea and then you will translate it into your own language in your mind. And then you will speak it out. So we have three sentences. So the third is mental, no language but sentence. So no language. [40] Everyone gets the same sentence into the mind and then he translates it into his language. and then he speaks it out. So we have three sentences and then you have the fourth sentence. before the third sentence comes to your mind. Now you should be able to understand how the fourth sentence will be. Because if you count from the other side, it should be the first sentence to take birth in you. And then this becomes the second sentence. And then this becomes the third sentence and your vocal sentence becomes the fourth. OK. We should know how the first sentence will be. It is very easy to know the first three but the fourth is a little bit difficult. We will know it.

Understand that there is a wave in the ocean. Before the wave started, where was it? How was it? Was it the wave or was it the ocean? So how could the

wave differentiate from the ocean? Now we can understand that it was only one with the ocean, there were no things like the wave and the ocean at first. But the second thing came out from the first thing. It is something like one becoming two. So it was only one ocean before the wave started. After the wave started, it is the ocean and the wave, that is two items, understand. Similarly you have your word and yourself, before the word started from you, it was only yourself, there was no word. But from you the word started and it became different from you. This is called the birth of objectivity. This is what happens when we awake from sleep. While we are sleeping we are not two with the whole of the creation, we are only one. But when we wake up, we are the second from all the rest of the world.

Our mind becomes two and sees itself separate from the world and looks the world separate from itself. It is called the birth of objectivity. Here also when you begin to speak, [41] that is when the second word comes out from you. it exists different from you, in you. That means it exists objectively in you. But before that. it existed with you. It was only yourself. And then it began to exist with you. It began to separate from you and it came out from you as a separate word. So these four states in you are existing because these four states exist in the creation itself.

First the creation was with the Creator, it was not different from Him. Then it comes out as a wave from Him. And then it comes into the third stage, the mental creation, which we call the mental plane of this creation. And then the fourth stage of creation is what we see as the outer world, having the name. the shape and the nature of things. So we have these four stages in creation itself. We are part of the creation. Therefore, our mind also has these four stages. Yesterday we have seen our mind has these four stages. And whenever we want to speak a sentence or a word, it passes the first three stages and comes to the fourth stage before we speak out. Is it clear? Whatever you speak whether it is serious or very light. Unless these four stages take place the sentence does not come out of your mind and it cannot pass through you. See how the automatic electronic machine works! If you feed some information and programming in the machine, whenever you use it, it undergoes all the information you have given to it, even though you use it for fun. Or if you use it for a serious purpose in the machine all the stages automatically take place. No doubt about it. And this gives us a formula to go into meditation.

When you are speaking a sentence you are coming out in four steps as your word. If you can go inside into these four steps, the fourth step is called Samadhi in yoga. And you [42] know a mantra in the Gospel which is rightly translated into English also. "First there was the word. The word was with God. The word was

God." Now you can understand the meaning of that sentence. The fourth stage is the whole world which you see. It existed as the word or the utterance of the Creator. The word was with God. That was in the previous stage. And in the last stage the word was God. Yes only in the third stage your word comes into your language. So the third and the fourth stages belong to our language. The first and second are common to everyone. So between the second and the third stages, we will have the story of the tower of babel and the curse.

That story is an allegory that takes place between two and three stages. During the first two stages all are having the same language, that is divine language. But in the third stage and fourth stage, everyone is having his own language and one cannot understand the other. This is called the curse of babel. That is mental limitation. Now here, this stage is represented by Aquarius. That is the Samadhi stage of consciousness, which you will experience by practising yoga. That experience will be given by Aquarius to everyone. That state of consciousness experience will be given to everyone by the influence of Aquarius because the sign Aquarius has the properties of Samadhi. So in everyone of us whether the ascendant is Aquarius or not, the sign governs the highest state of consciousness. In that state, we will be in God state, and it is called the highest state. In Sanskrit it is called Para, or the highest. Para means the highest. So the fourth stage of establishment is the location of man in the Para state of Vak. That is in the highest state of his own utterance. That is the meaning.

[43] Now we will see how the highest utterance will be. With telepathy no language is necessary? No, with telepathy. the second state of language is necessary. The first is utterer himself. The second is the thought without language. So telepathy takes place on the second stage. During sleep a sentence or a lesson is transmitted without a language. And when you wake up in the morning you can receive it only in language. When it is the beginning stage of telepathy, between a disciple and his Master, the Master gives one thought to the disciple without any language at all. when the disciple is sleeping. Because unless he is in sleep, the mind cannot be without his own thoughts. As long as you are having your own thoughts, you will be having your language with your thoughts because normally no one can think thoughts without their language.

Whether you speak or not, if you think a thought in your mind, you will think in German, I will think in my own language, the English will think in their own language. So you can never think a thought directly, because from your childhood you are habituated to think in your language. You cannot filter the language and keep the thought. It requires a great yogic discipline. So what your Master does in the beginning is, he has to catch hold of your mind without

thoughts. But he can never find you without thoughts. As long as you are awake, you are having your own thoughts and you are having your own language. So the Master has no possibility to catch your neck. So he waits until you sleep. But in sleep the trouble is you have no mind. You cannot receive, but the Master can make you receive by a peculiar process of sending his thought to your second stage of word. He will give his thought to your mind. At that time he can disturb you, but not completely. Only one layer of consciousness will be disturbed. Then only it is called telepathy. Then he will give his thought to you. [44] And in the morning you will get the thought. in your own language.

Sometimes you think that it is your own thought. But the thought is given as a seed. In course of weeks and months that one thought repeats in your mind and begins to germinate into a subject. And if you can care to take down the notes daily in a separate book, then the subject will be received with your mind in the form of beautiful lessons and paragraphs. And after one subject is received by you then the Master will send you a second thought, that means after five months or six months or ten months. This is how they do in the beginning.

After some years you will be able to receive the whole lesson the next day morning, in your own language and then the Master can give you the next lesson, the next night. Then after ten or fifteen years of practice you will be able to keep your mind away from your language. Then the Master can contact with your mind when you are awake. Then he begins to transmit lessons to you directly when you are awake. At first you will be making many mistakes in receiving the lessons, because you have to translate it into your language. But gradually you will get a beautiful tuning with the mind of the Master, and the whole process becomes automatic. Just the way the typist will be typing the material without looking at the keyboard, you will be directly receiving and writing lessons from the Master. This is how Alice A. Bailey received from the Tibetan. This is what is called the work of telepathy. But you should remember one thing, telepathy has nothing to do with spirit mediumship. Spiritism is quite different. Spiritism means receiving into the mind from the recently dead people, that is very bad. You will get all sorts of non-sense [45] in the name of messages. So if the dead man is a bluff or a deceit or a cheat. then he will deceive you by misguiding you. Suppose you ask. 'Who are you?' He may tell you. 'I am the great poet Goethe or 'Shakespeare' or 'Master Morya.' So the fool says, he is Morya. Then if you ask, "I am having stomach ache, can you tell me some medicine?" That fool dictates to you. "Eat cheese." You should never believe that he is Master Morya. The Masters never contact like that.

So you should be careful in differentiating the two phenomena. The one is very pure and very sacred, the second very impure and very unhealthy. Gradually the

mind becomes unhealthy and the mind loses its morality. It begins to bluff its own thoughts in the name of the Master. There are people who take pen in their hands and they write pages and pages about their own ideas and they say that it is dictated by some unknown spirit. This is the loss of morality because of the contact of the dead astral matter. The dead matter is very decayed and foul. It influences the mind in the bad way.

* * *

So telepathy belongs to the second stage of your utterance. The first stage of utterance is governed by Aquarius, that is the Samadhi state. The previous state is governed by Scorpio. The other state, the third state is governed by Leo. The fourth stage is governed by Taurus. It is the voice of the vocal chords. That is why in the horoscope, Taurus governs the voice. When Taurus is seriously afflicted in the horoscope, that is when it is having a malefic aspect, then the voice of the person will be very rough. And there is no much possibility for music. Especially if Mars is afflicted in Taurus, then the voice is very difficult to learn music. Many times [46] it is not possible. Also the second house, if the second house from the ascendant is afflicted, then also the voice is affected because Taurus is the second sign of the zodiac. The second house in your horoscope will be having a correspondence with Taurus, so it also governs the nature of your voice. So Taurus gives you the voice.

Leo gives us the command of the language. You can influence crowds and masses by speaking. If people give you five minutes time, if you have a very strong Leo in your horoscope, you can command them all with your speech. So it is command of language. And here it is thought, that is Scorpio, thought without language. That is why the sign Scorpio governs secrecy, because secrecy also is thought without language. You will be having thoughts in your mind, you never speak them out. So this is how the four signs influence the mankind. That is what we mean by this sentence, "The fourth stage of establishment is the location of man, man means your inner consciousness or the spirit, in the Para state of Vak." That is the highest state of consciousness of your word. It is the utterer himself in whom the 'Vak' exists as himself. So the word exists as himself. In this fourth stage, all your sentences exist as yourself. And they come out separately whenever you want to speak. This is the reason why in the Indian scriptures, the Creator is described as four faced.

The Creator is called Brahma and he is described as four faced. That means the whole creation comes out in four stages. And in three stages, it is preparing within itself in the Creator, just like the chicken in the egg. In the fourth stage, it

is coming out into objectivity just like the chicken breaks the egg shell and comes out. So in the first stage the creation exists with the Creator. In every one of you in the first stage of [47] consciousness, all that you have to speak exists as you only. Whenever the situation comes it becomes something different from you as your own thought. And then it comes into your own language and then it comes out from your mouth, as something different from you. So it is said. it is the utterer himself in whom the Vak exists as himself. So when you are trying to understand the sign Aquarius. you should understand it as your own inner consciousness or the Samadhi state of yoga, which comes out as your personality in the outer stages of consciousness.

In the beginning was the word is the state which precedes and the word was God. So this state is, the sentence in the beginning was- the word and this is the word was God and then the word was with God, and then the word comes out. So this is in the state of beginning. So everyone has the purest state in him that can be reached through the influence of Aquarius. The only thing to know is how to use the Aquarius for yourself. It is for that purpose I have written this book. So every sign has something very sacred in itself. All the twelve signs, no sign is bad and no sign is very good. Every sign has its own best aspect, and every sign has its own worst aspect. You should try to know the best aspect of all the signs, and gradually get tuned with the best aspect. You should start with your own sign. that is the sign of ascendant. And then you have to make a progress on the spiritual path. Then you have to follow the Moon sign that is the sign in which your Moon is existing. Then afterwards you have to follow your Sun sign. Then gradually the other signs. So the best aspects of the twelve signs of the zodiac should be made to tune with your consciousness. This is possible by meditation.

Meditation is possible only when your respiration is regulated, and your thoughts are regulated. Regulation of [48] respiration is possible only when your daily activity is regulated. that is the hours of your daily routine are regulated. Unless you make a regulation of your routine. you cannot make the respiration regular. Those, who try to control the respiration directly with pranayama and other methods without regulating their daily routine, go into illness and diseases. If you read the remarks of Master Djwhal Khul on the art of breathing, you will understand this. He advises, never practise controlling breath. The breath should be automatically controlled and you should' never control the breath. And it is possible only by regulating the daily routine. This is the process with which you can achieve the best side of every sign.

In the Para state of 'Vak', that is the highest state of consciousness there is therefore no difference between the word and God. That we have seen. No God

existed to the word and no word existed to the God. Because there was no creation, there was no God. There were no two things. There was only one thing existing. So the word and the God were one. In you also when you can attain the state of Samadhi it will be the same thing. You do not find the whole world separate from you. Your existence and the existence of the world will not be two to you. There will be only one existence, which is called soul consciousness. You will begin to exist in soul consciousness, even though you are doing all your duties. You may be doing your profession, you can be doing the domestic duties, you can be doing your duties to humanity but you are not different from the rest of the world. It is all only one consciousness that exists. That is what is called soul consciousness. You will live with all others in the group level of existence. That is what happens when you achieve the Aquarian state of mind. So there are no two stages like God and the world. It was only one.

[49] This state can only be described by negating all our things. because it cannot be possible to put it in language. If you are asked to describe this state of consciousness. you cannot describe it because there is nothing except yourself in that consciousness. Describing is possible only when there is something. So when people try to describe it, they describe in negative terms. That means they describe like this, "You will not be there. And the chairs will not be there. The room will not be there. The articles will not be there. The earth will not be there. The planets will not be there. The Sun will not be there. The solar systems will not be there. Only the one existence is there." Like that they have to describe in negative terms. They can describe the absence of other things. But no one can describe this stage in positive terms. So it is described in negative terms. Even the Veda describes this as, "There was no non-existence yet there was no existence and it was beyond both."

There are passages in the scriptures about this stage. The description is like this, "All this world was not existing but there was no existence, there was no non-existence, but the back ground of the two states was there." That is how the stanzas describe. If you place this book here, there is the existence. If you take away the book there is the non-existence. For example, this house is in existence now. Before it was constructed it was in non-existence. So for all the creation there are two stages. One is existence and the other is non-existence. Before and after the existence there is the non-existence. But the existence of God is common in both. So that state of mind should be practised. Otherwise, you have a mind of polarities. Existence and non-existence are polarities of mind and the back ground consciousness is beyond polarities and that is what is called God consciousness. That [50] is what we call Samadhi in yoga, that is the

consciousness which is governed by Aquarius. That is called the first consciousness. Thank you all!

Planets and Karma

Now let us go further into Spiritual Astrology. Can planets be malefic? That is the question. Let us try to understand. We have the physical plane, the astral plane and the mental plane of a being. These three form the lower principle. The next we know Buddhic plane. The 5th, 6th and 7th that is Nirvanic, Paranirvanic and the Maha paranirvanic. They are the higher principles of nature. These lower principles have what we call polarities. From the buddhic plane you will enter into the pure higher mental, so you will have the pure thought and pure intelligence and pure love. So the 4th and 5th form the soul mechanism. And those who live in group work they live within 4th and 5th principles. Those who live in the work of the planet for example, the planet earth they are working with the Deva kingdom. They live in the 4th, 5th and 6th principles. In the next stage their consciousness is tuned with the solar system, for example, Krishna, the Buddha and the Christ. So they have the 7th plane in their consciousness. So these are the general possibilities of a being who lives in the physical world.

So as long as the consciousness mainly exists in the first three principles, the being exists in the pairs of opposites, that is the polarities. In such conditions the effect of one planet will be the inimical effect with another planet because the combinations are not yet achieved by consciousness. For example. a boy is given some fire and some water. The boy may throw the water on the fire or he may throw the fire in the water or he may throw both upon himself. That does not mean that [51] fire is had. We see that the boy can bum his skin with the fire or die by jumping into the tub of water. It is not the fault of either fire or water. As he grows elder, he can heat the water on fire, he can use the water for his wash or for his cooking or coffee or tea. It is also the same with the effects of planets.

It is the practice that makes one perfect. That practice is what we call the human evolution. So when one is in the three lower principles, the planets will have their good and bad effects. Among the good effects there are two types. Natural good effects are of one type. Achieved good effects are of the second type. Nature gives us automatically some good effects of planets, in proportion with the experience we gain in the previous birth. That is what we call the karma, of the previous birth. These good effects that are naturally given to us by the planets can be understood by the good aspects in the birth horoscope, for example, the trine aspects and the sextile aspects. You can be sure that nature helps us through the planets, as far as these aspects are concerned. Suppose you are having a trine of Saturn with Venus. That means the Saturn and Venus help the

fellow automatically. They will give healthy physical tissues as far as their tissues are concerned. For example, the harder tissues and the outer skin are formed by Saturn because it is the outermost planet of our solar system. He causes the formation of the outer skin and also our bones and our teeth, our hair, whiskers and moustaches and our nails. So these are the tissues that are produced by Saturn. So they are strong and healthy in the person.

Like this on the physical plane, they give their help. And in the vital plane also the Saturn gives resistance against diseases. And Venus gives an open disposition which helps free circulation of vital force. Like that there are natural benefits [52] from the planets. But there are benefits that are to be achieved by us. For this we should use our abilities. The planets know fully well, if they are helping us with their good aspects. we develop a lazy disposition in the mind and we refuse to make our effort. So our ability goes down day-by-day. And we expect that the planets should do everything for us. Therefore, they try to stimulate us to achieve the remaining pan of benefit.

Do you know how they do? They expose us to situations when it is inevitable for us to work. So automatically there should be unfavourable surroundings. If there are favourable incidents our mind refuses to work. So inevitably there are unfavourable circumstances. That is what we call the bad aspects in astrology, that is the pairs and the oppositions. There will be no horoscope, where there are no bad aspects. But there are some horoscopes where there are no negative aspects in the birth chart. They are born in ideally happy conditions. And when the planets take a progression for 30 degrees you know the sextile planet comes to square, or 60 for degrees the trine planet comes to opposition. That means the fellow will be a pampered child at childhood. The parents will train him quite in an American way, because they do not understand the difference between independence and lawlessness. So leave the fellow to winds and he goes to the street after 15 or 20 years of age and he will receive blows and kicks from every fellow. So the planets come to this malefic aspect and expose this fellow to blows and kicks.

But when there are already negative aspects in the birth horoscope, the fellow will have something unfavourable from the time of birth. They are the really lucky horoscopes, because their mind is called forth for the situation. And from an early age, they begin to cultivate the ability of applying [53] mind. The element of responsibility will be known by them and the planets induce them to achieve the happiness, the happiness which has been there due in his past karma. So there are two types of karma that is to be understood through Esoteric Astrology. For example, if you are earning 10.000 dollars a month, you can live a wonderfully happy life. That is one type of karma that is immediate result. So you can spend

all the 10.000 dollars every month and live like a prince. And any day if you are removed from profession, you will be left on the street, with a little pension. And now you have nothing to live happily. This is called the one type of good result of karma. This is known from the birth chart by popular astrology. Another type of karma is, another fellow who is earning 10000 dollars a month, invests 5000 dollars in a good business with a friend every month. He lives by adjusting only with the other 5000 dollars. By the end of the year, his business will be increasing and he should not make any additional effort. By the end of ten years, he will have money enough to make adjustment to his family. If he wants to go away and live a spiritual life and work for the humanity, he can make permanent settlements for the whole family and then be touring the whole globe. This is second type of result of karma. It is called the slow and long acting result.

In the horoscope there are two types of planets. there are the speedy planets and there are the slow planets. The speedy planets indicate the first type of results of karma and the slow planets indicate the second type of karma. So from Jupiter onwards all the other planets are called slow planets; they are Jupiter, Saturn, Uranus, Neptune and Pluto. Mainly these are the planets, that are called the slow planets, causing the deeper and the long standing plan of karma.

[54] Evolution expects you that you should enter from the first type of planning into the second type of planning. So it goes on exposing you to situations that require your attempt because you will grow only with your attempt. So we have the positive reaction to planets and the negative reaction to planets. As long as we are in the first three lower planes, planets give us the natural good results and we are also exposed to unfavourable conditions. And when we respond to the polarities, we show two types of reaction to planets, they are the positive and the negative reactions. For example, the Sun in your horoscope indicates will-power, your power to decide. Your capacity to make changes in life. But in the first three planes, you may show the negative aspect of will. That is what is called obstinacy. Generally obstinacy is understood as will. People oppose others, criticize others and disobey others. They call it will-power. But that is lack of will-power and a negative and false image of will-power. Real people of will-power are very polite and they have no opposition with anyone in this world. That is those who have the first ray activity as the soul ray.

The Moon in your horoscope should give you the power of mind, that is the quickness in thinking. It has its negative aspects that is inconsistency, lack of continuity of purpose and change. The fellow cannot do any one work for one hour. That is how one reacts negatively to Moon. We have the positive trait of Mars, it is called courage. It is the drive of a person. It has its negative aspect,

the risk mind. That is he always likes to take a risk (The born gambler). And we have the positive trait of Mercury, intelligence. It has its negative aspect, cunning nature. That is to try to find out the defects in others and take advantage of it. Also one of the positive traits is, he has the capacity to compare the various sciences, and find [55] out what is common. Its negative aspect is, contrasting. That is if he sees two persons he tries to estimate who is worse than the other. That is he finds the differences between persons. He has always differences of opinion with anyone.

Next it is the ancient wisdom which never changes. That is the secret of creation and nature that is what is known by the grace of Jupiter. The negative trait that you find is pride, that is the ego that he knows many things. And he has also self confidence. He knows how he is correct. Another negative trait is also there, foolishness. That is he believes that whatever he thinks is true. Actually Jupiter is the lord of extravagance, not greediness. And also he is the lord of happy and decent living. The negative traits are extravagance. Generally the negative Jupiterians are those who spend away what they have and who eat and drink too much. They suffer from digestive problems. In the order of week days I have put it.

Then comes Venus, he gives you the pure divine love. In the negative side he gives indulgence, that is sensuous nature, he lives in his senses. That is, he wants to indulge in sensuous pleasures. And then comes Saturn. He gives you good order and discipline. The negative trait he gives is faultfinding, the negative side of discipline. He expects discipline from others and he is too undisciplined. So these are the positive and negative traits.

Whenever he responds to the negative traits, he will experience suffering either from the society or through the food and drink or through the disturbances of health or unfavourable circumstances. In any way he experiences the result of his wrong reaction. If it belongs to the immediate karma he experiences it immediately. But if it belongs to the long standing [56] karma he will experience it up to old age. If it belongs to Saturn because Saturn is the lord of old age. But if it belongs to Saturn, Uranus and Neptune and Pluto, he will experience the results in the next birth, because no human body can live as long as the higher planets complete one cycle in the zodiac.

When the karma belongs to the higher planets the results will be waiting in the next birth. And they will be in the form of tendencies, to make defects in eating and drinking, when the results will be experienced as ill-health. Or if the results belong to a very very deep nature, the fellow will be attracted to unhealthy parents and he will get the hereditary diseased condition congenitally. And he will suffer from sickness frequently. In this sense, planets are called bad and

good. But every painful experience gives its expected wisdom to the person and offers a good opportunity to change the tendencies that are there by birth. When the change is made, the wrong reaction will be neutralised. When we begin to enter into the Buddhic plane, the negative reaction will be very rapidly eliminated.

So from the time we enter the Buddhic plane, the progress is very very rapid. Until then it is very difficult. The change is compared by Patanjali like this. Suppose you are climbing up a see-saw mechanism with a very heavy weight on your back. As you approach the centre, it will become very difficult for you to climb up. And again and again you will slide back. because of your weight. But when once you cross the fulcrum, your weight will help you progress on the other direction. Such a change takes place when you have entered into the fourth plane of consciousness. Then you will react with the planets only in the favourable way. Before that time the planets are controlling you. After that time the planets are advising you and helping you. So, thank you all!

[57]

Study of Aquarius

Today we will complete some part of the study of Aquarius which we have started. Let us study the upper consciousness in Aquarius. That is the consciousness of the simultaneous existence. It is a bit difficult. I will give you an example. If we place the book here. we can say that the book exists. If we take it away, the book does not exist there. When we construct a house in space, since then the house exists. Before it was constructed it did not exist. After the house is removed, it does not exist. So we have a mind that can understand existence or non-existence. With the mind we are now having in objective consciousness, we can know only if something exists or not. But there is consciousness behind our normal consciousness which can observe the two things simultaneously that is existence and non-existence. Even then it is a little bit difficult to understand.

I will tell you another example. What is the name of the present month that is going on? October. What is the next month? I think it is November. When November comes October does not exist. In our mind either October or November should exist. So when October came September stopped to exist. But we have another mind which we use when we teach the child that there are 12 months in a year. Then all the 12 months exist in the mind. So now we understand two layers of mind. One layer is to understand now it is October. This layer of mind never permits November to exist now. Another layer of mind which permits all the 12 months to exist at the same time.

Similarly, the days. What is the date today? 26th. So 27th can never exist today. That is to one layer of our mind. But to another layer 26th exists today and 27th exists tomorrow [58] and 28th exists day-after-tomorrow. Like that any number of days can exist today itself because we are counting on 26". Like that there are layers in our mind, as many layers as there are divisions of time. And there are as many divisions of time as we breathe.

Time has no divisions at all. But all the divisions in time are what we divide. So we can have so many layers of mind as we have the divisions of time. At the same time there is the bottom mind which can function all the layers of time at a time. This bottom mind can be called the mind of simultaneous existence. This mind exists in us from the time of the pre-existence of the creator. Long before the creator existed this bottom mind existed. Upon that mind the creator is created. And upon the bottom of the creator, upon the mind of the creator, the creation is made. And in the creation we are made. So this original mind is still existing in us, simply because we are in this creation. And this whole creation is made on the background creation. So this is the oldest mind we are having. It was there before we existed. We are created on that mind. We live in that mind and then we produce many layers of our own mind. These layers begin, when we begin to live. And these layers disappear when we stop to live. So there are two parts of our mind which exist before and after we existed. And another mind which started from our existence and multiplied its own layers of mind disappears with all the layers created, the moment we stop to exist. So the one mind which is at the bottom, that mind is governed by the sign Aquarius.

Shamballa and Hierarchy

You practise the meditation of these two signs, Leo and Aquarius; you will gain the mastery over your consciousness, [59] and make your consciousness operate in any one of the lower or higher layers of existence, without getting conditioned by any one of the layers. Without this training when we come to the lower layers of consciousness, our mind is conditioned by the lower layer and begins to exist in the lower layer forgetting its duty to go again to the higher layers. These are the two functions that are governing Leo and Aquarius. So here it is said, these Devas conceive the greater dweller of the Supra Cosmic plane as Vasistha and the Cosmic plane as Agastya. So Vasistha is the deva of the Supra Cosmic plane, who is working with Leo. Agastya is a Deva of the Cosmic plane, who is working through Aquarius. These two seers preside over the spiritual dwellers of their respective planes. These two are called seers in the scriptures. Seer means the one who sees the creation. In Sanskrit a seer is called Rishi. These two are called Rishis. That is, they are greater than the

Devas and Deva kingdom. They preside over the spiritual dwellers of their respective planes. That means when the egg is born for cosmos they train a group of consciousnesses as their disciples to work as lights and these lights prepare the 'colours of the light of the cosmic egg. That is the light that exists before this solar system. With this light the solar systems will be born afterwards. So they are called the disciples of these two seers.

So the functioning of the Leo and Aquarius was there in the cosmic egg also though the zodiacal signs are not born. because the zodiacal signs are born only after the solar system takes its birth. But in the cosmic egg there are the seeds of the solar systems and each seed includes the seed of zodiac also. See how the seed of a flower plant includes the plant totally in itself. It also includes the colours of the petals. Similarly the cosmic seeds; each seed includes the solar [60] system along with the seeds of the zodiacal signs also. So these seeds, the disciples of these great seers, are prepared spiritually to become illumined with a high degree of spiritual vibration and they throw out their brilliance into objectivity. Then they begin to work as solar system. So we have to recognise the existence of the pre-cosmic existence of those who are called the disciples of these two devas. They are also called the Jnanis and the Buddhas of the cosmos. They are above the spiritual level. That means we know some level which we call spiritual level, these fellows are beyond level.

Blavatsky explains about them in the following words, "The highest group of hierarchy of creation." So we have some idea of hierarchy. We have two centres working on this earth for the initiation of all the beings living on this earth. These two centres are called the hierarchy and the Shamballa. The one centre is working through the north pole. And the other centre is working through the equator. Those who are working through the north pole are under Sanat Kumara, they are called the Shamballa group. Those who are working with the equator they are called the hierarchy who are working under the Lord Christ. So in our bodies also the Shamballa is working with our individual north pole, which we call our head centre. And the hierarchy is working with our own equator which we call our heart centre. So the hierarchy with our heart centre and the Shamballa with our head centre are working.

Like this there is one hierarchy taking care of our earth. There are hierarchies taking care of other planets also. And there are hierarchies taking care of our solar system. They are stimulating our solar system into its own initiations. You must be knowing from the books of Djwhal Khul that five solar systems are receiving the same stages of initiation from seven greater solar systems. These seven greater solar [61] systems are called the spiritual solar systems or sacred Suns. The other set of five solar systems are called non-sacred five solar

systems. They are not at all non-sacred but when compared with seven solar systems they can be understood as the disciples of the seven solar systems. So the seven greater solar systems and five less great solar systems form a cluster of 12 solar systems which forms one unit. Therefore, we have 12 months in the year according to this pattern. And our Sun belongs to the five lesser solar systems. Of course, he is not lesser when compared to ourselves; but when compared with the seven greater Suns whom we call the seven sons of the constellation of the Great Bear, our Sun is the disciple of the constellation. So the bear constellation is the Shamballa of our Sun, and the Pleiades constellation is the hierarchy of our Sun. So the same pattern runs always.

The model does not change though the magnitude changes. Similarly they belong to the highest of the hierarchies of our creation. So Blavatsky calls them the Highest Group of Hierarchies of creation. They are composed of the divine planes. They are composed of flames, not actually flames on the physical sense. They are just like the fire in our solar system which is not at all the type of fire we are having on this earth. On our earth the fire requires some fuel. And in the solar system fire does not require any fuel. It is only brilliance, which we call consciousness in us. What we call consciousness, what we call intelligence and what we call thought, is only fire on the third plane, spiritual plane. If you can imagine your mind as a form of fire then you can imagine also its flames. For example, your thoughts can be called flames of your mental fire.

Physical matter, then burnt, becomes the Sun matter and physical matter no more exists. That is what we call [62] destroying on the physical plane. From our plane we call it destruction, but those who exist in the Sun call it transformation. Suppose some of us go in a special aeroplane into the Sun globe, an aeroplane which can withstand the heat until we go to the Sun. Then we find that we are burning along with our aeroplane. We experience great pain and burning as long as we have physical bodies. But the moment the physical bodies are destroyed, we find altogether different scenes. The living beings of the Sun globe welcome as not only ourselves, but also the millions and millions of atoms of our physical body which are no more physical in their existence. They are transformed into fire. Then the inhabitants of the Sun globe welcome us, they ask to sit down at their table and take our dinner. So it is a change of one state of fire into another state. So the Sun also has his own fire which burns him.

Our fire is our greater existence which burns our bodies. Similarly the solar system has its own fire which burns the Sun and the solar system in the end. Do you know that each solar system has its own span of life just as we have. And at the end of span of the solar system, the solar globe is burnt into his fire, which we can call the cosmic fire. So these things are working as scouts in the cosmic

fire, that is what Blavatsky describes in the Secret Doctrine. Once again I repeat the sentence of Blavatsky, "The highest group of hierarchies of creation is composed of divine flames." It was also spoken of as the 'Fiery Lion' and the 'Lions of Life'. So the disciples of these two devas are called the lions of life. Just as the lion's cub exists they too exist on the cosmic plane. They are called lions; under their influence the sign Leo of our zodiac is conducting the same function as these fellows are conducting on the cosmic plane. Therefore, they are called the Leo sign on the cosmic plane. So simply they are called the lions of fire. [63] That is how the scriptures describe. So they are the lions of life.

Still Blavatsky explains that they are harmless fiery breaths. Fire exists but matter does not exist there. How can fire exist? We can imagine fire only on the material plane. If something is burning then we can understand that there is fire. Or if something is hot, we can understand that there is fire. But suppose fire exists in space where there is no matter, in what way does it exist? Because there is no matter to burn, there is no physical plane. And there is no metal in space. Therefore, there cannot be any substance that can be heated by the fire. So there is no possibility of fire existing as heat or optic light, because now what we call light is only optic light.

If fire exists in empty space it cannot manifest either optic light or heat. Suppose there is no air also. then there are no wind currents also. If at least air exists in space then the fire can move the air and produce wind currents. But there is no air also. Then what is the phenomenon that is produced by this fire? It is only pure sparks of consciousness and also pulsations. That is expansion and contraction on the plane of space. When there is expansion there is the disappearance of the cosmic creation. When there is contraction there is once again the formation of cosmic creation. This is what is called pulsation or breath of space. If air produces only fiery breaths and when there is the contraction of the space there is once again the formation of the cosmic egg. And once again when the expansion takes place, there is total disappearance of the cosmic egg. In between it takes only a few seconds on the cosmic scale of time but the whole evolution of the cosmos takes place during a few seconds. And the evolution of the solar systems, the evolution of the planets and the evolution [64] of the living beings on these planets. the birth of the human beings, their education, marriage and children all these things take place through our millions and millions and millions of years during those few seconds on the cosmic plane. You may not believe it. But you can believe it if you take an example.

Suppose when you are sleeping a pin is pricked on your leg. Then within a split second you will awake. But in the meanwhile the prick of the pin creates a dream to you and in the dream you are walking on the street, someone is

following you. You suspect that he is observing you. You begin to walk quicker and quicker. He also walks quicker and quicker. You begin to run. He also begins to run and tries to catch you. You will run and run until you get exhaustion. But he is still following you. You will run like that for hours together. And then you will find that the road is closed and there is a big river before you. And by the side of the street there is a forest and there are some trees which are having thorns. The fellow is hunting you. So you have to jump either into the river or into the thorns. Then you will jump into the thorns because it is better. And you will have a deep prick of the thorn in your leg and then you are awake. So, so much story happens in a split second and the dream takes place for some hours in your dream consciousness, though in the ordinary consciousness it takes a split second. So this is the difference between a cosmic mind and our mind.

On the cosmic mind one cosmos takes only a few seconds and again disappears. And on our plane the cosmic evolution takes millions and millions of Brahma's span. So the few seconds pulsation of the cosmic plane is called the fiery breath of these beings. So they are breathing in fire and they are breathing out fire. When they are breathing out fire we are existing, when they are breathing in fire they exist and [65] we are nowhere. That is what Madam Blavatsky means. So they are the formless fiery breaths. So all this activity is kept as a print in the sign of Aquarius.

So when your consciousness is stimulated into the activity of Aquarius, you will know all this. And you will see all this in the form of a drama just as Djwhal Khul saw it while he was dictating the books to Alice A. Bailey. So this can be understood to some extent when we remember that Leo is the opposite sign of Aquarius and that Aquarius represents the subtler principles of Leo located within Sushumna, and that Leo is the fifth sign and the sign of children of the zodiac. If you remember that the Aquarius is the opposite sign of the Leo and that the Leo governs heart and diaphragm (cave under the ribs) of the body. Aquarius also governs that part of the body but within the vertebral column where the tube of the yogi exists.

That tube is called Sushumna in yoga science. That means the channel of consciousness. The whole channel is filled with consciousness. A steam like substance is working as the medium of the consciousness. When we insert an injection needle into it and take some of the steam into an injection tube, it is condensed into liquid. And that is what doctors call the lumbar fluid, when they conduct the lumbar puncture. To conduct tests they take this liquid. But remember when once this liquid is taken. it can never be replaced. And the person has to live life long with that much of intellectual deficiency which can never be supplemented in that life, because that steam that is flowing in the

vertebral tube is the result of all our experiences of the past life. And hence it is the present karma and when a part of it is physically removed, it is as bad as one hand or one leg being amputated. So we have to live [66] without 21 part of our intelligence if once the lumbar puncture is done. That is called Sushumna.

Here you have to understand one peculiar point in astrology which is not available in popular astrology. If you take the parts of your body, begin to locate the zodiacal signs, you locate Aries in the brow-centre, Taurus in the face and Gemini in the throat and shoulders and Cancer in the chest, Leo in the cave under the ribs the appearance of which exactly resembles the symbol of the sign Leo (♌). It is taken by the ancients and given as the sign of Leo. So everyone of you can find a lion sleeping there. Whether you are courageous or not, there is a courageous lion sleeping in you. Then locate Virgo in stomach, and then Libra at the navel and then Scorpio in the genitals and rectum. Yes Libra is navel, Virgo is there, Virgo is the navel region and the Libra is the lower abdomen. And then in popular Astrology you will find that the thighs are governed by Sagittarius and knees are governed by Capricorn. Calves are governed by Aquarius. So Aquarius is placed in almost the lowest place, and Pisces in your feet. This is what the popular Astrology teaches us.

But if you go to the Astrology of the scriptures, the situation is different. From Scorpio onwards, it takes an upward direction. And you have Sagittarius, Capricorn and Aquarius exactly opposite Leo, and then Pisces up to your brow centre. So you should trace these from within the tube of the vertebral column. So here in the vertebral column you have the heart centre which has a double function. One is the function of Leo in the descending order and the other is the function of the Aquarius in the ascending order. That is why the heart centre is more important than the other centres because it has a correspondence with the cosmic existence.

[67] Just as the beginning of the cosmos is made by these disciples of the fiery breath: so also the beginning of your existence is made in the mother's womb as the beginning of the heart centre. because in ancient days the heart centre and the head centre existed at the same point. 'Ancient days' means at the time of the fertilisation of your birth. It is a mystic language used in the scriptures. If they want to speak about a period after your birth they call it the historical period. If they want to speak of pre-natal period that is before your birth and after your fertilisation, they call it the pre-historical periods of this earth. And the time of fertilisation is called the beginning of the cosmic creation. It is a symbol and a blind used by the authors of the scriptures. Blavatsky also uses the same blinds. And the Master Djwhal Khul also uses the same blinds.

For example, if you read the book on occult meditations he uses many blinds. For blue he uses the word indigo, because our eyes see it as indigo whereas the colour on the buddhic plane is blue. So he uses the substitutions which appear to our eye, otherwise we cannot understand. If you say a rack of books you can understand very easily. But if Paul from a distance says the wood here is white, we cannot understand, though this is wood. Though this is white if he stands in this room and says that the wood in this room is white, we are surprised. We say there is no wood at all in this room. And wood can never be white. So he has to point out and call it a rack of books though it is wood. So the authors of the scriptures use blinds so that we may not be confused while reading them. So here also they used many blinds.

In the Astrology of the scriptures the description of the spinal column and the inner tube is one blind. Similarly the word ancient days is another blind. The heart centre and the [68] head centre are at the same place. That is when the time of the spermatozoa fertilising the egg. there is only one centre of consciousness. And afterwards it formed into head centre and a heart centre is shifted a little down. But in the beginning there was only one centre. That centre contained everything. That is now we call the heart centre. That is the reason why the constitution can work even when the other centres stop working. But when the heart stops working or other centres should stop working and the officers who are appointed whom we call the devas of this constitution. they should close the office and go away.

The heart centre is the first centre that is inaugurated and the heart centre is the first centre that stops. Though when head centre is separated the duties are shifted to the head centre, yet the importance is to the heart centre. That is the importance of these two signs Leo and Aquarius. Thank you.

Clockwise – Anti Clockwise Directions

Let the last year's discussion be today's subject because it is a big subject. Suppose you start with Aries, which side do you mark Taurus? This side or this side? Like this Taurus, Gemini this side. No, no, no, please listen to me. While marking the zodiac, which way you mark from Aries? That is what I want to know. Suppose you want to put a picture of zodiac on the paper... Why?Zodiac is different from what we call clock. First of all let us have an idea of where zodiac is going on. From which direction towards which direction is the zodiac moving? Suppose we stand on this earth, and where can we locate the zodiac? Zodiac is not relative, zodiac is there. Aries is not relative. Houses are relative from the place where you stand, but the signs are not relative. So, what is actually your doubt in this? First of all let us have [69] clockwise and anti-

clockwise directions before we go to Alice Bailey. We should have our own decision.

Suppose you are calculating a chart of a person, in which direction you will put the zodiac signs? Is it like this or like this? Like this you place zodiacal signs! We have to clearly know the method of the astrologers. First of all there have been astrologers for centuries who have given us the methods, we should know them definitely before we know what is clockwise and what is anti-clockwise. Because according to them we should follow, we cannot follow according to our own discretion. There are three categories of human beings. what Djwhal Khul wanted to say, I will now explain to you once again. I explained last year and also cleared the doubts I think. Who attended last year? Yourself. -Any more? We cleared the doubts and settled the discussion last year, didn't we? First, for all average human beings the planets travel from Aries to Taurus, from Taurus to Gemini. And also the ascendant travels in the same way. For example, if the person is born in Aries, after about 30 years he will be in Taurus ascendant. as far as the ordinary progression is concerned. Do you accept? Whatever it may be from Aries to Taurus. If we draw Taurus this side, it goes to Aries to Taurus. If we draw Taurus this side, it goes from Aries to Pisces. However the method is from Aries to Taurus.

But the equinoxes travel anti-clockwise, that is from the constellation Aries they go into constellation Pisces and again they go into constellation Aquarius. Constellation Aries has nothing to do with zodiacal sign Aries. Do you accept it? There are two sets of zodiacs. One is constellation zodiac and the other is tropical zodiac. Constellation zodiac deals with the fixed stars. For example. there are stars in the sky, which are called alpha ariatis, beta ariatis. And then we have the [70] Pleiades and then we have the Aldebaran and other stars. So these stars are seen as constellations from our earth and they are called by the 12 names. The Aries constellation, the Taurus constellation, the Gemini constellation with Castor and the Polaris and the stars. So we have the constellations far more distant than our Sun himself. And we have our equinoxes running in the opposite direction. Sometime ago the equinoxes were opposite Aries constellation, then it was called the Arian period of human beings. Each month of the great year includes 2000 years. So we had the 2000 years of Aries, called the Arian period and afterwards we had the Piscean period, now from Pisces it has entered into Aquarius. It is in the 3rd degree of Aquarius now. So it is called the Aquarian age. So the equinoxes travel anti-clockwise. The planets and the ascendants of human beings travel clockwise. This is the first proposition. Then there is the second category of human beings seeking realization. When some changes take place in the spiritual path, that is when

some higher initiations begin in our life then the horoscope begins to navel anti-clockwise. For example, the ascendant of a person is Scorpio 10 degrees, in his 30th year it will be Sagittarius 10 degrees. O.K. Then on the 30th year, he was touched by the thought of one of the disciples of the Master. And he got the idea to work for humanity and since then about one year the changes took place. At the end of the 31th year, he found that he wanted nothing for himself. And he could make his family also understand that they did not want anything for themselves. Since then his horoscope is to be taken as 30 that is 9th degree Libra. That is you have to reverse the wheel and since he is in 31th year, you have to subtract 31 degrees from the ascendant. And then to that date you have to calculate the planets also. So you have to locate the date before he was born, to that date you [71] have to calculate. That means the dates fall between his birth and his fertilisation.

There is a period of nine months between his fertilisation and his birth. The horoscope begins to travel in that direction. So you have to reverse the wheel and calculate the progressions in a backward way for such an initiate who has crossed his personal requirements. Finally we have the third category of human beings entering buddhic plane. When the above man of reversed wheel finishes his initiations, he enters into what is called the 4th plane of consciousness, that is called the buddhic plane. Then once again the wheel will be reversed in the original direction, because he never wanted to be in anyway different from the common man. And he wanted to change his career according to the requirements of the common man. Therefore, he identifies himself with humanity. So this is the second reversing of the wheel. Once again it runs from Aries to Taurus and Taurus to Gemini. Now what is your doubt? That is what is meant. Last year the difficulty was different. It was not like this. The difficulty was, whether it runs this side or that side. And Alice Bailey described that the reversed wheel runs from Aries to Pisces via Taurus. So that is only a confusion in understanding because, for two reasons there occurred the confusion.

The Tibetan was an Indian. He cast the charts in the Indian way, that is like this. But if you look at the charts of the occidental astrologers. some of them were drawn like this. So the Tibetan meant clock wise like this. And anti-clockwise means like this. He meant in the Indian way of drawing the chart. And Alice Bailey has no basic concepts of Astrology. You can know that from the sentences in her autobiography. And she took the chart as drawn by the occident and upon that chart she used the words clockwise and anticlockwise. [72] So it is a communication gap. So while reading the Esoteric Astrology you just follow one procedure. everything will be O.K. Don't look to both the ways.

Remember. clockwise means from Aries to Taurus, Taurus to Gemini. Whether you draw the chart towards the right or towards the left, it is immaterial. Anti-clockwise means always remember from Aries to Pisces, from Pisces to Aquarius. This is what is called the reversed wheel. Whereas the first is called the normal forward wheel. Then there is no confusion. Just you can leave off that one particular sentence in Esoteric Astrology. That is while describing the anti-clockwise wheel it is said that it runs from Aries to Pisces via Taurus. It is enough if you leave off that sentence.

For 98% of the horoscopes as far as our generation is concerned roughly speaking the 20th century is concerned, we have to take only Mars as the lord of Scorpio, and Jupiter as the lord of the Pisces and Saturn as the lord of Aquarius. It is only to the next generation that the new era astrology applies. Now of course, many astrologers in their books have advised us to use the new lordships. But they are hasty in one respect. The new era should take place and then only the new planets begin to work. So as long as we belong to the old era, only the old lords hold good. Only in the case of a very few advanced souls like Djwhal Khul or Albert Einstein or C.C. Jones, we can calculate the horoscopes with the new lordships. But normally, we cannot use those lordships. I think according to my way of understanding many of the children born after 1975 they are fit to have the new lordships of the planets. And gradually the number is increasing decade by decade. Of course it is not a final conclusion. I just think, just by the ending of this century all the children born will be fit to have [73] the new rulerships. You can take it. but you can take it only as my personal opinion. According to my experience it goes. It is only the first or the second degree of Aquarius. It is not yet an Aquarius. Unless spiritualism supplements the technology and science you cannot call it Aquarius. Mere space science_ and electronics speak of only the first one or two degrees of Aquarius. So we have not yet entered into the real spirit of Aquarius. Had we really entered into the real spirit, the scientific development would not have led to the unrest and wars. The present international political situations prove that we the humanity are not yet matured to be called the Aquarians. So we have to wait until everything is peaceful. Without soul development no scientific development can be called Aquarian. Pure scientific development belongs to Mercury and never to Uranus. Unless our science belongs to Uranus. Uranus can never be the lord of Aquarius. And unless Uranus be the lord of Aquarius, we can never belong to the Aquarian age. So we have to decide according to our fitness, not according to the excellence of the zodiac. Zodiac and the planets are always excellent but it is our awakening that decides our age. That is the fact.

Space - Positive Zero

By the time science reaches the Aquarian age, the new number comes into existence in the scientific field. The number I described as the positive zero in which all the nine numbers exist simultaneously. That number has not still come into the minds of the scientists, though it existed many times in the minds of the scientists on this earth. Whenever there was an Aquarian age in the past, there was grand expansion and realisation and the proper understanding of the operation of this new number. So in the present Aquarian age also that [74] is the correct signal of Aquarian age. All the mathematicians and the calculators are using only 1 to 9 numbers and when they are using zero they are using only negative zero and not positive zero. So we have not yet touched the consciousness of Aquarian age.

Q: Does the 'positive zero' mean that space is filled with?

A: Yes, negative zero is understood during the ages when the scientists explain space as vacuum. Positive zero begins to exist when the scientists can understand and explain that the space is all. All, it is the solution into which everything dissolves and from which everything crystallizes again. For example, the atoms of all substances come out of space just as sugar or salt comes out of the solutions as crystals. And again they go and dissolve in space, just as sugar is dissolved in water. So what water is to sugar, space is to the whole universe, including the atoms and the solar systems. So until the space is understood by scientists as all inclusive, the positive zero cannot be accepted, because zero is the numerical symbol of space. Common sense of one age is different from common sense of another age. But at the same time when the scientist belongs to the Piscean age, it is common sense enough for him to understand that space is a perfect vacuum. Both are true. To his understanding it is true and to your understanding this is true. So common sense is not common to all.

Q: When was the exact beginning of the Aquarian age?

A: It was the date of the coronation of queen Victoria of England, because it was calculated and predicted by the world predictors in the past. For example, Sepharial the astrologer gave the same theory, and Raphael who first founded the ephemeris also gave the same theory. Alan Leo the spiritualist [75] astrologer, who was also an initiate of a high degree and who was a close disciple of Annie Besant, who has written as many as 73 books on Astrology, has accepted the same theory. And the great modern seer, called Cheiro whose original name is Count Luis Hamon, also accepted the same theory that the coming to the throne of queen Victoria is the beginning of Aquarian age. You can take the date of her death. I think she ruled for about 32 years. She died in 1901. Towards the last 1/3 of 19th century and one degree is turned (not sure) about

72 years and 6 months. So we are in the 28th degree of Aquarius, that is 3rd from anti-clockwise. Yes we entered the 30th degree finished it and then we finished 29th degree and we are in the 28th degree of Aquarius. That is the actual position. What we call the Aquarian age is a smaller cycle. The bigger cycle means the yugas and the bigger ages. Yes, because 6000 year cycles are bigger ones. And these 2000 year cycles are called minor cycles. And still bigger cycles of 60,000 years come in the next stage. And then you will have the kali yuga and yugas. the yugas cycles. So before these cycles you have 60,000 years. Before this you have 6000 years, before this you have 2000 years. That is 24,000 year zodiac, with twelve signs in the order of a reversed wheel and each sign having a period of 2,000 years.

We can take the recognition of the positive zero by the scientist as one sign of real Aquarian age. For example, in the scriptures you have two zeroes described. The negative zero is called 'Shoonyam', that means nothingness. The positive zero is called 'Poornam' which means all and everything. So only in the scriptures we find two types of zeroes, because after the age of the scriptures it was forgotten. Only in the previous Aquarian age, it was known. That is about 24,000 years ago. Again it will be known only in this age. And again [76] it will be forgotten after the Aquarian age. Yes. always it happens like that. Every time it is the same.

The creative ray and the Aquarius: He wants to know something about this. Yes, the mind which can exist with the positive zero belongs to the creative consciousness. The continuous stream of consciousness can be called the creative ray and this belongs to the intellectual ray. The intellect has the capacity to look at one thing and it cannot look at two things at the same time. For example, with our intellect, if we have two books in two hands we can only read one book not the two books. That is the activity of the space consciousness we are living in. This is called the analytical ray, that is the analytical faculty. Whereas the other is called the synthetic faculty. And when the analytical faculty is governing the world, humanity can understand the difference between the two people or two countries or two things. But it cannot understand the simultaneity of two things. That is we are not very much inclined to understand what is common between two people.

We can very easily understand in what way one man is different from the other, that is one difference. That is why the intelligence ray cannot create. It can arrange the created things. For example, what is the difference between an architect and a contractor. house-builder or a mason? _The mason can arrange-the bricks and everything into a house only when the house plan is given to him. Without a plan he cannot do anything. But the person who can give a plan, he

can see the whole house in the empty space before the house is started. So he can put it on paper and then give it to the mason. And then the mason builds according to the given plan. So the person who receives the plan is the creative mind. And the person who builds according to the plan has a constructive mind. And intelligence has only a constructive mind and it [77] has no creative mind. Unless we properly enter into the Aquarian age we can have only the constructive mind. whether it is economics or politics or science or technology. We can invent things according to the constructive mind. But we can never create a new world for humanity. The moment the creative mind is touched, the human beings will be able to create a future and make the present difficulties disappear.

For example. we can deny war within a few days. That is what is meant by creation. That is you should be able to create something which was not there. A plan should descend into your mind. And the test of the real plan is that it immediately descends into the minds of the other people within a wonderfully short period. You know Djwhal Khul started to transmit his plan in 1870 through Blavatsky at first. By 1970 the work through Blavatsky and Alice Bailey has already reached at least 25% of the human beings of this earth. That is the tremendous speed with which the creative ray descends. And the creative mind receives the plan. And the plan enters into the human beings at a tremendous speed.

It is the positivism that works as the creative ray. And negative aspects disappear when the creative ray begins to work in the majority of the humanity. So the very concept of the positive zero gives us the content of space, that is what is filling the space. The scientist and the philosopher meet in the science of spiritualism. And they accept the consciousness that is existing in space. For example, they call it space mind. When once the scientist can accept space mind he makes his mind work according to the space mind. not according to his own intelligence. . When he begins to think according to the space mind, it is only the mind outside and the mind inside that meet. Then the creative intelligence begins to work. The [78] real values of humanity will be touched. that is something about the creative mind.

The creative ray that touches to stimulate the creative mind travels through the potency of the positive zero. Instantaneously the scientist begins to feel the existence of the positive zero. For example, when the Aquarian age began, there was the radioactive element in the ores of the earth, that is in the mines of the earth. And Uranus made his appearance to the people on the earth. And from that time onwards a ray of Uranus began to work in the minerals and the human kingdom also. So the first human being who felt the existence of radioactive

elements, was Madam Curie. And there was the first discovery of radium. Like that the creative ray begins to make its existence. But it was only the beginning and the ray has to make its presence felt more intensely upon the mind of the average human being. Since Madam Curie was among the advanced human souls, she could feel it so early. That is how it works.

Q: Is it possible to know from one's constellation to which ray one belongs ?

A: Horoscope is not constellation, it is zodiac. Zodiac can never give us the rays, because it is only the tropical zodiac we are following. Unless you cast the constellational horoscope which is quite different from the normal horoscope, unless you locate the star under whose influence you are born, you can neither find your work in this life nor the ray to which you belong. So first of all the Astrology of the fixed stars should be known. A pan of it is known by a great astrologer called Robson. And much of it is given in Esoteric Astrology of Alice Bailey. But it takes a long time for humanity to understand it. But as far as Robson's book is concerned you [79] can understand the soul ray to some extent. But it is always better to follow one's own path in life than to try to know the ray of his soul or personality or mind. because even after knowing, it is only our work that elevates us. A knowledge of our ray can never elevate us. It is only the work we do that elevates us. That can be known more easily than to which my we belong.

Many times we may fail to know the correct ray and we may claim the ray of others as our ray. So according to the Masters, it is our work that is to be cared for and our relationship with humanity that is to be more cared, than to estimate the level to which we belong. So better not to make any attempt in that direction. Of course in many countries in the occident I have seen people discussing their own rays. For example, "My soul ray is second ray, my mental ray is seventh ray," like that people are talking. And in the discussions they forget what they have to do. That is my personal opinion about it. Always the best way is to know what we have to do, how we can be better and how we can convert our thoughts into positive ones. And the real test of our progress in the path is to see if we are always pleasant and happy.

If you are always pleasant and environment is not able to influence you and your daily incidents are not able to make any change in your mind and persons are not creating any impressions upon your mind and if persons feel pleasant as long as they are in your company, that is the real test to infer that you are progressing in the right direction. That is the test for every one of us. And the horoscope can never give us a clue of our rays. And there are also people who try to decide about their liberation from the horoscope. That is also not correct. It is not the planets that give us liberation. It is ourselves who give liberation to our

own mind. So these are the two things that cannot be known from the horoscope; they are the ray [80] aspect and the liberation aspect. If we permit ourselves to be happy then the planets help us. Until then the planets wait.

They wait as tendencies in us. We should allow our good tendencies to germinate into actions. Then the planets can give us the maximum benefit from the horoscope. A horoscope is like the railway time table. Railway timetable is useful for those who really travel. But if a man sits in his room and daily carefully studies the timings of the trains, it is no use. The horoscope is also just like the railway time table. The planets wait. They are planets, they have to wait until they take their action. They cannot help us. So Thank you. Any other questions? We meet next year once again. I think all of you try to calculate the periods and sub-periods and make it much familiar before I get the extracts of translations from the original texts about the periods and sub-periods.

Q: What are Musical Scales and Positive Zero?

A: When the first and the seventh overtone of the musical scales meet, they become one. That is the sound equivalent of the positive zero. You see there are seven musical scales, I think it is the same in the occidental music also. Is it? The seven tones. The first tone is a complimentary to the seventh tone. And again there is its seventh tone on the 3rd gamut. So the supplementary nature of the first and the seventh tone forms the content of the positive zero. In fact it was popular in the music of all nations in the ancient days. It is lost in the nations now and only in the Indian nation it is existing continuously, because luckily they could just maintain the continuity of the tradition in music. I think that there is one occult reason for this. Among the seven magnetic points of the earth globe, the area where India exists is one. They are now not inhabitable. The one is north pole and the other is south pole. [82] Djwhal Khul has given in his books, the location of the seven magnetic points of the earth. And Jerusalem area is another point. Now it is in hot bed. And according to the occult history of humanity, the piece of land that includes the area from central Asia to India is the oldest piece of land surviving at present.

World Mother

Q: What does the Master Morya understand by the World Mother?

A: See we have the aspect what we vaguely call nature. We should try to understand through meditation what we exactly mean by the word nature. Then we will understand what the World Mother means.

For example, everyone has his own individual nature which is different from the nature of another individual. And under that, there is what is called the basic human nature, which is common to all human beings. Under that there is what is

called the nature of the living beings, which is common to human beings, animals and plants. Under that there is what is called the planetary nature of our earth. When we are able to feel that nature, that is what is called World Mother. In the scriptures it is called the Mother Earth. In the Greek mythology, it is called Mother Siri's. In the Indian scriptures it is called the Goddess Earth. It is equal to the 5th plane of consciousness according to the divisions of Djwhal Khul. That is what we call the Nirvana plane, or what we call the Soul Consciousness of humanity. That is what the Masters mean by the term the 'World Mother'.

He wanted to know whether the layers of consciousness become subtler and subtler. No, the layers are like ladders. [82] They will not change. We will become subtler and subtler when we go up the ladder, because these layers belong to the universal creation. They are fixed formulae. There is no question of those entities becoming finer. It is only the atoms of the earth globe that become finer and finer, until all are vibrating with the fullest consciousness realized. In the meanwhile, these consciousness's travel through so many stages. And these stages are what we call the layers of consciousness. If you take a ladder for example, and persons going up the ladder change their levels, the ladder number changes the levels. So let us all utter the invocation regarding this ladder in English. I utter and you repeat like that. It is in English. Just as we repeat the mantrams. Please repeat.

From the point of Light within the mind the Mind of God,
Let light stream forth into the minds of men,
Let light descend on earth.

From the point of Love within the heart of God,
Let Love stream forth into the hearts of men,
May Christ return to Earth.

From the Centre where the will of God is known,
Let purpose guide the little wills of men,
The purpose which the Masters know and serve.

From the Centre which we call the race of men,
Let the plan of Love and Light workout,
And may it seal the door where evil dwells.
Let Light and Love and Power restore the plan on earth.

Aquarian Age

The subject is really so immense, and it takes one year to complete even one of the topics of this subject. In fact [83] one of the advanced scientists of ancient India writing his book on astrology says that it is an ocean and those who are enamoured of the immensity of the subject are like those who are swimming in the ocean. Therefore, he says it is better to have a boat to take the voyage than to swim. He says the boat is very small when compared with the area of the ocean. but yet it gives a safe journey. The small boat is enough to cross any distance in the ocean. Similarly it is for us to have plan to study Astrology. Our plan decides our scope of the subject and our stage of evolution decides our plan. That is true with any subject like Astrology. And in the Bhagavad Gita also the attitude of a spiritualist towards such subjects is given like this. "Don't try to estimate the water in the river, but try to have the container which you can contain." That is how any spiritual subject is described in the Bhagavad Gita. So our attitude decides our stage of evolution and still the ocean remains.

We will proceed with the study of sign Aquarius, since we are in the early stages of Aquarian age. But before that, I have something of my own choice also to tell you this year. The various methods of progressions you know in the occident, will give you the keys of the evolution of consciousness. And there are certain methods of progression in ancient India which are very significant and characteristic, which people did not much care to bring to light till today. So the wider world does not know the significant aspects of progression in ancient Indian Astrology. So I want to introduce one very significant method of progression and then while you are applying this method to yourself as homework then I will make a study of Aquarius during the next few days. So I will introduce the new method, just through degrees. Today I will introduce the first step. And then go into the study of Aquarius.

[84] You try to understand the first step that is given today. and tomorrow I will give you the next step so that the new method may not be a confusion to you. There is one system of progression in India called the system of Dasia. Dasia means a period. The whole span of life is divided into planetary periods. And each planet is given a fixed number of years. And the beginning period is decided according to the longitude of the ascendant. So I will give you the magnitudes of the periods of each planet today. The periods occur in the following succession. First the Sun's period and then the Moon then the period of Mars, then the period of ascending Node (Moon's north node or ascending Node) then Jupiter's period, then the Saturn's period, then the period of Mercury, then the Moon's descending Node and then finally the period of Venus. So the whole span is divided into 9 planetary years. The period of Sun will be 6 years,

Moon 10 years, Mars 7 years, the ascending Node 18 years, Jupiter 16 years, Saturn 19 years, Mercury 17 years, descending Node 7 years, Venus 20 years. The total is 120 years. This does not mean that everyone lives for 120 years. But each is born somewhere in the middle of someone period and completes the span in the same succession of planetary years. And up to which period he lives is decided upon the position of planets in his horoscope.

Span of life can be clearly understood in the man of the lowest evolution. But in the horoscope of a spiritual man, span of life is always variable. It can never be fixed by even the planets, because the planets may continue the lease of life for some time more if some good work was to be done through him to his neighbours. So if some spiritual purpose was there for him then he might be allowed to live for 6 or 7 years more. That is what has happened in the case of Madam Blavatsky. You know that her span was finished in the middle of her [85] writing the Secret Doctrine and she was very very sick. And one night she died. The doctors also came and saw that she died and after a few minutes they found her once again living. And four more years she lived after. completed the Secret Doctrine and then died. In the meanwhile, when she was unconscious the Masters called her out from her body and asked her, "Do you want to continue in this body and complete the work with a great suffering to you? Or do you want to leave the body and have some rest?" For a spiritualist leaving the body is only a little rest, and the work continues in the next birth.

He disappears into the radioactive planes and try to use it for his displacement. That is what is going to happen within the next few decades. That is, after the experiments are successful. a person goes into a cabin, closes himself in the cabin and marks the required station where he has to get down and then presses the button just as we do in the elevator. And instead of the elevator travelling, the physical body of the fellow will disappear. The cells of the body will disappear into the atomic and pre-atomic state and they go into the radioactive plane. And within a few seconds they reappear in another cabin in the required station.

For example, if he disappears in Munich, he appears in New York. This is what is meant by travel without displacement. This is what I predict about Aquarian age, because when we apply our mind to the principles that are working in the age we can understand things like this. Of course, Blavatsky predicted that there would be a space age and a human being would be a master of space. Whereas towards the end of the 19th century he was a slave of matter. That is [86] what she predicted. Towards the end of the 19th century the scientist was a slave of matter. Towards the end of the 20th century he will be a master of space. That is what she predicted in the previous century. And this is my own application of the

Aquarian principle to understand what happens about the discoveries of the human being. So she said, "Man can gain space and time without displacement." This is an example of space.

There will be a conquest over time also. He travels into the future and the past. Travelling into the past is just a little bit possible in the fastest aeroplane even now. If we take an aeroplane and if it is after sunrise, we can get down from the plane before sunrise of the same day. This much man has achieved till now. But it is not actually travelling into the future or past. This is only taking the advantage of the local sunrise. In fact, man is only in the present. But here in the Aquarian age, in the future, he will travel into the past or future. Of course, mentally not physically. Physically it is not possible to travel through time. Physically the experiment of travelling without displacement will be conquered and mentally he gains success in travelling through time.

For example, he travels into the Atlantean age and then he reads, just as we read a book on the existence of certain buildings and certain cities and towns. And then immediately he goes into the depth of the earth or ocean to locate that particular town or city that has submerged under the ocean. And he fixes up the things which he found in his investigation. For example, if he has found in his study an emblem in a particular city and if the emblem is of a peculiar shape, if he wants to go into the investigation of why the emblem was made by the Atlantean. immediately he marks the place on longitudes and latitudes in his mind during his studies of the past. And then [87] he makes an excavation under the earth where that particular stone is existing for the present. He brings it out and makes his investigations. So these two things will become possible in the Aquarian age. That is what-I mean, gaining time and space.

Similarly he travels into the future also. He can travel into the 21st or 22nd centuries and can understand the position of the earth globe and the possible new dimensions of chemicals on this earth and the extinct of some of the present chemicals. And he makes the investigations accordingly. And also he understands the dangers of the present day civilisation; what happens when the present human being is developing his technology in the same way as he is doing now; in what respects he is coming in the way of nature's process; in what way he is disturbing the trends of nature and what are the results that are possible in the future. And wherever he finds dangers in the future due to his own behaviour he will be able to rectify himself, stop those dangerous lines along which he is travelling now, and proceed in the lines that are not dangerous.

These are the possibilities of the advent of the Aquarian age. This is what I mean by man gaining space and time. So there is a sudden hastening of the evolution

of man in all planes. We find the evolution proceeding in certain dimensions for the present. For example, the mental and the intellectual evolution is hastened. Then after a certain time another dimension takes its progress. The intellect cannot go on increasing in a unilateral way. because if the intellect develops unilaterally then there will be an independent way of progress. And there is the possibility of the human being progressing in some directions without knowing the consequences. So the progress on the intellectual plane takes place to certain extent [88] and another dimension begins to progress, for example. the dimension of human morality. that is individual morality, social morality and political morality.

These dimensions, when they begin to develop the present misbehaviour of the human kingdom will be reduced gradually; for example, the behaviour of one nation towards other nations, and one country against the other country, this will be reduced. And nations begin to behave in a responsible way. As far as the present century is concerned we find that such a thing is not possible because it is only the intellectual dimension that is progressing now. Similarly there is the spiritual dimension. Like this there are seven different dimensions that develop in the Aquarian age and the ideal human being of the Aquarian age will be like a well blossomed seven petalled flower. So for the present the intellectual development is taking place. So there is the sudden hastening of the evolution of man in all planes. It is here that the Masters begin to work to make man understand better.

Q: Can you explain about the work of the Masters?

A: Hierarchies will be externalised. Previously the hierarchies were working invisibly. Almost till now they are working in a hidden way. For example, the Masters of wisdom are working from the background. And almost no one has physically seen any Master of wisdom except one or two. And as a result of this, there are many forgeries, impersonations and falsifications also in the name of Masters. That is, there are many false societies that are working in the name of the Masters. You will find about a hundred authors writing books claiming that they are the dictations of the Masters. All this will come to an end when the Masters begin to externalise and their work is made public. This is the reason why the [89] Tibetan's letter has been published in the beginning of every book of Alice A. Bailey.

In that he said. no one need take a book thinking that it is dictated or given by any Master. That means let there be no superstition about the work of the Masters. You have no business to believe or accept a book because it is said to have been dictated by the Masters. He said, even my books need not be taken like that. You read the book and if you are convinced of it and if you have

verification by way of practical application and result, then accept the book. Then also do not accept because it is of the Masters. But accept it only after verification of its practical application. There is a necessity to stress this until the hierarchy is externalised. In future there is no such difficulty; within the next two hundred years there is no possibility of falsification in the name of Masters.

In many countries we see now people conducting auto-writing methods and getting automatic writing and dictations, they name it after the Masters. Every fellow says that he has a book dictated by Morya or Djwhal Khul or some other Master. This has become a fraud now. Such a possibility and inconvenience to the humanity will not be there in the future, because the sincere student now feels helpless. He does not understand whether to believe or to disbelieve. This difficulty will be removed by a safe process of externalisation of the hierarchy. Discipleship and initiations are conducted in a large scale through group contacts. This has already started. Don't understand the word initiation in a mysterious or in a miraculous sense.

When there is a stimulation to our consciousness on practical lines for a uniform development, that stimulation is what is called initiation. And this is time when more number of people are initiated into progress. Initiation means a hastening [90] of human ore of faculties. For example, when a medicine begins to act in the body of a patient, there will be a speedy recovery, speedier than normal recovery. Initiation is such a thing like medicine. The progress on the path of evolution will be hastened. And everyone can receive his own instructions from the Masters through a group contact. For example, we can enrol ourselves as the disciples of one of the unknown Masters by showing our readiness and willingness.

For example, every day before sleep in the night, if we mentally submit ourselves to one of the unknown Masters whom we do not yet know, and show our readiness to serve the humanity, automatically there will be a contact with one of the disciples of a particular Master through sleep and the progress begins. There will be an automatic awakening of our consciousness into a better and a deeper understanding of things and a growing mastery over our emotions and a better way of our doing things. Then through some peculiar process we are exposed to certain persons whose training is necessary in our life. It becomes possible for us to go to certain places where we begin to work with the required type of persons and then our evolution will be hastened. When we commence this process in a uniformed way and when our curiosity is not stimulated, when only the will to do good work is stimulated, then there comes a time when we are put in direct physical contact with the disciple who is guiding us. And then after some time, the disciple will put us in direct contact with one of

the Masters. So almost all the progress required is made possible at home. And the Masters guide from a distance and they can direct our mind towards the required degree of enlightenment and much of the training on discipleship is completed while we are living in our own place and attending to our own expected duties. So in this respect we have to be more careful [91] than in the previous ages. because if any attempt to leave our environment and go to strange places to meet Masters etc.. will be met with serious disappointments such as contact with the wrong persons, misdirecting us towards very unnatural things and into a blind process of self-mystification and self fooling.

It will be a wastage of one or two decades in your valuable span of life. For example, if somebody advises you to go to the Alps or the Himalayas or Egypt. you have no business to believe this, because nature places everyone in his required environment. And if anyone wants to be in some other environment it will not be natural to him and it is not needed by him. So there will be a jerk in the way of his concessions and mental activity. So curiosity means a great harm in the present age. When we are out of the environment given to us by nature any danger may happen. For example, you may go into a stimulation of the astral plane, when a false guru begins to guide you promising many strange things. Then there will be a wrong stimulation into the emotional plane and the frequent danger is nervous diseases or insanity or the intermediary levels i.e., obsessions, neurosis, anxiety complexes, etc.. and also going into phenomena like spiritism. When he gets into contact with recently dead people, who begin to misguide him in all wrong directions. So there should be a materialistic way of verification of every spiritual step. That is what the Masters teach us at every step. Every step taken by us should be explainable by ourselves and verifiable by the results at every step.

Q: Why is there a possibility of further realisation?

A: Because the vehicles are made more and more sensitive in this age, they have to include the possibilities of further [92] evolution and realizations. And when we are still new to it. it is very easy to be misguided. For example, after six or seven hundred years from now, the danger will not be so much, because people become acquainted with their newly developed vehicles and also they are in more direct contact with the hierarchy and the disciples. For example, if you take a professor of a university. automatically he will be a professor in the advanced system of science; that is science in the spiritual dimension and he will be unfailingly a disciple of a path in the hierarchy. So non-availability of this person is the danger of the present age. We are not yet acquainted with the development that is going on with our vehicles. That is why people are inclined

to do some strange experiments with their vehicles. And the more advanced is the vehicle, the more will be the damage done to the vehicle!

For example, if I mishandle this board just it will be broken. But if I mishandle a highly sophisticated machine, the machine goes into greater complications and to repair this board is very easy, whereas to repair a computer is not so easy. So the more advanced the vehicle is, the more is the danger to which it is exposed. So we are still in the beginning of the Aquarian age. all these are possibilities. And discipleship and initiations are conducted on a large scale through group contacts. The direct example is the work of the Tibetan. If you know the speed, the speed of progress that has taken place in the previous ten years towards popularity of the books of the Tibetan, and the number of centres that are established in many countries and the automatic network that is forming among the various centres, you understand how the group work begins and develops. With a tremendous speed it is going on. In almost in every country you have centres that are developing on the lines of the Tibetan. And there is an interaction [93] between two centres and we can say that there is a network of light that is forming. Sometimes associations and societies form for this work and will also change their form when they cannot cope up the speed of the work that is going on.

For example, the work started with the establishment of the Theosophical movement and then the International Theosophical Society has been established. And it has its own limitations. Therefore, after sometime the united lodge of Theosophists has been established. It had its own limitations. The two societies were fighting for some time. And the Theosophical Society has been established in many countries differently. And the network was gradually taking place. But in some places there was a local and internal fight between two theosophical societies. For example. if there is a political difference between two countries, there will be differences between Theosophical Society of one country and the Society of another country. So whenever there is such hindrance, the institutions just took their path and immediately the work begins in another new name, for example the Arcane school, the World Good Will. Whenever there is a local crystallization or imperfection or identity consciousness in any organization, in any society, that society stops in its progress. Immediately a new society will be formed and it begins to progress until the old society once again makes itself fit. And then there will be the function of both the societies. This is how the progress is acquired in the Aquarian age.

The progress will not depend upon any one institution. Institutions are used only as instruments; neither institutions or individuals have any importance. As long as an institution is working it progresses. The moment the people begin to feel

their importance, automatically the institution becomes defunct. that is it stops functioning. Immediately one or two new [94] societies begin to function. So it is the work that is more important and not at all any organization.

We find this trend since the beginning of the Theosophical movement till today. And it is this spirit of Aquarian age that made the work of the Tibetan so popular in so many countries. So we should be able to understand how the Aquarian age works. Then we will be able to remove the obstacles that are with us. the individuals. Then we can form channels of good conductors of the light. Now the religions existing as necessary limitations in the minds of men are broken to pieces. That is one peculiar thing, sometimes painful to us. What we have are in fact institutions to give us discipline for spiritual life. They are like schools, colleges and universities. But if they come to a stage of self-importance then the work washes away the religions Just like a big current moves the stones from the way, the existing religions of the previous age will be gradually washed away and once again the functioning bodies will take their place.

I call religions, necessary limitations here. Necessary limitation means an institution like religion is always necessary, but we always make it a limitation. So whenever we block the progress there will be a period when the blocks are washed off. Once again new institutions are established. And in course of time they also develop into individual religions. And once again there will be a blockage of the new bodies also, because the progress of blockage exists in human nature but not in the institution. So again and again it becomes necessary for us to wash off the existing institutions and establish new institution. And our grandsons will be there to wash off the institutions we have started. And the rate of the 'wash off' will be more in Aquarian age. But sometimes if they take a political turn there will be destruction also.

[95] When the blockage is too much. religious movements always take a political turn. For example. some very powerful nation tries to establish dangerous political conditions in weaker countries and nations in the name of God. So there are political bodies in the name of religious working. In such a case there will also be a necessary destruction before such bodies are washed off. So whenever it takes a political turn, a negative aspect, i.e., destruction will also be necessitated. That is why in the beginning of the Aquarian age there is the necessity of the wars also. War will be there on a large scale wherever human necessities are made political. Generally human necessities are cultural, spiritual and individual, they are not political. But when they take a political turn, when a better age occurs there will be some vehemence while washing off the institutions. And it results in inevitable wars.

Political ideas can never have compromise with spiritual ideas, because spiritualism is a necessity whereas a groupism marks a crystallization. That is why there is no compromise between political activity and spiritual activity. The one belongs to black magic and the other belongs to white magic. If they totally belong to a spiritual movement automatically they come under the work of the hierarchy and the work will be very significant. So it is not a matter of our categorization, it is the quality of the work that an organisation puts forth, that decides the position of the organisation.

The crystallisation was not exactly on the personality but on the institution. In such a case though the personalities are dynamic the institution will be washed off. But the personalities continue to do the good work and automatically they belong to the work of the hierarchy. For example, the present Dalai Lama is a highly dynamic and universal soul and he is [96] out and out advanced Aquarian by nature. But because of the crystallisation of the institution. the institution is washed off. So nature is always prudent. If an individual is crystallized he will be removed and the institution will be allowed to continue. If the institution is crystallised it will be taken away and the individual continues to do the good work. Nature has a judicious way of filtering things, and also it has neither compromise nor sympathy towards wrong things. That is what we understand by seeing the question of Tibet and the present position of Dalai Lama. So religions are necessary limitations. They are broken into pieces to pave the way for the only path. That is once again an attempt will be made to bring the humanity into one mould. It is not possible, but again and again nature makes attempts towards that direction and each attempt will bring the best possible qualities of the existing humanity into operation.

It is the work of the Manu and always it is going on because every year we have the month of Aquarius and every day we have the two hours of Aquarius. Always the work of Aquarian nature is going on, on this earth. Further during the Aquarian age it gains prominence. So Thank you for today.

We are explaining about the changes due to take place in the course of an Aquarian age. We have said that the religions will undergo a great change and the existing religions will be broken up into pieces in an attempt to find out the only path. That is, the attempt of every race and every nation will be consciously or subconsciously to find the one path. Some individuals cooperate with this when they conduct their life activity in cooperation with the trend of things that is taking place. But those who are not able to understand the changing trends will feel a helplessness to which they have to succumb and make a forced acceptance of changing things.

[97] So there are two trends taking place in the course of the Aquarian age. The one is the willing cooperation and the other is the inevitability due to necessity. For the advanced, the first experience will be there. But for the less advanced human being it will be a process of succumbing to inevitability. So both lead to the same circumstances. That is the funeral of human values. To direct them into one unified direction, the concepts of races, nations and governments undergo big conversions. For example, human races were understood in a different way before the advent of the Aquarian age. They were understood in the light of the science of Anthropology. For example, the structure, shape and science of the brain and the size of the skeleton were to decide the race and the nation, because before the advent of the modern spiritual institutions the concept of evolution was quite different.

It was rather Darwinian in its nature. When after a time the spiritual concept has come for the first time into existence through the writings of H. P. Blavatsky, there was a big revolution and uproar about the theory of evolution. Even now there is a conflict between the two concepts of evolution. One is the concept of the natural or biology students, and the other is that of the students of Anthropology, that has been accepted in the universities. But at the same time that is not enough to cater to the needs of solving problems.

For example, it explains the evolution of form, assuming that the forms are taking a change by themselves. And if you question whether the change is conscious or unconscious there is no answer in the Darwinian theory. Whereas in the spiritual theory, which has been rediscovered and made popular, the concept of evolution is understood as a double process, that is the evolution of mind and evolution of matter. And [98] a theory of descent and ascent has been for the first time accepted once again as a necessity to provide all dimensions of human understanding.

For example, the all consciousness which we call God descends into grosser and grosser levels making each level smaller and smaller in the dimensions, until it finds its place in the grossest matter. Then the consciousness of the divine becomes dormant in the units of matter. And a sleep-like state of consciousness exists in what we call the atoms of matter. Then the descent stops and there is the taming point for the ascent. When each unit of matter which we call atom takes its path of ascendancy in degrees of increasing awareness and consciousness until it undergoes the evolution of consciousness when it becomes the self-conscious in the stage of the human birth, then it finds itself in the middle of the descending and ascending path. And then it makes a conscious blend of the two paths making a wilful ascendancy into the divine principle. And also accepting a descendancy into matter in the form of the cycles

of rebirth. making a sacrifice for the benefit of junior souls of the world. It is the sum total of the spiritual theory of evolution. That is a realisation of two arcs. The arc of descent and the arc of ascent with the human birth as the fulcrum or the turning points. So this theory has once again been introduced as soon as the equinoxes entered into Aquarius.

For example, the first print of the book of the Isis Unveiled written by Madam Blavatsky marked the first advent of the Aquarian age. Until then the theory of biologists was in vogue. It must be followed though it did not cater all the intellectual needs of the human mind. Even then there is much opposition existing till today, because it takes some time for [99] the human being to adapt into the Aquarian way of thinking. So in every field. in the field of religion, science. etc.. there are big changes occurring. The concept of races for the first time is understood in the light of the theory of seven group races. And the cycles of biological kingdom on this earth were for the first time understood in the light of the periods called Manvantaras and great Yugas.

The theory of the seven group Manus and seed Manus producing seven basic races of human beings on this earth, and the position of the present race of mankind and its seven sub-races and how the principle of race is presently taking its course of living – all these theories receded into the background and existed only in the scriptures and the wisdom books. Before the advent of the Aquarian age they were understood as fables and fairy stories and that they were the imaginations of the holy people in the path. Once again there is a growing awareness into that dimension. And now if one teaches the human races on this earth, immediately in our mind the theory of the seven races and sub-races exists. This is one of the effects of the Aquarian age and also the concept of nation.

Previously there was a certain amount of rigidity in understanding the various nations. That is, the demarcation lines between one nation and another nation were strong. After the advent of the Aquarian age there is a sudden expansion of the national spirit into international spirit. And there is an essential disruption of principle of national spirit. And what we call the spirit of patriotism has received a big blow after the Aquarian age has come. But of course there will be a middle path in understanding in the future, because in the beginning of any age there will be extremes of understanding. On one side there are the intellectual black magicians trying to control [100] the whole humanity in terms of political and financial powers and there is a stimulation of the evil forces also suddenly. So from one side there is the expansion of the international spirit, and from the other side there are the international political policies that are highly dangerous

and disruptive to the values of humanity; so a critical period has occurred to humanity; good principles sometimes apply in a very negative manner.

For example, nationalism is considered as a primitive stage, and this is very highly dangerous and disruptive. Last year in my last lecture I warned you that international spirit without national spirit is highly negative and falls in its value. And this is once again to be understood in Aquarian age. Unless the members of a nation have a positive national spirit, unless they know how to respect their nation and galvanize their nation with ennobling spirits, there is no possibility of themselves meeting with the members of another nation, except in terms of negative and dangerous political point. So without a strong spirit of positive nationalism every attempt of one nation meeting another nation will end in war and destruction, because only in terms of competition and fight they will meet each other and a constructive plan is not possible. A spiritual fusion is not at all possible unless there is a proper approach to a positive national spirit. So there will be some confusion before this arrangement is obtained. I also pointed out last year that the human individuals who cannot understand national spirit cannot have international spiritual spirit unless they are prepared for a certain amount of sacrifice.

As long as something dangerous is found in our intellectual plane we are sent back home not accepting the journey and we will not be admitted into the new and advanced type of government and administration. Since the activity is conducted by nature and since nature has no obligation with any[101] fellow there will be no exception to this rule. And we have to continue with our difficulties and troubles and war-like nature and the little battles until we cure ourselves of the insincerity in using these terms. So the Aquarian age necessitates a total healing. It may accept physical disease because it is only a temporary phase, which can at best exist as long as this body exists. But it never accepts mental disease and moral disease. which when permitted will come with us as a tendency into the next birth. This is the process to which we are submitted now in the present age of Aquarius.

This process of trouble will be there for some time more. And if you ask the astrologer how long such a struggle exists, the answer is the magnitude of the period depends upon our own behaviour. That is the answer, because the key is with us and not with the astrologer. So that is why I said here, that the concepts of races, nations and governments undergo a big change. So this continues until everyone of us has a wilful submission to the spirit of Aquarius. So they pave the way for the one kingdom of God. There is so much struggle because the activity of nature is directed towards kingdom of God. If we want the kingdom of God, the political and economic kingdoms have also to be kingdoms of God. Kingdom

of God is not merely theology and it does not exist only in churches and temples. Everyone of us should be a church and a temple. And the heart should be a Sanctum Sanctorum where the image of the devil should be replaced by the image of God. That is why so much struggle is necessitated in the beginning of this age. So here man lives as a citizen of world. This is the ideal of the Aquarian age. The human being should live as a citizen of the world. That means if a German goes to India he should feel at home with India. If an Indian comes to Germany he should feel at home with [102] Germany. It is possible with Germany and India more easily than with some more countries.

For example, a Russian who goes to America and an American who goes to Russia find it more difficult to feel at home than a German going to India and an Indian going to Germany. Why? The reasons you know. It is the political way of one nation misunderstanding the other. So until this black magic is sorted out, until all nations seek the citizenship of the world, the struggle on the individual and the national scale exists. Another step is admixture of races is necessitated. That is generally speaking every race tries to keep up its identity and purity separately. But when the Aquarian age comes the tendency for fusion of races and nations will be there. And social barriers will be broken and marriages will be conducted on an international scale, because there is the necessity of a new race emerging from the present human race. For example, this is the time when the 6th sub-race is to emerge from the existing race. And at any time and in any age no single race or nation is capable of producing an advanced race, because every race has its own good points and bad points, its own virtues and its own defects. And it is enough only to exist as a race. And no race is enough to produce an advanced race. That is why the international consciousness of humanity necessitates the admixture of races through international marriages and fusion. The cumulative spirit of humanity that is the undercurrent of all human races that exists during any century is technically called the Mann of that particular race.

The Manu always works as the one undercurrent human consciousness of all the existing races. He works as the total personality of the earth planet. We can call it the total human personality of this earth. And he is consciously directing the [103] races towards new blends and better specimens of human race. In the beginning of every Aquarian age this tendency will be stimulated and there will be large scale fusion of races on an international level. That is why I said here the admixture of races is necessitated, at the same time there is a section of people which goes on complaining that the humanity is going into wrong lines. At the same time admixture of nations is made compulsory. There is another group of humanity which is taking advanced steps. After some time there will be once

again a compromise of values between the two parties. That is the orthodox group and the modern group. This goes on from generation to generation. And finally the one group always accepts the other group with much opposition. This is how it happens.

So admixture of races is necessitated to fuse all the planetary principles into one perfection. You can understand this on the basis of Astrology. You know that everyone has an astrological theme or birth chart which indicates his progressive aspects and his negative aspects. And everyone should strive to encourage his positive aspects in the horoscope and discourage his negative aspects. Whether we know our horoscope or not, whether we believe in the effects of the planets or not, consciously or unconsciously we are trying to do the same. But sometimes we approach wrongly and we accept defeat in life by permitting the negative process to take a deeper root in us. But one thing is certain that no one can consciously make an attempt to go deeper into his negative values. Everyone wants to be better, everyone wants to be happier, everyone wants to have better understanding, and a better companionship, better way of living, and better economic and social values. That means, humanity at heart is essentially positive and making only positive attempts. Wherever there is trouble [104] it is only a wrong understanding of the right things. and not at all a wrong intention.

No one wants to spoil himself or kill himself by wrong intentions. A wrong way of approach, a wrong behaviour towards right attitude. Therefore, nature always keeps things in such a way that all the negative aspects in everyone are of a temporary value, whereas the positive aspects are of a progressive value. For example, the bad habits I have, will end with this body, whereas the good habits we practise, have their impact upon the indweller in sponsoring a positive step in the next birth. So nature always provides for something better. So everyone on this earth is trying to be happier and this attempt gives a drive into further steps. And the humanity is forced to take better trends again and again, make new blends and produce the best of its individual life so that each generation knowingly or unknowingly contributes to something better. This is peculiarly necessitated by nature. So always the individuals are the contributors of a nation, and nations contribute to internationalism and internationalism contributes to a better blend of humanity. This is the end towards which Manu continuously drives humanity. So the tendencies for admixture on international level will produce children of international nativity, who gradually form into a new race. This new race will have the better blend of all the existing human values. Towards that end, the Aquarian age is directing them. So with the intelligence

and common sense we have, it is also our duty to cooperate with the efforts of the Manu.

I told you that the human being is created as a creator on this earth. Every one of us has creative capabilities. We should recognise them as soon as possible and understand that we can create either good or evil on an individual level. And [105] we should try to contribute our creative capabilities to create something positive, good and feasible. so that our attempt is in tune with the attempt of the Manu. I will give a small example. suppose the whole humanity is checking its journey on a big ship. The ship is floating on the waters of the ocean. If anyone jumps from the ship into the ocean he will endanger his life and die, but at the same time someone is taking his bath in a tub in the ship, there is water in the tub also apart from the water on which the ship is floating. So upon the planetary waters, upon the international waters, we have our individual water, the field of our individual action. Suppose anyone fills the tub to the brim with water and tries to commit suicide by drowning himself in the tub, it is quite possible. So death by water is possible even without jumping into the ocean. Or taking a bath and coming out safe and fresh is also possible. Such is the creative capacity of individuals. We have every responsibility to see that the ship makes a disembarking of all the passengers intact, without any casualties. That is the duty of the individuals on this earth. And if at all a human individual can understand this carefully, the best understanding is possible only in the Aquarian age. This is what this sentence means – ‘Admixture of races is necessitated to fuse all the planetary principles into one perfection’.

Master C.V.V. and Saturn

The Masters are also working to that end. For example, Master C.V.V., many times humorously remarked that he came to earth to reduce the thankless duty of Saturn. It is a symbolic statement. That means, we the humanity respond to the vibrations of the Saturn often in terms of difficulties and inconveniences, and very rarely in terms of convenience and understanding, because the purpose of Saturn is elimination [106] of misunderstanding, elimination of hasty way of doing things and elimination of impatience, irritability, misunderstanding etc.

Do you know how he does it? He presents a mirror to us and whatever piece of misbehaviour we show, we see immediately in the mirror in the form of the result of what we do. If you look into the mirror and say, ‘Sir! Good morning’. You will receive the same answer. If you say, ‘You fool’, you will receive the same answer. If you smile, you will be smiled at. If you make mouths at the mirror, then you will receive the same thing. So Saturn places a mirror before every fellow. And whenever we are impatient we will receive a hit to the head. And we will

learn that we should not dash our head to the wall like that. So we are not yet perfect. Our vehicles are not yet so pure as to meet Saturn in happy terms. But Saturn is anticipating for a very long time to see human beings who meet him with a smiling face. That means he is expecting the purification of the vehicles of the present race as soon as possible. And by way of imparting spiritual discipline, my Master wanted to reduce the unhappiness caused by Saturn among his disciples. That is what he meant by saying that he was trying to reduce the unpleasant and thankless duty of Saturn and relieve him of the thankless job of tackling his people.

Every Master is doing the same thing. That is, he is trying to be an interpreter between planets and the individual, so that we may receive the lessons of the planets and understand them and put them in practice. This is what all the Masters do. The discipline they offer is only by way of suggestion and no enforcement. It is up to us whether we undergo the discipline or not. If we undergo the discipline the purification will be done immediately. If we are not willing to [107] undergo the discipline, we cannot escape it but we are postponing it to a later date, that's all. Some way or other everyone has to undergo the discipline and get vehicles purified. Then only we can enter into the real spirit of Aquarian age. So the next step is, there will be a new race with all these fused principles and this race is prepared in group levels under the influence of Leo.

You know that there are individuals born under each of the 12 signs. All are strong in their own way and all are weak in their own way. Each of the twelve groups of humanity born under the 12 signs is having its strong points and weak points. So the zodiacal signs are controlling not only the individuals but also the regions of the world. Certain areas are controlled by a zodiacal sign, and groups of individuals are also controlled by these signs. At the time of the new race coming into existence the first members of that new race are born in different parts of the world. But they are all governed by the same zodiacal sign. For the present, the members of this new sub-race are governed by the sign Leo. We should not think all those who are born under the sign Leo belong to the advanced race.

For example, I am born under Leo and our Inge is born under the sign Leo. And if Inge and myself sit down and say that we are members of the 6th sub-race, it is absurd. So a group is governed by Leo, but not an individual. That group exists in all parts of the world, not at one place. And gradually through rebirths that group is stabilised into a new race. So races and nations do not exist in a limited place as it is often wrongly understood in a political sense. Here races should be understood in the light of evolution and spiritualism. Every nation

contains a few members of the advanced race. It all depends upon our proving the fitness. Individuals who are [108] ready and fit will be picked up and given birth with a certain amount of advancement of their vehicles. They begin to behave something different from the other races existing. And they undergo the evolution with a more speedy succession and after some births and rebirths.

Kumaras - Races

And we will go into the continuation of yesterday's subject for the next half an hour. Vaivaswata Manu, the prototype in heaven of the perfect man takes up the role of the ruler of the new race. That is during every Aquarian age such a thing happens because the people who work on the background or the Mann of that period and Sanat Kumara and all the staff with Shamballa begin to stimulate.

Q: What is Sanat Kumara? What is meant by Sanat Kumara?

A: Sanat Kumara means, He is the lord of the administration on the spiritual plane. That is what a ruler is to the political field, Sanat Kumara is the law maker of the spiritual field in that period of earth.

Q: How does he get this name?

A: It comes from the Scriptures, Puranas and Itihasas. And it is taken by Blavatsky for the first time to explain what it is. And about more than 600 pages have been devoted by Blavatsky to explain the principle of Sanat Kumara. And in the books of the Tibetan many hundreds of pages are devoted. So we can take it for granted and proceed. So just like Manu, Sanat Kumara is also a cosmic principle. The word Sanat means eternally periodical. For example, we have the word sanatana in Sanskrit and Sanat Kumara got his name because of his periodically applying nature to the laws that govern the solar [109] system, and subordinately the laws that govern the planetary government of our earth. That is the reason why he got the name Sanat Kumara.

And according to the allegory which explains some more things four such people simultaneously came into existence, whenever a solar system makes its manifestation. They are called Sanaka. Sanandana, Sanat Kumara and Sanat Sujatha. All are eternally periodical principles. Therefore, they have the prefix 'Sana' and they are allegorically described as expressed out from the four faces of the Creator. Brahma, the Creator, is symbolically described as four faced. From the four faces, four kumaras came into existence and from the manas i.e., mind of Brahma another a fifth kumara came into existence and he is called Narada. This is how the allegory goes. And the moment these five people were born the creator expected them to take up the function of creation. They refused to create. And the creator asked them, "Why do you refuse?" They said, "If we

begin to create we get stuck up in the chain action of cause and effects. And we get bondage in mind and matter. That is why we refuse to create.”

Creator was surprised to see how they intuitively felt the after effects of the creation. Then He could understand that this fellow Narada was teaching them not to create. Then the creator cursed all the four sons to get themselves deeply buried in the creation as long as the creation continues and give their presence to every living being in this creation, so that that individual may be lifted into spiritual path the moment he comes mentally into focus with good line of thinking. This is the curse that was given to these four kumaras and since then in every atom of this creation, we have the presence of these four kumaras as the basic Christ principles of this creation. And he cursed the fifth fellow Narada to go round [110] the creation from plane to plane not having a particular abode for himself, and help anyone who wants liberation by giving him the consciousness of highest spiritual touch.

Since then these five people are giving their presence to the creation. And anyone who is in the creation however great his undoings and wrong doings may be and however sinful he may be, his sins will be washed off. So they are symbolic of the 4th, 5th, 6th and 7th principles, that is the buddhic, nirvanic, paranirvanic and mahaparanirvanic principles which are only creative and not reproductive. This is how the allegories give us about Kumaras. Of course, the explanation requires much time. This is the basic principle as is expressed through the allegory. So whenever there is Aquarius period automatically these higher principles get a new stimulation. That does not mean they get a stimulation, but we the beings on the earth get their stimulation.

And on the other side, there is the hierarchy and the constitutions of the human beings on this earth are arranged in such a way that there is the law of correspondences working in us. So Manu and Sanat Kumara have a correspondence with the head centre of everyone of us. For example, the north pole of our earth has its correspondence with our head. The south pole of our earth has its correspondence with our coccyx and the whole vertebral column has its correspondence with the axis of rotation of our earth. And what the Masters do in their meditation is, they direct their disciples and followers to make a meditation daily through a process of what they call superimposition. That is, they imagine themselves occupying the whole earth from head to their tail and then meditate the north pole in their head centre and south pole in their coccyx and gradually they make a contact on higher planes with the [111] corresponding points of the earth's axis of rotation. And they receive a contact with the seven centres in their vertebral column and gradually the sub-centres also. While doing so they will experience the consciousness of the various continents of this earth

and the various races and nations and their collective minds on this earth. This is one of the regular meditations of the Masters and their disciples. This process has a technical name, it is called Nyasa, which is very popular among the scriptures. And this is the most positive and most powerful meditation and more often it has no exception, that anyone does not experience any results. That means everyone has to enter into a contact with the humanity of this earth by following this method. So according to this, the Shamballa has its contact with head centre of everyone. And the hierarchy headed by Lord Christ whom we call Maitreya or Bodhisattva has a correspondence with our heart centre. So these centres will be revitalised once again on the earth whenever Aquarian age comes. As a result of this, our corresponding centres are also revitalised.

The stimulation will be according to that sub-age of that zodiacal sign. In the airy signs always the effect is on the higher planes. In the earthy signs always the effect is on the material plane. And Aquarius is the subtlest of the three airy signs. And it is essentially spiritual and essentially universal in its consciousness. So those who accept training and discipline will have an automatic expansion into spiritual consciousness. And those who do not accept discipline also have an expansion of consciousness. Sometimes it may be in positive direction and sometimes it may be in the negative direction. Anyhow, expansion will occur to every mind. That is why it is called space age every time Aquarian age comes. Experiments with space and experiments with international and [112] universal values become inevitable whenever Aquarian age occurs. And the use of radioactive elements also becomes inevitable whenever Aquarian age occurs.

So the Vaivaswata Manu, the prototype in heaven of perfect man takes up the role of the ruler of the new race. Maitreya works as the World Teacher. Of course in every cycle there will be the Christ of that time. For our time it is called Maitreya. In a bigger cycle the next disciple who is prepared to the level of Christ will be there. Whereas the present Christ gets his elevation into heaven to serve as the solar principle. It is a peculiar circulating type of activity. The whole activity starts from the Sun, circulates through the planets in a peculiar succession, and once again after this evolution cycle is completed in all the planets it returns to the Sun, only to come back again into the planets. Just as blood is going into the body distributed from the heart to all parts and again returning to the heart, again to be redistributed.

The whole solar system is also a system of vehicles just as we are having vehicles. And exactly the same type of activity occurs in the solar system also similar to that of the circulatory activity in our body. What Prana is to our vehicles, the Ether of the solar systems is there to the solar system. So it is only a difference in magnitude but the phenomena is always the same. So Maitreya

works as the World Teacher. They conduct the entire work with the aid of two of their chief disciples. Always in every cycle it happens like that. In the present cycle it is Morya and Kuthumi. And in every cycle there will be two people trained in that level.

Q: How did they get their names?

A: In the latest of their physical reincarnations, these two names were given by their parents and Blavatsky came into [113] contact with them and she popularised their names. And they are their code names, whereas their proper nouns will be different. Same is the thing with their disciple Djwhal Khul also. They have a name which they preserve commonly for all the births and rebirths. And the name of the Morya is Maru, which we find in Puranas and Itihasas. About 5600 years ago he started his spiritual career as a disciple of a grand Master called Parasara. This is according to the records of the Puranas and Itihasas. And in the language of Blavatsky according to the tradition of Himalayan region of India, the name Maru is known as Morya. Kuthumi, whose code name in the Puranas was Devapi, was a contemporary of Maru. He also started his spiritual career almost at the same period. Both of them were first trained and given the highest initiations by Parasara.

And along with them the son of Parasara also was trained in the same way. His name was Vedavyasa. And Parasara distributed the whole spiritual work to the three Masters. To Vedavyasa he has assigned the work of collecting the books of ancient spiritual wisdom and then systematizing them once again and cleaning and purifying from that which is spurious. And then there are 18 grand formulae which explain the whole spiritual science. And he was asked to dilate these 18 formulae into 18 big allegories, called the 18 Puranas. So like that the spiritual work was distributed. And towards the end of the 19th century these two people selected Blavatsky as mouth piece to transmit all the spiritual wisdom once again in the would-be world language, that is English. That was the beginning. And she for the first time introduced those names to the public.

Q: Why was a woman from Russia chosen to do this work when there were many Masters in India? Is there any reason?

[114] A: For two reasons. One is from their point of view, there was only one humanity neither occident nor orient, and neither Russian nor Indian. And the psychological capabilities which she was having by birth made them pick her up to inaugurate once again a spiritual institution. So because of her very nature, which was favourable to get their work done, that they selected. That is what we understand. I can speak of only these two Masters and whether a person has background or not can only be known by the work he or she has done, unless we happen to be her parent or cousin or brother. As far as I am concerned I am

related to Blavatsky only through her works and I find that it is the sufficient reason why they selected her, because she could reflect all that they transmitted upon the paper totally. That capability of having a consistency and continuity of purpose and losing one's own existence for a higher cause, is the only thing that makes one fit to be picked up. And when I was studying with my father the books *Isis Unveiled* and *Secret Doctrine*, at every step I found sufficient reason, why they selected her, because I could understand the scriptures in the present light of my understanding only by reading those two books with my father. That is my experience with her works. Until I read her books I was a Hindu. But since the time I read those books with my father, I could understand the ancient wisdom of the scriptures as something different from any religion. And a little bit I could understand the human values different from religious values. If I am able to study by myself the original Indian scriptures it is because of my association with her works. And since the age of sixteen till today, I have been in repeated touch and continuous touch with her works. That is my experience. And I still find sufficient reason why they picked her up.

[115] Q: What are the other incantations of Morya and Kuthumi?

A: As far as I am concerned I do not prefer to question because there stops our business. We have the books, we have the wisdom and we have our common sense to apply to the books and to select or reject. And the remaining things automatically take their place. When it is time they will be known to us. In the meanwhile I just feel that it may be a little bit imagination and there may not be some basis sometimes if we go into that investigation. So I didn't prefer to probe into that aspect. So we will continue tomorrow.

Masters

We will go into the study of the Spiritual Astrology about the Aquarian age. These are also planetary periods but they are periods of humanity. Whereas the periods we discussed are periods of individuals. The meaning is always the same. So we were talking of the Mann and Sanat Kumara, they conduct the entire work with the aid of two chief disciples. That is, yesterday I told you, whom the scriptures call Maru and Devapi.

During all ages there will be people on this earth who remember themselves and their own mission in life, and the continuity of their purpose through thousands of years. They remember themselves through births and rebirths. And they will be in the back ground, personally most insignificant and they throw the work to the background without themselves personally being known. For example, the work of Djwhal Khul is known by everyone of us. Whereas no one knows who Djwhal Khul is. He leads quite an ordinary life of a citizen or a villager in some country

or other. According to his mission he takes a rebirth in some country which often differs [116] from country to country. And then he will lead an ordinary and normal life along with all the other citizens. Whereas in the other planes he will be sponsoring the work at a tremendous speed. This is how the work is conducted.

Had Djwhal Khul exposed himself to the public he could not have given the age-old wisdom through the books of Blavatsky and Alice A. Bailey, because they know what we do when we believe that someone is a Master, because they see what we do with the so called Masters who are exposed. So the real Masters are always in the background, throwing the work into the field. And in the morning I read his sentences to you, how they work without any claim at all. Do you remember what he said? "You can read my books, if you find them correct you follow otherwise throw them away". That is their claim about their work. The humble nature and simplicity of the Masters can never be imagined. So the whole work is conducted by two Masters who are the two disciples of Maitreya. They themselves work as the linking forces between the men of the new race and the dwellers of the cosmic plane.

The dwellers of the cosmic plane are the seven stars of the Great Bear and the stars of the constellation called tortoise and the Pleiades, Castor, Pollux and the Dog Star called Sirius. They are all the solar systems on the cosmic plane. They are solar systems much far evolved than our solar system. So a relationship between our Sun and these stars is going on which can be compared with the relationship between Masters and their disciples. If you compare these solar systems to the Masters of wisdom you compare our Sun to their disciple and planets to his disciples, and earth to the disciple of the planets, and Sun and the people on this earth to the disciples of the [117] planetary consciousnesses and also persons who are born with the spirit of these constellations. For example, the spiritual light is transmitted through our Sun to our planets and always there will be one person on this earth who is born directly under the influence of that spiritual light. And there are seven stars in the Great Bear and there will be seven human beings always on this earth working as agents or the prototypes of the seven stars of the great bear. In the scriptures you will find seven people working on this earth with physical bodies having the same principles and they are described through ages and thousands of years. And the humanity of any century includes the stories of these seven people.

So we have to understand the terminology and the approach of the scriptures otherwise we will be confused. For example, 10,000 years ago these persons were described in stories. After 20,000 years there will be stories with the same persons. I will give you a little example. The World Teacher once came down to

earth as Rama in India. His Guru was called Vashistha and another Guru was called Vishwamitra. Many thousands of years later the World Teacher once again was born on this earth as Krishna, about 5000 years ago from now. And during his time also these two Gurus were once again described. Unless we know the keys of the scriptures or how to understand them, we are bound to understand these scriptures as cock and bull stories. They were interpreted by great scholars like Max Mueller, Egan, Zimmerman, etc., in the same topsy-turvy until Blavatsky came out with her writings in *Isis Unveiled* and *Secret Doctrine*. And she had to openly oppose and criticise these scholars. You will find what type of hammering language she used against these scholars because she could explain some of these keys in her writings. So here it is described that they themselves work as the linking [118] forces between the men of the new race and the dwellers of the cosmic plane. The dwellers of the cosmic plane are the constellations, what human beings are on this earth.

These advanced constellations are to the cosmic plane and just as there are Masters and disciples on this earth; there will be solar systems on the Master level and some junior solar systems on the disciple level. As we read from the *Esoteric Astrology*, seven advanced solar systems and 5 junior solar systems form one group and there are millions of such clusters of 12 solar systems in the galaxies. In the book *Esoteric Astrology* they are called 'Sacred Suns'. These five fellows are called 'non-sacred suns'. It is only a technical term. Don't believe that our Sun is non-sacred, that means he is a junior and he has to learn much from the seven Gurus. It is a symbolic expression. And our sun belongs to one of these five. The same principle holds good wherever the word sacred or non-sacred are used.

The Tibetan Master has introduced only a few of these sacred Suns. Otherwise he knows that we will be confused. If you go into the scriptures they will take total galaxy of some hundreds of solar systems and they divide it into four equal parts and they have their land marks. Sorry, we can't call them land marks, we can call them 'space marks'. The solar systems of one area are called tortoise. They are expressed, explained as the head of the tortoise, the bowl like back of the tortoise, the tail and the legs are only to give us an idea of the location of the solar systems. Another is called a lion. Some solar systems on his moustaches, some on his upper lip, some on the lower lip and the lion is described as opened mouth with teeth, crescent teeth appearing and some solar systems on each tooth. And another is described a big bear, which [118] is different from the constellation bear. And a fourth is called a monkey. These four beasts are described on the lower hemisphere, that is, if we take the equator of our earth and divide the whole sky into the lower and upper halves, these are described

on the upper hemisphere. Whereas on the lower hemisphere once again there are so many things. And each star has a separate name. And we have allegories about each star.

The Tibetan Master wants to introduce things to us through slow degrees in a period of some centuries gradually. So he has taken only this quadrant into consideration and described only a few of the constellations in the Esoteric Astrology — for the purpose of superimposition to find out the correspondences of the whole constellational body in our body to train his disciples into that type of meditation and enable them to enjoy the composite consciousness of the whole humanity of this earth and the consciousness of the various solar systems put together, so that they may behave better with their brothers around themselves. This is the syllabus of the Master's work. Whenever a master teaches something, this is the only purpose.

And the seven stars of the Great Bear, the Pleiades, Sirius. Castor, Pollux — these are all solar systems that is the sacred Suns. And there are the stars of the judges, we know the stars called the seven judges in a constellation called the Aquila. And the allegories and stories about these stars can be found in the book of judges in the Old Testament. For example, the story of Samson is one of the stories of the judges. And I think you know that Hercules is also a star who is a solar system. So the stories of Hercules in the Greek mythology are all the allegories of the stellar personality. And some of the symbolism is for the first time exposed in the form of a short treatise [120] in a booklet called the 12 labours of Hercules. So the stars of the judges, all these constellations are linked up with the new race. New race means the new race that is just evolving in the present humanity, which the theosophy students call the sixth sub-race.

And through the sages Agastya and Vasishta, they are two great constellations about whom I will explain tomorrow. For example, this sage Agastya is described in scriptures as drinking away oceans. They were some demons destroying the welfare of humanity of this earth and they were hiding themselves under the oceans during day time and during nights they were coming and eating the human beings. And the devas of the deva kingdom felt it helpless and they came to this sage Agastya and asked him to help them. He asked, "What do you want?" Then they said, "We want a method to empty the ocean so that the fellows are out." Then this sage took the water of the oceans and drank into his belly and the demons were out, and they were killed by the devas. This is a periodical story. That is an allegory narrated about the human race of the Aquarian age. Whenever the Aquarian age occurs this story happens with all of us. How it will happen I will explain tomorrow.

Agastya and Vasishta

Now we will go into the characteristics of Aquarius. We are speaking of a sage called Agastya. He took away all the waters of the oceans, he drank and left the demons in sea exposed, and the devas could kill the demons. This is what happens in cyclic succession. I narrated you this allegory yesterday. If you take the two halves of the zodiac, one half starts with Capricorn another starts with Cancer. So the year has two halves. This starts with the longest night, that is December 22nd. This starts with the longest day, that is June 22nd. This night is compared in scriptures with a blind sage, a born blind fellow. And there are allegories about him who speaks about the secrets of Capricorn. And this is compared with a golden tower indicating the longest day. And in the scriptures we have stories about the golden tower; they explain to us the secrets of Cancer. And this is called the dawn of the devas. Dawn, sunrise is the sunrise of the gods. 'Gods' means devas. The other is called the dusk of devas. The whole year is called the day of the devas. So one year of the humans is one day of gods. Where from these sentences? More than Secret Doctrine, one book is there. One book of proverbs. In the Bible, see there is a book called the Holy Bible. It is of two parts, one is the Old Testament which is pre-Christian. And the other is Gospel. And in the Old Testament there is a book called 'The Book of Proverbs and Sayings.' This sentence is from that book. In the original it is also called 'The book of Wisdom.' So the year of humans is the day of gods.

Do you know what happens on this earth globe? The waters on this earth begin to take upward journey, that is the sacred alchemy of this earth, in the language of Roger Bacon. Yes, that is the dirty water of the earth undergoes the distillation process and the pure water goes in the form of the vapour to form afterwards into clouds and from cancer the downward journey occurs. The pure water of the clouds comes down to earth as rain. The clouds begin to shower rain from June 22nd in all the countries called tropics, that exist between the zone of Capricorn and the zone of Cancer. This is called the zone of the six seasons in the year. When you go to the equator the effect is most exact and most pronounced. So according to the seasons on the equator these measurements are made. And in Aquarius the strange fellow called Agastya sits. The scriptures describe that he was born in a pot. So he is called [122] the son of the pot. This is his title. Kumbha means the sign Aquarius and also a pot. So this fellow begins to take the water from the oceans and begins to drink because during this sign that is between January 21st and February 19th the distillation occurs. So it is called the sign of distillation, the sign of purification and the sign of alchemy. These are the names of Aquarius in the language of the science alchemy. Now we can read the sentence in this book.

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Now we go to our Spiritual Astrology. We are speaking about Agastya and Vasishta. We explained a little bit about Agastya and we want to explain something about Vasishta. Do you remember the cosmic planes, planes of cosmic creation? They are given in many of the books of Alice A. Bailey. The first plane is called Cosmic Adi. There will be the first outpouring of the divine before the origin of the solar systems. So then God the Absolute begins to utter BHUR, BHUVAHA. SWAHA, the three in his language. And then, this aspect is called Cosmic Parabrahma. This is called the background, the Cosmic Adi is called the Parabrahma, Parabrahma without Cosmos. This aspect is called Cosmic Parabrahma. For example, this can be called God Absolute. This can be called assistant God. On the second cosmic plane what is it called? Cosmic Monad forms. It is called Cosmic Monadic. And on this plane there will be seven globes of space stimulating who can be called Sacred Globes. They are the unfertilised eggs of the cosmic hen. They can be eaten. These fellows are called Cosmic Logoi. Each is a Cosmic Logos. Don't think that they are sons. They are unit spaces or space globes. Each fellow produces seven chickens. There is no space inside but yet he produces. Each of which is called the seven Solar Logoi. [123] Each triangle is a solar logos. If you compare this fellow as the cock and these as the eggs and the second plane as the hen, then this is a chick who is a would-be cock if we allow him to live without eating. That is what the Rig Veda describes. "Tasmat viradajayata" that means from Him the egg is born through the mother nature. And from the egg He is once again born. That is what Rig Veda describes. And there is the third plane. It is called Cosmic Atmic, that is cosmic soul. We have nothing to know there. Much show is going on but for us in the present state the tickets for the circus are not sold. So we have to wait for the next show. And then there is the next show, the fourth one called Cosmic Buddhic. And here you can call the seven globes as a,b,c,d,e,f,g; of all these seven globes of space, only one globe will be matured at a time periodically. And it is always the d-globe that comes into objectivity. From one of the Cosmic Logoi of this globe seven fellows come down as the first group of solar systems. The fellow is having a solar globe and his soul. So we have to imagine each fellow as double globe. Just as we are here as soul inside and our body is also there. So also the solar soul or the solar fellow is there and his body the solar globe is also there.

So, there are seven Suns. They are called the seven stars of the Great Bear. And their souls are called Seven Seers or Rishis of the Great Bear. Now our

Vasishta is the d-space globe of the second cosmic plane. So the stories of Vasishta in the scriptures speak of the d-globe of space in the second cosmic plane, that is cosmic monadic plane. So Vasishta is one among the seven monads of the cosmic plane. And Agastya is the first monad that is a-monad. And here also among all these seven solar systems there is the fourth by the name Vasishta. So on the solar systems also there is one Vasishta. [124] And on our earth also there is a person in flesh and blood who is a representative of this Vasishta principle.

So, all these seven persons will be on the physical plane on this earth, in one country or other by one name or the other they will be known. But these are the technical names or the cosmological names given to them. To recognise the person the scriptures call him Mr. Vasishta. On the physical plane we may be calling him as Rudolf, etc., but spiritually speaking if he represents one of the seven principles on earth, his mission will be known by all. And the Masters can immediately recognise him as one among the seven. And from the birth of that fellow, and sometimes even before the birth, the Masters begin to pave the way for his work, because he is one of the channels of the World Teacher. This is about these seven people. And this fellow gets stimulation in the Aquarian period. Only in those persons who act as their representatives, the seven stars of the Great Bear will work as aspects. With all the others they work as the seven faculties on the spiritual plane, that help the spiritual development and yoga of the individuals. Because they know the individuals' position where they exist. If this is the north pole of the earth and this is the south pole and this is the equator, the zodiacal belt runs as a ring around the equator. And the planets also run in that belt. And the seven stars of the Great Bear exist somewhere here in the north, far, far, far beyond the range of the zodiacal signs. But geometrically speaking you can locate position of the each star in terms of its zodiacal sign, by working out with tangents and trigonometrical calculation. So they work through signs and co-signs. And also we know the 27 divisions of the arc in our Astrology lesson. You can exactly calculate in which sign they are going because in each sign they take hundred years. So they are the rulers of the centuries and the century psychology of the humanity of our earth. So, 2700 years will [125] be the time of one zodiacal round to these seven stars of the Great Bear. That is why in the scriptures a boy, seven years old, is described as doing austerity and penitence for god for 2700 years. And during all that period he stood on one leg lifting the other leg and resting its heel on the knee of the former one. That is how the scriptures describe the boy.

The name of that boy is Dhruva. Dhruva means the north pole. So the north pole is compared with a boy standing on one leg, that is earth's axis and then he

meditates the Lord as all the living beings of this earth. That means, the earth's rotation on its own axis prepares the forms of all the living beings of this earth and fills with the presence of the Lord in all these beings. This is an allegory which belongs to the second cosmic plane that is the cosmic monadic plane. So the fellow is said to have conducted the austerities for 2700 years. So in the present period you can calculate where the seven stars are. And they go anti-clockwise in the zodiac just like the equinoxes take precision anti-clockwise. See equinox travelled from Aries to Pisces, and Pisces to Aquarius. And from Aquarius it goes to Capricorn. So it is anti-clockwise.

In the scriptures the equinox is called the World Teacher. It is a technical term. When he was travelling in Aries, there was the Arian age and when he was travelling in Pisces there was the Piscean age. Now when he is travelling in Aquarius, it is the Aquarian age. And each age is one month of the great year. Similarly the seven stars of the Great Bear form the sub-periods of 100 years each. In each of the 27 arcs they travel through 100 years in the anti-clockwise manner. For example, we understood Scissors as the first arc, remember? What is the second arc? The Chariot. So the planets travel from scissors to chariot whereas the equinoxes travel from scissors to the triangle.

[126] The seven stars of the Great Bear also travel in the opposite direction like equinox. And according to the arc in which they are travelling there are prophecies and predictions to humanity described in the scriptures. These can be called the century prophecies. So this is the influence that the seven stars of the Great Bear have upon us. Except this they have no effect upon individual horoscopes, except upon the seven persons who are representing the seven Cosmic Logoi on the second cosmic plane. So we cannot expect anything to the individuals. Just as the international economic situation has nothing to do with the riches or poverty of individuals on this earth. It has to do only with the relative positions of the countries and nations. That is how these seven stars of the Great Bear work. So these seven stars also transmit an additional stimulation to this earth during the Aquarian age and the seven people who are working on this earth will do the work of externalisation of the hierarchy during this period. You might have read that book 'Externalisation of the Hierarchy'. And the Masters work under them accordingly. So the Masters are the linking principles between the planets on one side and humanity on the other side.

So the Aquarian age gives an additional stimulation to the spiritual growth of the humanity, especially the head centre and the brow centre receive additional stimulation. One has a better opportunity during this period than during other periods to make a progress into self-awareness and the awareness of planet earth and into the whole humanity. This is one of the great changes that occur

during every Aquarian period. The present period is also showing signs of these things. So we will continue tomorrow.

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DISCIPLESHIP IN THE MODERN AGE

(Lectures given in Geneva, on 23rd, 24th & 25th, October 1981)

Brothers and sisters, I thank you all for the happy presence you have given me this evening. Now I am expected to speak on “Discipleship in Modern Age”. Since the ancient times, there has been the custom of the relationships between a disciple and a Master. The relationships change from time to time according to the social values and the economic values of the time. Therefore we find many types of relationships between disciples and Masters when we trace the history of mankind. But the true relationship has remained the same, since times immemorial. What changes, is the face value; just as the speaking language changes from country to country. But the human values remain the same in every country.

We find some economic and social differences from country to country. Sometimes we try to understand the people of other countries in a different way. But when we make a close study of the people of any country, we find that the basic nature is always the same; The values are always the same, the likes and the dislikes, the strong points and the weak points, the emotions, and the cravings of humanity, are always the same in every country and every nation through every century.

But, there is the truth of the stages of evolution, continuously working, in working out the souls of humanity unto perfection. Owing to the functioning of this spiritual evolution, we find the humanity of a century different from the humanity of the previous centuries. This difference shows us a basic change in the very nature of humanity; we sometimes [130] think that the humanity of the ancient days was different from the humanity of the present. And certain changes that are taking place in the present century are sometimes understood as taking place for the first time in man’s creation. Sometimes we assure that such a thing has not happened in human history any day. But even then, it is not true because a sweep of humanity takes its evolution and then a group of souls are

recruited into the human kingdom from the animal kingdom, that group continues to exist on this earth as human beings for thousands of years.

In the meanwhile, they are grouped in different ways, by the intelligences of nature working on this earth globe and each group is placed in a different part of the globe. The climatic changes, the geological and the geographical changes cause certain basic differences among the groups and each group develops its own group-mentality which is basically different from the mentality of another group. Like this we find the origin of races and nations on this earth. And these races and nations begin to expand and migrate. Due to the reasons of natural under current, which is working as group consciousness, a process takes place, which is very similar to the blossoming of a flower. Always there is an activity from a centre to the circumference that takes place in every heart, and it reflects in every group, so that the group multiplies, and the members of the group expand in various directions of the earth. This is what we find when we study the scriptures. If we study the Old Testament, especially the first three books, until the end of the story of the Exodus and the settlement of the various tribes of Israel, we find the steady development and division of humanity. The scriptures of every nation describe such an exodus, and that particular group of souls gets divided into further groups and groups. And each group [131] expands into the other group and there will be an intermingling of groups after some centuries. Then there will be a blend of mentalities and a new group is made to take birth on this earth as a result of one or two or three blends of the groups. This is all the work of the intelligence of the planet earth trying to produce the various patterns and designs of human nature. Each pattern has its own strong points and each pattern works out its own weak points through generations and centuries because of the two layers of consciousness existing.

One layer is called the group consciousness layer of the whole group which we call the nation and the race. Another is the individual consciousness of each individual which is working and trying to be different from another. So, we find a basic common consciousness, to each group which can be called group consciousness, and an individual consciousness which is trying to establish its identity. So, we are the product of two layers of consciousness working in opposite directions.

One is the identity consciousness which tries to establish our own identity away from others. For reasons of security, we very much try to protect our identity even with the help of identity cards. The more we try to establish our identity, the farther we are going away from the foundation consciousness. And in one way, the foundation consciousness is necessary; in another way, the individual consciousness is necessary. Without the existence of either of these two

consciousnesses, we have no existence at all on this earth. Unless we have the individual consciousness, we do not have the capacity to eat for ourselves and protect the body. To develop the interests, to protect and save the interests, nature has given us the individual appetite and thirst, it relates to our mind that the body wants food or drink.

[132] If only the group consciousness were to exist without the other, and if we do not have any individual consciousness at all, we do not care for the needs of the physical body, believing that someone will be there to eat for us and drink for us. We would have established a society to drink and eat for all of us who will be continuously drinking and eating for others. And we would have established another society to sleep for us and they will be sleeping continuously. So, the whole humanity would have been a farce and survival would have been impossible. We do not have a possibility of a signature, if we do not have individual consciousness. Then we will not have any financial transactions to look after our needs. So, the individual consciousness is an absolute necessity. And if we had been only individuals having no group consciousness at the bottom at all, even then we would not have survived because we would have killed one another and eaten one another. And we would have succeeded in making this earth uninhabited.

We know how we behave, even when the individual consciousness works temporarily in our brains. Even in this temporary phase, we are deceiving one another and sometimes killing one another and sometimes causing global wars. If this were to be the atrocity with the temporary action of the individual consciousness, what would have been the result, had not the under-current of group consciousness existed? So nature knows everything about us better than we know and it has established two layers of consciousness in everyone of us, just as it has become necessary for us to touch the earth, at some point or other with our physical body. Similarly, we are made to exist on this earth with the innermost layer of our consciousness, placing without any barriers between other individuals and placing only one consciousness in us all. The [133] whole trouble is, to find a method to make these two consciousnesses co-exist. What we call life, the story between birth and death is nothing but working out a mathematical index, a least common measure between two numerical values that are apparently incongruent. But the truth is, there is a least common measure which we, the human beings are expected to work out. Everyone of us is asked to work out for himself.

If we examine the numbers 5 and 7, we may not have any hope of bringing a compromise between the two, if we do not have the capacity to count beyond 9. But, when we know the number 35, we find a group consciousness of the two

numbers 5 and 7. But until we learn to count up to 35, we have to live in the belief that 5 and 7 have nothing to do between themselves. In a cryptic language, Pythagoras says, "The lower numbers find their LCM in their higher numbers". This is one of the sentences which he gave by way of initiation to the disciples. By that, he means that our surface levels of consciousness, which include what we call mind, do not find much in common with others. And they learn to live and entertain in the variety of existence, to take delight in the variety of existence. That is why, we crave for a change in our daily life and we try to break the monotony of anything.

A change is necessitated by the surface layers of the mind everyday. But the surface layers of the mind form the conscious mind, which is only a stupid mind when compared with the lower layers of our existence, because the surface layers do not know what we want and they have not the area and the depth of knowing what they want also. We are given this mind as our consciousness and we are expected to work out with the given data and try to discover something in the deeper and deeper layers.

[134] When we go on discovering the deeper layers, we find every time that something is in common with others. When a lady gives birth to a child, she believes that she loves the child and she tries to find some common interest between the child and herself. When the instinct of fear works, the mother tries to protect the child; and to some extent it protects the child also. The human mind calls this process love. In fact, it is not, because when a mother is travelling in a boat, when the child slips and gets drowned in the river, the mother never jumps into the river to save the child unless she knows how to swim. Same is the thing with the father also towards the child, because the deeper layers of consciousness are discovered only up to a certain extent. And to find the still deeper layers of consciousness, the same person has to take another chance and for this reason, nature has given us another and another birth.

When we read the drama of Bernard Shaw, "Back to Methuselah", towards the end of the drama in the 5th Act, there it opens a scene; and when there will be two groups of people sitting and waiting for a person to meet. The one group is the theologians, philosophers and religious people, and the second group is the natural scientists and the scientists of physics, chemistry etc. This scientists on one side, and philosophers and yogis on the other side. And a character enters from in between, and he is the author, George Bernard Shaw. He salutes them and says Buzoo and asks them a question. "I want a practical solution from you, my body is 70 years old, it is aching of age, it is not able to endure the tension of my thought. But my mind is quite young and childlike, it wants to find out truth and wants to live for 100 years more on this earth. It very much wants to know

what truth is and feels sincerely that it [135] requires some more time to work out. Now I want a solution either from you or from you. That is the question”.

Of course, that question still remains with us because that remains unanswered. And all the people there bent their heads indicating they had no answer. Then he says, “You sat separated in two groups, therefore you had no answer. If you had been able to come together, you would have got an answer long ago”. Saying so, he goes away. This is a real challenge to the inner most layers of human consciousness. Between one birth and one death, everyone of us is discovering the treasures of one layer of deeper consciousness, and sometimes dying without discovering anything at all, in our search. There are some unfruitful lives that are a waste for us, because we die as we were born. Sometimes, there is an unfolding of the consciousness.

A systematic unfolding of all the layers of consciousness is what is expected of us by nature. It is the game that the mother nature has given to her children. We are trying to play the game. And sometimes we are angry, sometimes we are jealous, sometimes we are very narrow-minded of our religion or nation or our political party or our own subject of study in the university so that we consider the students of other subjects fools. And without breaking these barriers, many times we die, so that we die as we are born. Sometimes we prove a success. And then the next layer of awakening awaits in the next birth. Are so many births necessary? Can't it be done through one or two or three or ten births? Are we to take thousands and thousands of rebirths in the course of evolution to bring out the solution and find out all the layers of consciousness and arrange them in a proper order?

There is an answer to this question. And that answer is what we call “The training of Discipleship”. But without [136] knowing the total significance, we are many times using the word ‘Master and disciple’. In India, we say ‘Guru and disciple’. In every country there is the tradition of ‘the Teacher and the disciple’. In the schools, colleges, universities, and in the hermitages, ashrams, yoga schools, in the retreats and the religious centres, we have this relationship continuously. And every group has its own way of imparting teaching.

During certain centuries, we find the relationship somewhat physical; during some centuries, we find it emotional; during some centuries we find it conventional. For example, when we are asked to take a degree in the convocation from a university, it is compulsory for us to wear an insignia or a dress and we have to maintain the identity cards of the institutes, take an examination and a register number. Such a process is called conventional way of doing things. At first it was started for convenience and then convenience was forgotten, and convention is preserved. And every type of relationship is called

discipleship. And often, we observe that importance is given to the details of the relationship and not the true spirit of relationship. So, the purpose is rarely served or very little purpose served at the expense of great splendour and convention and span of life, because what we care more is the custom and the convention. For example, if I am expected to take a course of medicine in the university, I am expected to study the previous authors and make a memory of the previous details and present these facts in the examination and prove to the examiners that I am eligible to be a doctor. But it is unfortunately, a proof of my memory and not at all a proof of my fitness to be a doctor. Like that, we care more for the detail and we miss the skill of imparting the very spirit of knowledge. [137] In ancient days, children were asked to sit in a group and the grandfathers of these children used to gather and teach the group about the human values and the various layers of consciousness according to the wisdom of the scriptures. But as times changed, we have the grandfathers sent to the prisons of the old man houses, to be shut in the rooms of the old people's houses like dogs or animals in a circus. And the grandchildren are sent to residential schools to be trained like chicks or cats. The result is, the three generations are cut off from one another and there is a most unpsychological, uncivilized and beastly type of training to the humanity. Continuity is cut-off. And the advantage of experience is unavailed. Old people are made to live with a big vacuum of the future and children are made to live as orphans. Then discipleship is not at all possible in such conditions.

Only when the three generations have a blend, we can dream of any discipleship. That is the reason why human nature and human science is more known among the uncivilized and backward nations more than the advanced countries and advanced nations. Always it is the case with the world. A country like India or Africa can preserve the real wisdom to be initiated to disciples, whereas the most advanced nation like the United States of America or Russia miserably fails to produce a generation which has any message or interpretation of humanity.

Physical and mental culture was being developed and certain amount of soul discipline and soul training was there in the form or structure of some religion or other, because the religious structure is the true structure of a real school. When once a religion is disrupted or the people of one religion are polluted by commercial reasons and commercial civilization, there is no discipleship at all. A disciple is not a student, and [138] a teacher is not a Guru. Professors are different from Gurus: disciples are different from students of school or college or university. After all, whom we call professors are only employees who work for

their bread and belly; so the relationship between disciple and the Guru is quite different.

When you begin to teach your child something, for some time every day, when you give the child certain amount of independence, when you allow the child to do the work you are doing at home, and take the child with you to social gatherings wherever you go, then you will understand what is travelling from you to the child in the form of the unfolding of the layers of consciousness. And then you will understand that what the student wants is not the smuggling of some information from books into the head of the student. It is only too brutal pushing the information from all sides into the brains that the student can do for himself very easily. And the methods we are using now for education are too beastly and too Palaeolithic means of the earlier or rudery Stone Age. And after the student undergoes a graduation or post-graduation course, we can very easily understand it from his face, because we can find a psychic patient in his face very easily, with oppressed, depressed and loaded head.

Education means removing the burden of the head and making the flower of personality unfold into its blossoming. And the process is from within outside and not from outside. You cannot make a flower blossom by pulling its petals. That is why we see many psychologists are most unpsychological suffering from psychological diseases, at the same time coming from patients with an assurance that they will be able to cure the psychological diseases of others. Let it be any subject psychology, or physiology or philosophy, we are only pulling [139] the petals from outside to try to make it blossom. That is we are trying to push information into the head, because we cannot make the boy discover for himself.

We have forgotten the process of preparing a magnet with the help of a magnetized magnet. When pieces of iron are placed before us and when we have no magnet with us, what is the use of attaching a label upon which the word "Magnet" is printed on each of the iron piece? Nothing, no change will take place. Sometimes we may be harming the tender mechanism of the psychology of the children. The process is peculiar. Those, whom we call Masters, are past masters (means a thorough proficient) in all the branches of science of man. They know how to teach. They know the real teaching methods. The scriptures are an example of it. And we find very skilful methods of imparting wonderful wisdom, to make the layers blossom.

For example, one teacher was teaching his disciples how the positive creation takes place in the mind to make a construction on the physical plane in the evolution how the creator mind in this universe makes the creation first on the mental plane and then makes it in the physical matter outside. The student could

not understand it, then the teacher gave an example. "See how a potter prepares a pot. He takes the clay and makes it a pot. See how the sculptor makes a sculpture. You think that the sculpture is being chiselled, but the truth is, the sculpture was there in his mind in all its detail before he could make it reflect on the stone. He removes the part of the stone that is not necessary, but never prepares a picture at all. He preserves that much of stone which makes the statue and removes the remaining part of the stone. The process is, he reveals the statue that was already there concealed in the [140] stone". That is how the teacher explained. Nine students could understand and the tenth one said. "Sir, I could not understand." Then he said, "We will have a practical class, you can understand." He said. "Now, it is time for us to go to the river and take a bath because we have to come back and eat." So they started for a bath.

The Guru took the students to the bank of the river. He called this tenth fellow and said. "My boy, I forgot to bring my pot to take water home. Please go home and bring the pot from my room." And he said. "Do you know my pot?" The student said, "I know it." The student went home and searched and searched for the pot. In the meanwhile, the teacher and the other students took bath and finished everything. And the teacher said to the other disciples, "It takes a long time for the fellow to return and in the meanwhile let us finish everything." Then the disciple returned after a long time with a pale face, and he said, "I could not find the pot." The teacher asked, "Have you searched properly?" The answer is, "Yes sir." The teacher asked, "What for have you searched?" Student said, "For the pot." "Is it there in the room?" he questioned. The answer is, "It is not there in the room." Once again he questioned "What is it that you have searched for?" The answer is "Your pot, Sir."

Then the teacher took his pot from his back and asked him, "When the pot is with me here, how could you search for the pot. You know that there is no pot in the room, but how could you search for the pot. Then the student said, "I have an idea of your pot." Then the teacher asked, "What is the shape of the idea of your pot?" Then the disciple said, "Exactly like the shape of your pot Sir." "Now do you understand that there exists in your mind a pot, which is [141] different from the pot that exists here in my hand. Then student said. "Yes. I understand." Then the teacher said. "The sculptor had the picture in his mind just as you have pot in your mind, and the sculptor had the sculpture outside just as I have this pot in my hand. Similarly the creator consciousness has this creation in his mind long before this is created. According to the idea of creation in His mind, He has worked out this creation on the physical life. This is what is called the creator." Then the student asked. "Is the creator God?" The teacher said, "The creator is

not the God, just as you are not your mind. The creator is to God, what your mind is to you.” Then the student could understand a little bit more.

We have thousands of such stories in the world scriptures and it is a pity that we do not find such stories in the modern teaching of psychology text books or in the poor brains of the psychologists also. Because with due respects to the modern dimensions of psychology, I declare after a thousand times once again, that the modern psychology is a wonderful science of problems without solutions. It can give you the reason of any psychological problem, It can analyze wonderfully why you are not able to sleep and immediately give you a paper with all the graphs and the mental vibrations, but when you ask for a solution how to sleep, there is no single page as a direct answer or a solution in anyone of the thousands and thousands of books of the psychology. If you show a single solution, I will be your first disciple from today onwards. We have a science called Psychology, which is still Palaeolithic (of the earlier or rudery Stone Age) in its nature. The disciples and the Masters know what psychology is. For thousands and thousands of years in the past, till today, the real Masters of wisdom have been making the layers of consciousness of the disciples unfold, in a systematic and artistic manner, so that [142] there may not be any damage to the mental filaments of the disciple.

There was a time when the disciples were sent for some years to the teachers. Some time for 7 years or 10 years or 12 years. The disciples were asked to stay with the teachers and then return after many years. Now it is not possible under the present conditions because education has been miserably commercialized. Not that great intellectuals do not know the value of education today, there are great intellectuals among the modern educationalists having wonderful creative and good schemes. But the contribution of these great international educationalists is mercilessly crushed under the boots of commercialization. Unfortunately the result is, we find political fellows deciding the fate of education. Under these conditions, the Masters have evolved a wonderful method of educating their disciples. You are asked to stay in your own position and a scheme is given to you so that you may follow for yourself and make your own experiments with your own profession in the office and psychological experiments with the persons in the domestic circle and social experiments with your friends circle, working out solutions for tough problems by tackling persons whom you call your enemies and by tackling yourself with the advantage of presence of those whom you call enemies. Whenever we have enemies the spiritual teachers take the advantage of it and they try to solve unsolvable psychological problems, not to our enemies but to ourselves, because we are not pleased, if the problems of our enemies are solved. We will be highly

displeased and indignant if anyone solves the problems of our enemies. So the teachers take the advantage of presence of our enemy and they will effect a cure upon us with a good medicine, which we call enemy.

[143] One disciple approached his Guru in India and said. "I am in great difficulties." The teacher said. "I know it. You have many enemies." Then the student said, "You have wonderfully discovered my trouble, I have many, many enemies in this world. Everyone is jealous of me." And the teacher said, "Don't worry. Let us kill all of them." Then the student asked. "Is it possible, Sir?" The teacher said, "It is possible through black magic." The disciple asked, "Do you know black magic?" The teacher said, "Yes. Therefore I am a spiritual teacher." Then he asked the disciple to make a list of the names and addresses of all the enemies and bring it to him, so that he may bum all the enemies. Then with great enthusiasm and zeal, the disciple prepared a catalogue of enemies. The teacher examined it and asked, "Can you give me the addresses of these fellows?" Then the disciple took one more week to gather all the addresses and he could succeed in giving a complete list.

Then the teacher asked, "Can you give me the telephone numbers of these people also." Then the fellow took one more week, because he had to go round the enemies three times. That was what the teacher wanted. The list was complete. Then the teacher asked, "Give me a priority list, who are the immediate and most dangerous enemies, so that we may exercise black magic according to that order. Then he took one more night to make a priority list. And there was the red letter list. Then the teacher said, "So, this is the first priority, the deadliest enemy, see I will kill him first, but I want a photo of this fellow to exercise black magic."

Then the student went to the studio and asked if he had the photograph of his enemy. The photographer said that he had his photograph when he was married. A copy of it would cost him 1000 Swiss francs. Then he paid 1000 Swiss francs [144] from his business and purchased that photo and purchased a photo mount also, made it ready and brought it to the Guru. Then the Guru said, "I will tell you the mantra how to kill the enemy. Sit down here in the lotus posture, place the picture before you, look at the face and close your eyes. Try to recollect the face of your enemy in your mind and see that the face is not distorted from your mind."

Then the disciple began to practise. And within one week, he could make his mind stable on the picture of the enemy. And then he came and asked, "Sir, my mind is tranquil now and it is not so very angry about my enemies as it was previously. I feel that the jealousy of my enemies has come down much."- The reason is, his mind is tranquilized and his jealousy is diluted: therefore, he felt

that the jealousy of his enemies was diluted. And at the end of one year, the teacher asked the student, "Still do you have any enemies? Still shall I try to play the black magic?" Then the student smiled and said, "Sir, don't make me a fool. It is all a past story and a nightmare."

This is the way how the teachers tackle their disciples. They used to tackle personally during some centuries. That is, the disciple had to stay with the teacher for some years in ancient times. Now the disciple has no time to go to the teacher during the civilized centuries on this earth, then the teachers establish peculiar contacts between disciples and themselves, and they use peculiar methods. You can stay at home. You can attend to all your duties and you will be developed in your spiritual path, and the lessons are systematically given to you. Your lessons include your duties at home, your duties to your wife and children, your father and mother and your brothers, your duties in the office and your duties in the friends' circle. Taking these departments as your laboratories, the teachers [145] conduct psychological experiments upon you, quite from a distance. It is enough if they send a program to you because the program works with us as a seed to get germinated in the fertile land of your mind and grows into a full-grown tree. Not only does it expand, but also bears flower and makes the flower blossom and put forth the fruit; and again gives the seed for dispersal, so that, you may disperse the seed of thought to your disciples just as your Master has done it to you.

That means the Master never claims any Masterhood, because his nature is only seedhood and not Masterhood. He accepts you neither a disciple nor himself as a Master, because he knows that himself and yourself are disciples in an institute called the Universe. He is doing his duty towards you; he is not angry if you are talking to the disciples of other Gurus or he is not jealous if you go and learn some Hatha Yoga from other yoga teacher. He is not worried that his business will be disturbed when you go away from him. So a true Guru and a disciple are different from whom we call Gurus and disciples, generally.

We know how much we grow angry when our student talks to another Guru, because we hate it. We hate what we fear. That is the innate psychological truth of human nature. All the seeds of our fear germinate inns and grow into trees of intense hatred. So, if my disciple is talking to Rudolph, I am very much afraid that Rudolph will kidnap my disciples, because Rudolph will advertise that he is a true teacher of yoga and he warns everyone to beware of false teachers. This is what Rudolph does in Geneva and this is what Krishnamacharya does in India. So that, you may find literature criticizing Rudolph in India and literature criticizing Krishnamacharya in Geneva. This is the fate of the poor [146] animals whom we generally call Gurus. But real Gurus are quite different. Rudolph and

Krishnamacharya have to develop a brotherhood to be the real disciples of a real Guru.

Real discipleship takes place in silence, because the Guru teaches in silence and the disciples learns in silence. Here silence does not mean vocal silence, but mental silence, silence as an attitude, silence towards everything that is not needed so that the word of the Guru is transmitted in the form of an attitude of life. It is thrown like a seed into our life through the holes of our mind. And the seed takes germination and gradually a life is created from our life. Our already existing life is what we call mundane life. That is the individual life, trying to be different from every other fellow. From such a life, we will create a new life. And this is what is called a second birth in the Indian scriptures.

It is also called the spiritual birth. And it is also called a re-birth into the spiritual world. It is what is called resurrection in its true sense, when properly understood, because once again, a child is to be born in you, to the virgin nature in you, then only the Christ comes down to earth. He will never come down with the agents of Christianity but He comes down of his own accord not because of the advocates but because of your heart. In every religion, we have this concept. In Indian scriptures it is said, under a banyan tree a boy sits down and explains in silence, and people who are grown up receive in silence. And those who receive are growing. The one who gives is sitting as a child eternally. This is the meditation given to the students by the teachers in India.

That is the wisdom, which germinates the tree. The disciples receive wisdom in silence and they are growing and growing. But the teacher remains a child, a boy. That means, [147] the tree may grow to any size, but the real wisdom of a tree is the seed. Every morning we are expected to meditate upon this, before we teach and before we learn in traditional schools in India. This is the process through which the students meet the Masters. And the layers of the deeper and deeper consciousnesses of the student are brought to awareness. They have their tuning with the deeper layers of the Gurus, so that a transmission is established between the two layers, similar to the process of a radio transmission and a radio reception. The machines are prepared and tuned, and the radio sets are tuned to the radio broadcasting stations; the programs are being broadcast and received. So that a Guru sits in some place and begins to broadcast his programs, and a thousand radio sets receive, because, they are tuned to the radio station.

This is the process of discipleship in the 20th century. It is not a story or an imagination or a novel or poetry. It is a scientific truth and many of us do not know because our minds are not yet scientific enough. The recruiting of the disciples is also of a peculiar way. They will be observing the whole humanity

and the various races and nations. Whenever a group of animals is recruited into the human kingdom, there is a new wave of humanity taking births and rebirths. There will be wars and destruction; each and every scientific invention will be utilized in a political way or for religious wars until the beastly nature of that particular wave of humanity is exhausted. The Masters will be observing all these things. Having passed all through the animal stages as senior most members of the recruits and having exhausted all the beastly and ghastly nature, there wells up tranquillity in mind. Then our mind begins to think of itself and begins to grow into the awareness of the deeper layers of our existence.

[148] Then immediately the Masters take a note of it, they will establish a contact and begin to work. We will be receiving programs in sleep, during the first stages. That means, for two or three births. This is because we do not permit messages to reach us when we are awake, because we are too busy with the many necessary things. When our mind is too busy, we are not in a capacity to receive messages. So they tune our minds when we are sleeping and they give us the seed of a thought, which germinates into a life programme. And often, that is the beginning of a battle in us, because there are many psychological faculties wrongly arranged in us. Until they are properly arranged once again, there will be an internal battle. But the external mind and nervous system get tranquilized. so that our psychological diseases are immediately cured.

The mind becomes strong and optimistic, passive and constructive, and progressive and positive, so that the negative nature in us is rounded up because all the destructive tendencies in our psychology, all the negative tendencies like fears, jealousies and suspicions belong to the surface mind. And comparatively the deeper levels do not have these negative qualities. That is what Pythagoras means when he says that 'the lower numbers find their LCM in the higher numbers.' The Masters give a start to the deeper layer that is dormant in us, and that layer begins to germinate in us. It gives us a new dimension, with many thousands of new horizons. And many thousands of new sun rises to our life. We can discover many thousands of new sciences, with the help of a new seed thought. But the trouble is our conscious mind can never contain the glory of the inner layer.

Our conscious mind has no common language yet with the inner layer, so that it cannot readily translate the messages [149] of the inner layers. And the difficulty of the conscious outer layers of mind will be exactly like the difficulty of Krishnamacharya in French speaking countries. And gradually, we begin to learn the language of the immediate inner layer of consciousness. And it takes a minimum of one life span. In the meanwhile, the disciple will be going under the discipline. But in the modern age the discipline is self-imposed. And in the

ancient days, the teacher used to impose physically the discipline upon the student. Now, the teacher gives us the way, and he suggests us the plan, and he has no 'don'ts' to dictate to us. So, the humanity is travelling through centuries from the many 'don'ts' to the positive suggestions of the Masters.

If you go through the Old Testament, God's law is first given in negative commandments. We have the ten 'do not's'. 'Do not steal. Do not commit adultery'. But when we go to the Gospels, and see what the Lord has taught on the mount we see 'Love thy neighbour as thyself.' There are 'do not's' in the teaching of the Lord. But when the messages were given by the Lord, on the same mount by Fire on Stone, that is when the humanity was crude, very recently recruited from the animal kingdom, then the commandments are negatives. And when man begins to take his exodus from that land, and makes a struggle to free himself from the bondage of slavery, of what they symbolically call 'Egypt'. Egypt is not the geographical Egypt, but what they mean by Egypt is exactly the 20th century, because man purchasing man is called Egypt; with money, with position, with power. That is called the greatest sin committed by man. You will find this sentence in the Old Testament. 'Man sinned the greatest sin against man.' That is man-enslaved man. That is exactly the story of the 20th century man. This is because we are once again newly [150] recruited from animal kingdom into the human kingdom, very recently.

We cannot prevent war from our beastly nature. And nature penalizes us by mass scale destruction and death. And if we mend ourselves, there will be no war and nature rewards us with the dawn of a new dimension. And the teachers will be working as guides and professors in the University of this Universe. Disciples are being recruited from all over the globe. They are kept there in their own homes. They are not physically grouped anywhere. Telepathic connections are established between disciples and teachers, just as we have telephone connections in the domestic and commercial levels. If anyone feels that telepathy is a great miracle and a power, he is as much a fool as the one who thinks that telephone is a miracle. It is the necessity of telephone that brought us telephone. Similarly, it is our necessity of the telepathy that gives us the power of telepathy. And it is totally foolish to believe that we can get telepathy through meditation, mantras and yoga practice. Can you get a telephone established by sitting in lotus posture and meditating for six days without eating? So, the reasons are different.

This age is scientific and radioactive. Consciousness exists in space as radioactivity. Scientists discover the use through machines and the disciples are expected to discover it through the machines of their own vehicles, because their vehicles are the first machines to experiment with. Without having a skill to

handle their own machines of personalities, if they begin to discover and handle the machines outside, the result is competition, commercialization and war. So, the disciples are taking their discipline from the Masters and everyone is going under his own discipline out of his own will and cooperation. Whether we observe the rules of spiritualism or [151] not, it is the responsibility of the student whether he cares to study the subjects before he appears for the examination or not.

There was a type-writing institute established by the Creator and He recruited students once in six months. And He was giving a regular training in type-writing and shorthand, and the mechanism of the type-writers how to open them, how to handle them and how to fit them again, how to repair them and how to use them. Then there was the time of examinations, the students made a great agitation and they said "These are the days of political independence and we will make a socialistic approach against you, that if you make any student fail in the examinations, we will kill you". Then He said O.K. Then there were examinations, all the students were expected to test their speed in type writing. And after the examinations, the teacher asked everyone to value his own paper, and give marks to his own paper. So, each student has valued his own paper and had 80%, 90%, and 99% marks. And some fellows were greedy enough to have 100% marks. There were students who were ignorant enough to know what marks are, and so they had 125% and 130%, because they did not understand what percentage of marks is.

And the teacher published the results in the newspaper, and 136% of the students passed. So it is a very brilliant result for the first time in the history of any university. Then he advertised for the people to be appointed in his office. The same students approached him for jobs. He said, "There are the pans of the type writing machine there. You assemble the machine, take a sheet of paper which is there, and get your application form typed. Then sign it properly. Take two copies of it, register the original with our office. Send one copy to the employment tribunal of the government, and another copy [152] to keep with yourself". They said. "We will come tomorrow". And all of them went away, because no fellow could assemble the machine.

This is how the Masters give their instructions. The real person who is fit to assemble the machine, gets his application form typed by himself, and registers it with the office. This is the procedure of the modern discipleship. They are not bothered if we eat fruit, or legumes, or fish or the ox or a horse. But they teach us what happens when we eat something. They are least bothered if we drink water or beer or alcohol or wine. But they make us know what happens when we drink one of the alternatives. They are least bothered about our indulgences with

our beastly instinct of sex, but they make us understand what happens by behaving in such a way. All the keyboard of causes and effects will be given to us. And the alphabet of every action and its result will be before us. And we have to construct and build up our own character, prove our own fitness to be recruited into the next class of wisdom, that is the deeper layer of consciousness.

When we are prompt, when we prove our fitness at every step, they spare no time, night or day in helping us for the next step, because they need no sleep or no food. When they find a proper disciple, who responds promptly, then within one life they will make him realize the deepest of the layers of our consciousness, and feel the under-current of the whole group. Then we will be our race and our nation. And after some time we will be the consciousness of the whole humanity on this globe. We will feel the comfort and the discomfort of every living being on this earth.

‘Don’t allow a drop of tear to fall on the ground from any eye on this earth, before it touches your heart.’ This is [153] what Gautama Buddha said about discipleship. That means, the ideal of discipleship is the under-current of the one consciousness of humanity and you are expected to touch each, by going into the deeper and deeper layers of your own consciousness, until you touch the bottom most layer, which is the one consciousness of the globe humanity. This is the syllabus and the purview of the discipleship of 20th century. And these are the regulations of the university, which we call the universe. Self-conscience is the regulation, and our daily duty is our syllabus. And the one consciousness of humanity is the examination. And let us try to prove our fitness. Thank you all.

* * *

I will speak a few words about my Master. He is one of the Masters of wisdom about whom we are spoken just now, like the Master Khutoomi, Master Morya and Master Djwhal Khul. As far as I know how he recruits disciples, I will tell you how I was recruited by Him. When I was five years old I was just learning English alphabet and my father was reading a book on the title page of which I found three English alphabet letters ‘C.V.V.’ And since I was just learning the alphabet I took pride in reading them aloud. And my father smiled and said. “This is the name of a Great Master and this is the mantram which the disciples of the Master are meditating.” Then he opened the book and showed me, the photo of the Master which was there. And I forgot everything afterwards. I didn’t remember anything at all when I was a student of a college, because this incident occurred in the fifth year of my age. Then after I finished my university

education, I was travelling from one town to another with an old gentleman. And the old gentleman asked me where I would take my lunch that day because we had to halt at a particular town for about 4 hours before we took the next train. I said. "We [154] go to the restaurant." He said. "No, no. We will have a nice, delicious lunch today. I will take you to a place where there are many people and observe what the people are doing; you do what they do. After half an hour, they will arrange a good lunch for us and then we can go.

Then he took me to a big building where there were about 150 people sitting in perfect rows. On a dais, before the people sitting, (on a platform) there was the picture of the Master in a big life-size. As I entered the hall I looked at the picture and a little bit surprised because I felt I saw the person somewhere. I forgot about the incident of childhood. The memory of the picture remained in the mind, but the memory of the incident was not there. The result was, I felt I had the familiarity with him previously. I thought that he must be a friend of my father. When I was a child many people used to come to my father, and it was a big society of very intimate friends. I thought it must be a friend of my father, whom I have seen in childhood. I was also asked to sit in the row, I sat down. One person went up the dais and sat down before the picture. He asked us to close our eyes and sit like that. Then he uttered the mantram of the name of the Master and we were asked to repeat. I repeated "Namaskaram Master C.V.V". Immediately there was a strange sensation in my spinal column as if -a feeble electric current was passing through it. I was surprised at it but I could not open my eyes. And for about 4 or 5 minutes, I had to sit like that. My mind was working but no part of my body was under my control. I knew everything what was happening around me and then the person instructed, "Open your eyes." All of us opened our eyes.

Then the gentleman took me into another big hall where lunch was served. It was a good square meal with all delicious things. We both of us ate and came out. I asked this old gentle- [155] man, "What was going on there?" He said, "They are all a crazy group, they sit down and do prayers and do some nonsensical things daily. I took you there only to give you a good square meal. In the name of spiritualism, these people make a congregation and prepare very good lunches and they eat deliciously. That is the truth of it. And only for that lunch I took you there." That is what the old gentleman reported to me. Of course, it was for the lunch I was there, but the real lunch served was quite different, which I could not at all recognize until some years later. Then we came out and I forgot about it.

Six years later, I was appointed as a professor in a college in one city. As I was newly married I established my own home. And I made one of the rooms a

meditation room for myself. I purchased a picture of Gayatri, put it there and began to meditate daily in the early hours of the morning. After one or two weeks, when I looked at the picture of Gayatri, closed my eyes and began to meditate and chant the mantram of Gayatri, then I saw in my mind the picture of a person sitting. The lower half of the picture appeared to my mind. I thought it was some disturbance in the mind. But the picture persisted. The next day a little bit higher, I saw it. And within a week days I could see the whole picture. And when I saw the picture was persisting in my thought, after two or three days I did not offer any resistance to the idea because it was consistent and the whole picture appeared before me. And since I did not remember the previous incidents, I thought I had seen the person somewhere because the face was familiar. Once again I thought he must be one of the friends of my father.

And within one month, there was a conference arranged in a village, on the occasion of the centenary of Rabindranath Tagore. I was invited to speak on Rabindranath Tagore in that [156] village. I went there and I was talking to the professor who was my host in his house. It was 2 minutes to 6 in the evening, when he suddenly said, "Excuse me. Wait for 15 minutes, we have a prayer inside. I attend the prayer and then come back." He went inside. I got a flash. "What if I too take part in the prayer?" Then suddenly he came back and asked me if I had no objection, I could also take part. I went into the hall and found a life-size picture of the Master. I was very much surprised to see the same picture which had been appearing over a month in my meditation at home. And then I sat down in prayer, with all his family. He uttered the mantram "Namaskaram Master C.V.V." I too uttered it and repeated. Immediately there was the peculiar sensation in my spinal column once again and I could not open my eyes for five minutes.

And there was an immediate flashback to the dinner scene, which occurred some years ago. And again there was another flash back to the scene of my five years of age and the whole story was constructed once again. Immediately I understood, it was my Master. After the conference was finished, I asked him who the Master was. The professor narrated the biography of the Master for the first time to me. And I narrated my story with the Master. Then he said, "You continue because the Master has given it to you." Then I opened my diary and asked him to write the mantram in his own handwriting, and signature and date in my diary, so that a link is formed in me also in the hierarchy. He was pleased to write in his handwriting and gave it to me. He also gave me an address to get a picture of the Master. He said, "The photographer at Madras, who was a close disciple of the Master, is 96 years old. And he may leave his physical sheath very soon. You write to him immediately and get a photograph."

[157] I returned home and neglected like a fool writing to him. But on the 4th day I received a postal parcel of the photo of the Master because the professor himself had written to the photographer. I received the photo. On the back of the photo it was written, "Blessings from Mr. So and so", And within 48 hours after I received that photo. I saw in the newspaper that the photographer passed away. This is the story, how the Master came into my life. And I was born 4 years after the Master had left his physical body. So that I do not know the Master in that physical body. And the link is established in this way. And I began to receive instructions every day. I note down all the instructions in my diary and I follow them in my daily routine, verbatim exactly. It is more than 30 years that this incident has happened; since then it had been the same process going on. I receive the instructions and I follow the instructions. I could understand what humanity is. And I could understand what brotherhood is. And afterwards I could understand the writings of Madam Blavatsky. I came to know that there exists a hierarchy of Masters. And later I gathered the biographical details of my Master. And I have written a biography of my Master in a short book form in our regional language Telugu in India, which I have translated into English recently. And I hope to make a publication of it also. He had many disciples as healers, who healed dreadful diseases, branded as incurable in renowned hospitals. And even today those who really believe him, they live strange life. There is nothing that they cannot do. There is no need for them to ask anything from anyone.

And from that day till today, I have had no necessity to ask anything from anyone. Whatever is needed comes to me. When I wanted Rs. 50,000/- to perform the marriage of my daughter, I could get Rs. 50,000/- only, through just, fair [158] and moral methods. There were times when I did not have even a Franc in my pocket. And everything comes according to the need, and nothing comes according to the desire. That is how He trains us.

Every year we perform the congregation and the congress of the disciples of the Master, who are working as the doctors of the clinics and as the healers. It is a three days gathering of more than 5000 people. And everything is possible and everything is being performed there. We perform the marriages of our children. And all the holy functions will be performed in the congregation, and nobody goes in for any donations or collections from anyone. Everyone brings what he has. The agriculturists bring the rice and the legumes, and the labourers come and erect the pandals and halls. And from the millionaire to the labourer, all the families live under the same roof for three days and nights. This has become possible every year. The discipline and training is rather telepathic, and our movements are guided and controlled every minute and every hour.

The rule is, our weaknesses are excused, but our evil intentions are never excused. If anyone of the disciples has any evil intention, immediately he receives the blow and immediately he will be rectified. And if it is not possible to rectify, immediately he removes himself from the brotherhood of the disciples of the Master as he feels an instinctive hatred towards them. Till today, I find all these peculiarities.

* * *

Now let us know some important points about discipleship. A disciple is different from a student. A student is one who takes his lessons from the teacher, goes home and prepares his own lessons and proves to his professor that he is progressing in his education. Again he receives an explanation [159] for his lessons. He receives lessons for what he wants, that is, for the subject he prescribes for himself and for the benefit of his own diploma. A disciple is one who never decides his subject, but who allows the teacher to decide for himself, because it is about his life he wants to learn and not any subject. That is the difference between a disciple and a student.

A student wants to study a subject carefully, whereas a disciple wants to advance in the various steps of his evolution under the practical guidance of his Guru and he makes a total surrender of his life plan to the plan of the Guru. For this, two things are necessary—a Guru who knows the plan and a disciple who surrenders himself to the plan of the Guru. At the same time, if a Guru has his own plan, he cannot be called a Guru, he can be called only a professor. Even though he practises yoga and teaches yoga, he can be called only a yoga professor and not a Guru. Even though he knows theology and teaches theology he can be called only a professor of theology, and not a Guru, because to know a subject like theology or yoga, a Guru is not required. It is enough to have a professor who makes us understand about the subject.

Any subject in the world does not require a Guru or a Master. It is enough if it is a professor of that subject. But a Master is quite different from what we call a professor of a subject. A Master is one who knows the real plan of creation and who has already submitted himself to the work of the plan of the creation. He cats to maintain his body, but he has no work of his own. And his work has no motives that are personal or family motives or motives of a group, for example, a group of disciples or motives of a political party or the motives of a religion. A plan of the whole creation is there according to which the solar systems are taking birth. And each solar [160] system is living its own span of life, just as we are living our own span of life. And just as according to our age we are getting

our whiskers and moustaches, the solar system also is getting the planets around the sun, as a result of the age and maturity of that particular solar system.

Every planet has its own planetary activity according to the intelligence of the planet and the programme of the life on that planet. That is called the evolution of that particular planet. It produces millions and millions of living units and each unit becomes a living being on that planet. It is called the population of that planet. Each person undergoes all the training of the plan of the planet and has to undergo the evolution of the planet. Similarly we are also undergoing our evolution on this earth planet and this is part of the planetary work of our earth.

A Master is one who knows the plan of his planet and the plan of the solar system, and one who has advanced in all the stages of human evolution, submitted his life for the work of that planet, and begins to work for the betterment of the living beings of the planet. That is the advancement of the evolution of the individuals of that planet. And one who wants to join with him is called a disciple; as a result, nothing can be achieved by joining in it. If something is expected then he cannot be called a disciple, in its true sense.

When we read the scriptures of the ancient times, like the Bhagavad Gita and the Holy Bible, we will understand what discipleship is. A disciple is one who works for humanity, just as the Christ has worked. And just as Christ wanted nothing from anyone, a disciple is one who wants nothing from anyone like a diploma or a profession or a business. But the education of the planet will be taken up by the disciple and [161] he joins in the institution of a Master. The method of joining is also very peculiar. Real Masters have no centres on this earth. They do not make a separate monastery or a school, where they gather the people for theology or other things. They have their schools in the etheric and intellectual planes, and whenever two people have the same attitude towards creation, the two people are considered as joined in the same school. That is what is meant by a school or an ashram of the Masters. That is the reason why we do not find any ashrams or schools of the Masters. We see that Jesus Christ had no ashram and even now He has no ashram because the whole world is the ashram of the Masters. And for our personal training, we should establish our own ashrams and schools.

We should establish a personal code of conduct and we should try to submit ourselves to a self-imposed discipline and the Masters never impose any restrictions upon us. They will inform us the things we have to do and the things we should not do. But if we behave according to our own liking, they do not object us, because they believe in personal independence of everyone. Everyone has his own likes and dislikes according to his own state in human

evolution. Even though we make some restrictions and compulsions, it is not possible for the disciples to change. If some restrictions are made upon me against my own liking, I may show physical obedience without offering myself. And a physical obedience without self-submission leads to a great danger of the rebelling of the inner consciousness, because there will be the opposite action in the mental plane, when we are doing something which we do not like. And the mental tension grows more and more, until we rebel against our own action. That is the reason why the Masters do not impose any restrictions upon anyone of their disciples.

[162] Before we can join as the disciples of anyone of the Masters, we should have finished all the basic training. If I want to behave in a good way I should do it only for myself. And if I want to have any restrictions in food or habits, I should make them for myself. Before that we should join some institute, which gives us physical training and strong discipline. We will do it many times through many births and rebirths. After a 20 or 30 rebirths, the sense of discipline becomes a tendency with us and automatically we will accept discipline for ourselves. The virtues begin to dawn with us while in the previous births virtues were compulsory with us.

We behave with social virtues in the society not because that we are virtuous, but because we cannot live without behaving in a good way. So, virtue becomes compulsory with us in the early stages. Sincerity becomes compulsory and truthfulness also becomes compulsory. I behave truthfully and sincerely with others because if you know that I am not sincere and not truthful, you will not believe in me and you may not give me any profession or livelihood in the society. Life becomes impossible and therefore we are forced to behave truthfully and sincerely. This gives us a compulsory training through many births and rebirths. After that sincerity becomes a nature with us. After this change has taken place, we will be sincere and truthful not because others believe in us, but because we believe in us. Self-confidence begins to develop in us and it replaces the pride in us. Previously, we have a high opinion about ourselves, which can be called pride or ego. Gradually that will go away and self-confidence takes its place. Self-confidence means we know that we will be truthful. We know that we will be honourable and virtuous. When we know that we do not misbehave, that is called self-confidence. It is not for the opinion of anyone we behave virtuous, but it is a pleasure to behave virtuously.

[163] When this stage has been reached, we will try to think in ourselves what we can do to the suffering humanity. Then we begin to do some service to a section of humanity. We sometimes go to the distant countries also to do some good work and service. But we suffer a lot by doing so because all our effort is

only emotional and not real. We will spend many births like that, after which we will understand what real service is, because by that time, we will understand the evolution of the mankind on this earth and we will understand what we have to do in the betterment of the evolution. We will come to understand the scientific way of doing things. That is, we come into contact with the minds of many people. Silently and mentally our mind will be contacting many thousands of minds.

Then we will have the contact of one of the Masters and then the period of real discipleship begins. We are asked to stay where we are and accept all the responsibilities of life and family, but not the emotions of the relationships among the members of the family. We do not feel the emotional side of our nature, but we begin to feel the affectionate nature. The difference is, when our love is polluted by emotions, we grow restless with our love and we sometimes feel sorry for people who are suffering. When we grow too much emotional to help others, then we feel very weak in the mind and we cannot resist our own deep feelings. We are very much moved by our affections. But when our affections are gradually purified, we stop feeling emotional about others and we begin to help others immediately, because to be able to help others, we should not feel emotional. Whenever we feel emotional, we will not be in a condition to help anyone because someone has to help us to come out of the emotional disturbance. We do not believe in tears, but we believe in giving our hand to someone who [164] cannot walk. We will understand the difference between pity and love. We understand that the pity is a weakness and love is strength. Pity makes us weak, whereas love makes us and others strong. Then a change takes place in us and we begin to work for the Masters. That means, we will stop considering our family members as our own people and we take them as the children of God. We understand what duty and obligation we have for them. We will stop possessing them and owning them and we begin to help them as children of God, not as our own people.

This change takes place and our people may be thinking that we are in great affection for them. You need not disturb it. You can allow them to think that you are their man. You can live with them and help them. But you know that you do not possess them, and that you are living with them just as you live with any friend. When such a change begins to take place, nothing can affect you or influence you. And your mind stops to be influenced by the environment, because it will be influenced by the will of the Masters. It becomes a part of the will of the Masters. This is the peculiar process which takes place in your mind from the moment you become a disciple in its true sense.

I will give you an example, which is given in the Indian scriptures. There was a very rich man who had many houses. He had many mansions and guesthouses to be given to guests. He was a very holy and God-minded gentleman who believed in God and who was doing many pious things. One day a group of holy men came to his house and stayed in his house for four months. In the ancient days it was the custom of the Masters to make a camp of four months during the rainy season. During that period they will be amidst the common folk and they stay there for four months to teach the scriptures to the [165] common people. They hold conferences in the evenings and inform and explain many things to those who are interested. If they find anyone who is lit to receive a close initiation, they take him as their close disciple and begin to guide his life. This is what they do during those four months of the rainy season. And the holy man had a servant in his house; it was an old woman with an eight year old son. They appointed the boy to look to the needs of these holy people.

On the first day, the holy people settled in the house, sitting and talking many things about God, the creation, the plan of the solar system and about the duty they have to do to their disciples. It was late in the night and when it was 2.30 in the night they looked at the door. They saw the boy of eight years standing at the door. They were surprised to see that the boy was standing from the evening up to 2.30 in the night. They called him and asked him why he was standing there. He said, "I am asked to attend to your needs here." They asked him. "You are a boy, are you not getting sleep? Are you not fatigued?" He said, "No, Sir. I did not remember myself till now because I was attending to what you were speaking and teaching. And you were teaching many good things about God and I felt very much interested. In fact, I did not remember my sleep and I did not remember myself." Then they were surprised to see that a little boy of eight was so much interested in what they were talking.

Then they said to themselves, "Always God will be testing us in such methods. We may be having a great pride that he is a little boy; all this time we may be thinking that we have a great mature mind, which cannot be understood by little boys. We may be having a pride that little boys cannot understand what we are speaking, and the deeper philosophy [166] which we are discussing about yoga, kundalini and the chakras. We are sometimes proud that we know these things because we are great scholars. But God sometimes points out to us that these things are natural by birth for the great-blessed ones. God proves to us that people will be born with great blessing. And those things which are difficult for us to understand by reading and discussing will be known to little boys sometimes by birth. So, we should understand that this boy is great by birth and let us try to do our duty to the boy."

They thought like that because they were really great Masters. Otherwise they would have thought themselves Masters. They would have been proud enough to recruit the boy as their student. But they understood the greatness of God's creation and they understood their humble duty towards the boy. This is because they were really Masters. That is the difference between Masters and great scholars.

Great scholars remember their knowledge and their greatness, and sometimes behave foolishly. The Masters remember that they are always servants of humanity and by believing so, they are living as our Masters. If they think that they are Masters, they will be servants. Because they are thinking they are our servants, they are real Masters. These Masters thought that they had to do some humble service to the boy. They called the boy and said, "Don't you want to go and play with the boys in the evenings? Don't you have any friends?" He said, "I have friends of my age and daily I go and play with them. Only because I don't find people like you, now that I am attending to your discussions, I don't find any necessity to go and play anymore."

Then the Masters understood that the boy's experience had nothing to do with his age, that the maturity of one's age [167] had nothing to do with the maturity of one's consciousness. Then they said. "We will give you one mantram and you meditate upon it. Inform us how you feel about the effect. There is one mantram and now we are giving you this mantram. This mantram is called the mantram of 'The Pervasion of God in everyone'".

"From now, when you see a person you have to remember that it is one of the images of God. And whenever you see any person you should remember the existence of God in that shape and you should never remember him only as a human being. This is first mantram we are giving you. Even inanimate articles like tumblers and glasses, or tables and chairs, when you see them, you should understand that the Lord is existing in the form of those articles, because there is nothing other than God that is existing anywhere. If you see a table, you should understand the table is made up of wood. The name table is given by you and it is not true with the wood. And the name wood is given by you and it is not the name of the substance. It contains some dry cells of the tree. There is nothing like wood, you have given the name wood to the tree. Similarly, when you see the tree, understand the name tree is given by you but it is not there with the tree. Everything is made up of molecules and atoms. And the name 'molecules' or 'atoms' is given by you and it is not true with them. The atoms are made up of great energy and consciousness. Energy and consciousness are names given by you; it is not there.

What is there is only the existence of one being, that is what we call God. The name God is given by us, it is not there. It is something which cannot be named. Understand this and remember this. And remember the existence of the Same God in everything. Whenever you see an article, remember that it is the shape of God. If you see human beings, [168] remember that it is another shape of God. If you see an animal remember that it is another form of God. See you finish this work. When you find that you don't forget anything, at any time, any moment, when this God consciousness becomes continuous in your mind, then tell me".

The boy took the mantram from them and started to practise. Within 48 hours he could get at the continuity of consciousness.

And he could remember the existence of God in everything around himself, including himself. Sometimes for others it takes not less than 20 years. But at the same time, you have to remember that God is talking through them. When you are talking to them you can remember your own conversations with them, but also remember your conversations with God through them. And it is very difficult. The first mantram is easy, the second mantram is very difficult. This is because we have many combustible gas cylinders in our mental constitution. There are many inflammable gases with us and kept in cylinders and placed in our mind just as hundreds of gas cylinders are placed in a big truck. Whenever a person lights a match, there may be an explosion with us. It is not because of the match, but it is because of the gas with us. Because when you are talking to others, if somebody irritates you, you will grow irritable and you think that the other fellow irritated you. It is not true. The other fellow has lit a match only, whereas irritability exists with you as inflammable gas.

Similarly, whenever you feel jealous of anyone, remember that the inflammable gas of jealousy exists with you and the other fellow has only lit a match. Same is the thing with hatred, sorrow, fear, suspicion, fault-finding (finding faults of others) and being critical about others. All these things occur [169] because we have the dirty gases in our cylinders. But we think that the world is at fault with us. Now when you are speaking to others, you can remember that God is speaking through them as long as they are speaking good about you. If you say, "Krishnamacharya! Your lecture is very good. In fact, you explain many things very beautifully." Then it is very easy for me to see God in you because the God in you is flattering me. But when once you say, "What you talk is non-sense," then the God in you will disappear suddenly and you will appear speaking intentionally something bad of me. The moment you speak something against me, immediately the God in you disappears. What I see is only your face because I see an enemy in you and I am irritated about you.

"Therefore, my boy it is very very difficult to see God in this second mantram unless all the gas in all the dirty cylinders is leaked out", saying so, they continued, "You practise this mantra. It is not possible for anyone to practise this mantram independently. Success is possible only in the presence of people who have already achieved success in this mantra. Unless you have their presence, you cannot have success in this, just as an iron piece can be made a magnet, with the help of a piece which has already become a magnet. In the presence of an already magnetized iron piece, ordinary iron pieces behave as magnets. So, in the presence of God realized people, we begin to feel the God presence and then we can get success in this second mantram. Independently flying, nobody can get any success of this mantram. So you practise this." The boy began to practise the mantra.

And after two or three days, they asked him, "How is your mother?" The poor widow, who had only one son, had no interest in anything in life, except this boy. She was living [170] because this boy was to be brought up. They asked again, "How is your mother?" He said, "My mother has very great affection for me." They asked him, "Is it love?" He said, "Yes". Then they said, "If it had been real love, she would have seen God in you, not a son. So, such a thing is not called love, but it is only emotion and possessive nature. What a mother feels towards her child in the world is love polluted with emotion. What a husband feels towards his wife, what a wife feels towards her husband, is great love polluted with emotion. It is very very difficult to get love distilled from the impurity of emotion. Now, what your mother has towards you is great love towards you which is impure with emotion. So, it is only bondage and not love."

And now you are expected to practise 'Detachment'. You have to cut off from your mother; are you ready? 'You have to go away from your mother, are you ready?' The boy said, "I have already submitted myself to you and I have nothing to say against you. There is nothing in my mind except the Lord who speaks in your form." Then they asked him, "Are you ready to leave off your mother and go away?" And he said, "Whatever you say, I obey." Then they smiled and explained to him, "My boy, foolish fellows think that it is detachment. If you leave your mother and go away, she will have a broken heart and she will die, because she has great emotional bondages with you. It is you who have to practise detachment and not your mother. It is your bondages that are to be cut and it is not the bondages of your mother. You have no right to touch the affections or sentiments of others. So, your mother is responsible for her affections and bondages and she is responsible for her liberation. You are in no way responsible for her liberation. When you are to practise detachment, you

have to cut off your bondages with your [171] mother, and sometimes fools go away from their family. They leave their people and go into the forests or monasteries or retreats: they are foolish enough to call it detachment. It is not detachment but it is abandoning and betraying.

Abandoning is physical, and detachment is mental. Understand the difference between abandonment and detachment. Detachment is divine and abandoning is devilish. Therefore, you understand the difference between the two when you have real detachment from your mother, you have no business to leave her and go away, because are you going away from others? When you have become a sanyasi and detached, don't you speak to others? Don't you live in the houses of your disciples? When you live in the houses of others and allow others to speak to you, what business do you have to run away from your mother? So, understand truth in a very skilful way; just as you see God in the form of others, you begin to see the same God in the form of your mother also. Practise detachment at home. Try to see your mother and find out God in her. Begin to show your love for her, not because she is your mother but because you see God in her."

From that day onwards he began to practise detachment. And he said. "I see 10% God and 90% mother in her. The next day he said, "I see 20% God and 80% mother. The next day 30% God and 70% mother. Like that after 5 days, 50% God and 50% mother. And after 9 days, 90% God and 10% mother. They said, "That's good, one day more and things will be finished." And the next day he saw 100% God and 0% mother. In the night while serving food to him, the mother went outside from the backdoor, in the darkness there was a Cobra and the cobra bit her and immediately she died. The boy came and saw the whole scene. He was neither sorry nor [172] happy because there was no mother existing in her, there was only God. So he did what he had to do to the body. Then he came to the Masters and said. "Everything is finished."

And the Masters said, "People come and enter into our life, in the form of our relatives and friends and enemies. And they are God, in so many characters entering in the drama of our life. Every character, as soon as its portion is finished, will make its exit. The character of your mother has finished its job, that is to initiate you practically into seeing hundred per cent God in others. Since the purpose is finished, she has made exit from the drama. Now, you have succeeded in meditating the second mantram of God. Now, I will give you the third mantram. It is the final mantram. It is called 'The Descent of the Lord into the disciple'. When the disciple is killed, God takes his place. Are you ready?" The boy said, "I have already submitted myself to you."

And one of the Masters took a sword in his hand, "Now I have to cut in your heart and take the disciple away from your heart and the God should descend into that place." The boy opened his shirt and stood ready. The Master smiled and said, "It is only to find your readiness, my boy. It is not with a sword or a knife that we have to call God. A sword or a knife is required only for a soldier or a barber, but not a Godman. And just as some people foolishly think that we have to make a physical injury on a physical face to make the third eye open, there are idiots who believe it. So also, there are some people who believe that God descends into the physical heart. It is not into the physical heart that God descends, but into the heart of affections the seat of which is in the physical body. I will give you a mantram, you please meditate upon it, and God begins to descend into you. When He comes to you, you should make an effective exit from yourself. We [173] are giving this mantram to you. Now we are going away because the period of our four months stay is over." Saying so they went away. The disciple was not sorry for their departure because it was the God who came and who went in the forms of Gurus. He never felt sorry, because God never came and never went.

Then he started his journey of 'no return'. He was walking through cities, villages and towns and he saw everything as the form of God. He was looking at the millions and millions of people he came across on the way, and saw God in so many forms walking and talking. He saw people who paid their salutations to him, and remembered God behaving like that. It is only to test him. People come and make their salutations to us and say, "You are a very holy person, please save us from troubles and give us initiations." God tries to tickle our vanity in those forms. And some people come and say, "You are a great Master." God is playing a practical joke with us to see if we really believe in it. Sometimes people come and say, "You are a holy man. We were married twenty years ago but we have no children. We want to have a child." And the person gives some holy water or some holy ash. And within 13 months, they will have a son.

It is only to test us, God comes in such forms and see if we really believe that the boy was born with our holy water or holy ash. If we really believe like that, God jokes at us and He smiles on our face. Next time ten people come to us for children and they request for holy water and holy ash. Next time hundred people come to us. Next time thousand people come to us and we have to organize a big queue and issue tickets at the rate of 1000 francs a person for the sacred ash. We have to prepare small capsules to be filled up with holy [174] water and holy ash. For the benefit of the world we begin to advertise them in the spiritual magazines. So, God plays tricks like this upon us when we really deceive ourselves and believe that it is true. God makes a fool of us. But the fact is that

they got a child after 13 months not because of our holy water or holy ash, but the fact is they had approached us 13 months before they got a child. That is the trick, God plays with us. Whenever a patient comes to us and gets healed of his disease, remember it is the trick of God. But the patient came to us a few months before he gets cured. God tests us and He observes if we believe he is cured with our medicine. This is the truth.

So, people who were offering salutations to the boy were worshipped by the boy as the forms of the Lord. And some people were criticizing him, that he was a cheat who was deceiving the world. And he saw them as the forms of God testing him. So, he could see this God in many thousands of forms. He crossed many cities, villages and towns and entered the forests. He saw the Lord in the forms of many trees, the elephants, the cobras and the tigers. They never harmed him because he had no idea of harming anything. He walked and walked and reached the summits of the Himalayas. Then he stood before a big plain on the cliff of the mountains.

There was a big forest of bamboo trees and insects made holes into the bamboos. Air was rushing into the bamboos through the valley playing many thousands of whistles in good music. He could understand the God how He plays music in everyone, how the air blows into the holes of the bamboos, how with the same pressure it comes out, how the whistles are manifested through the holes and then he could understand how air is breathed through our nostrils by God, how we receive our respiration and how the same pressure takes out [175] the breath from our nostrils, how we breathe out, how our inhalation and exhalation take place by the breath of God, because it is said in the sacred language of the scriptures that God breathed life through the nostrils of man. That is what is given in the first two pages of the Old Testament. We sometimes think that it is a poetry or imagination because we are fools not to understand the scriptures. But when we really understand the words of the scriptures, we can see, observe something in nature, just as the boy could observe the bamboos whistling. We can also understand how the respiration is made by God in us, then how our voice is produced, then how we are speaking and conducting conversations with each other. The boy could understand all these things and walked through the bamboo forest.

He stood under a big tree and started meditating upon the Lord with the third mantram. And then gradually all the impurities of his subtler vehicles were purified. He went into the ecstasies of God consciousness, and God began to descend into him as God consciousness, and his man consciousness began to disappear, just as we discussed previously, just as how we forget going to catch the railway train when we are absorbed in music. Similarly, the boy began to

vacate the seat of his heart and God began to descend into him. When the process was halfway, the boy suddenly felt something strange because it was not experienced before.

Then immediately he thought in the mind, "Hey! God. Come into my heart and do not go away. Take a stable seat in my heart." When he thought like this, immediately the Lord disappeared and once again he filled his own heart. He was surprised to see that God disappeared. He was very sorry and he searched and searched for God once again in his mind. With great emotion he walked four quarters of the earth and he [176] wept for God. After some time he got fatigued and went into a deep coma like state. Then God appeared to him and said, "This is not time for Me to come into you. I do not come and descend into the hearts of people who have desires. Only when all the desires are empty I come and take seat in the heart. When I was making my descent into your heart, you desired that I should be stable in your heart. When you have a desire, I make a disappearance, because the moment you think for yourself, your thought will be present and I will be absent. When your thought is present, you are present and I am absent. Only when your presence is forgotten by you, My presence will be there in you.

The desire in you is not completely washed off. When I was Myself giving My presence to you, you began to desire. Because you began to desire, your mind was there once again in your heart. When your mind is there, you are there. When you are there, I cannot be there. How can another person sit in a chair when one person is already sitting? Unless you get up from the chair and offer it to Me, how can I, a poor guest, sit down? This is not the time, you have to wait. Wait until you drop off this physical body; I will give you a better and pure one. Then do not forget Me, remember Me through out. Then I will give you My presence completely." Saying so, the God's voice disappeared.

The person came out of the coma and was surprised to see everything. He could understand that because of his desire nature in him, he could not contain God. Then he waited for his death and suddenly death came to his body. He was surprised to see that he was still living when his body was dead, because that is a scientific fact with all those who have no fear of death. It is because of our ignorance of death and [177] fear of death that we go into unconsciousness during the time of death. If we have no fear of death and if we are not death conscious, then our physical body will drop off, and we will never die. Not only that, we will remember and we will know that we will never die.

Like the string through pearls in a garland, we will witness many thousands of bodies coming to us and going. But the pearls are maintained with the help of the string. Similarly, the bodies are every time galvanized by our presence. We

are the continuity of consciousness in the bodies and the bodies do not make us. That is what he could understand, and he remembered God continuously, even after dropping the physical body. In his next birth, he was born with full God presence. And God descended into him. And he became one of the first batch of Masters to the humanity of this earth. And he had many disciples, who are real Masters today.

This is how the Masters know the plan of the humanity. This is how they give us discipleship and recruit us into their ashram, which exists everywhere in this world. They will make us understand that our home is our ashram and our people, husband, wife, brother, sister, mother, father, are the forms of God with whom we are expected to conduct our experiments to undergo the training of discipleship. They will guide us at every step. When the time comes, they will come to us and appear before us; even before that they will be guiding us through many births and rebirths, though we do not know that they are our Masters. Because it is not important that we should know them, because they do not want any venerations or offerings from us. It is important that they should know us, and they always know us. They do not want any recognition or certificate from us, therefore they do not appear before us unless it is time.

[178] But at the same time they will be guiding us from behind, trying to decide the quality of our thoughts, words and actions, and at every step assessing the values of our evolution, and gradually replacing our nature with the higher nature until the nature of this earth globe begins to work through us. Then we will be already workers in the planetary kingdom of this earth. This is how the Masters work through us. Our life itself becomes discipleship when the motives in us are purified, and when we understand that we do not want anything for ourselves. This is true discipleship in its real sense. This is what the Masters call the discipleship and we need not feel that it is not possible in the modern times.

The terms modern and ancient do not much mean any difference because it is only the external things that are changed. We may have buildings in a different form, we may have new and beautiful roads and highways, better types of motor cars and better types of trams and railways and supersonic jets and inter planetary bodies. But these changes do not mean anything to us. They are called only civilization, which means some better convenience and nothing else at all. Human nature remains the same whether it was ancient, or it is today or tomorrow. We are the same human beings with the same weaknesses, same virtues and same dirty behaviour. We have some human qualities, we have some beastly qualities; whenever our human qualities are working, we are able to do something useful to others. Whenever our beastly habits are working, we are able to cause some wars on the globe.

The occurrence of wars in the modern age and 20th century also, is enough proof that we are as much beasts as we were in the ancient days. So, it is for us to understand the yoga of Patanjali. It is the only process which makes us understand the path. It leads us to God Consciousness and [179] 'the fourth way of perfection'. It makes us undergo the real discipleship under the real Masters. We have to honour and venerate all the other Masters and the teachers and professors also. Because it is only through seeing God in all people, we will go into discipleship and not by finding differences of greatness and otherwise. If we begin to compare between two Masters or between your yoga teacher and my yoga teacher and discuss whose yoga teacher is great, we can make shirshasana for half an hour continuously, but we will go into the hell of ignorance with the same shirshasana, so that we may not escape.

So, let us understand and venerate everyone as the Son of God. Sometimes, we may think that we are Masters and if we find others following other teachers, we may feel jealous also. And let us try to see God in the disciples of other Masters and other teachers, because by seeing God in others we go into discipleship, but not by comparing difference and differentiating between people and groups. This is the attitude of true discipleship. Let us try to wait for the day, on which we will be recruited into the discipleship of this earth planet, under the guidance of one of the Masters, let it be Master Morya or Khutoomi or Master Djwhal Khul or Veda Vyasa, Parashara. Shuka Yogi, like this there are thousands of Masters. And we have each Master guiding an aspect of the perfection of the evolution. So let us try to prove our fitness to the Masters not by thinking about the Masters, but by our attitude towards our fellow beings on this earth.

As long as we think about the Masters, they do not feel like looking at us because what they want is not the foolish veneration of the foolish disciples, because if we venerate them, they do not get anything. They begin to care for us only if we begin to care for people who are weaker than ourselves.

[180] We have to meditate upon the suffering mankind, who are less intelligent than ourselves, who have less health than ourselves, who have less money and less opportunities than ourselves. So, the Masters are not glamoured up of our veneration and our devotion towards them. And if we make a close circle of our meditation room, close the doors inside, place there the pictures of the Masters, light candles around them, make silent and secret meditations about the Masters or our rituals in the secret halls without allowing other people to come into and thus feeling pious pride and pious aristocracy, if we meditate like that the Masters in the photos will laugh at us and they ask us to wait. But the moment we turn our face towards the suffering humanity, immediately they begin to look at us. And within a short time we will be recruited into the discipleship.

When once we are recruited, we are one with all the disciples working on this earth globe. And externally they may be the disciples of any separate Guru, but internally we all belong to the same Master who is guiding us. This is the ultimate truth of the discipleship. Let us try to behave and prove our fitness to the Masters. Thank you All for the patient hearing and if there are any relevant questions, I am ready to try to answer and explain.

* * *

Q: Can you explain "Pulsation"?

A: The cause of our breath is 'Pulsation'. Pulsation belongs to the supra-physical levels. Our lungs belong to the physical plane. Unless the lungs are made to pulsate, we cannot make our respiration. That is why, when the pulsation stops, the respiration stain and then we call it a corpse. That is the reason why the doctor cannot make the lungs work once again. Because it is not the lungs that are responsible for our respiration, but it is the pulsation that makes the lungs work. The [181] game pulsation is making the heart circulate blood. The same pulsation is making the stomach digest the food. It is a double pulsation which is called Peristalses. It makes the muscles and nerves contract and expand. Neither the muscles nor the nerves are responsible, but the pulsation is responsible. It is a force and consciousness put together. And that is called 'Prana' in Sanskrit.

We can begin to make an acquaintance of our prana by trying to observe the respiration with our mind, every day for some time, and gradually bringing our mind to the respiration by closing our eyes and observing the movements of our lungs; then we must be aware of how the lungs are respiring and who is breathing in our lungs. Every day we have to put the question to ourselves, "Who is breathing in us?" Naturally we feel that we are breathing for ourselves, because we are least aware of the process of our breath at all. We are busy with many other things, which we think are more important. And we do not remember about our respiration even once in ten days.

Unless there is some quick breathing and Dyspnoea or unless there is some asthma or suffocation or any pain in the respiratory organs, we do not remember our respiration. When there is some trouble with the respiration, then we begin to remember about it. So, it is quite evident that we are not breathing for ourselves, but someone in us is breathing. You can call him 'Higher self', and he is breathing in us for us. Try to understand him and try to observe him in your respiration. Then your awareness approaches your respiration gradually. The mind begins to descend from your brain cells and gradually approaches your

lungs and heart. Gradually the mind comes to the prana or the pulsation of the respiration; finally it merges into the prana or the pulsation. Then the mind and [182] prana become one unit. And that is what is called 'Pranayama'. So, pulsation is prana and the merging of mind and prana is Pranayama.

Q: Does the child breathe in the mother's womb at the time of birth?

A: Yes. The breath, the pulsation automatically is there. Because the intelligence called pulsation exists everywhere in space and begins to work wherever there is a birth.

Q: Does the child breathe in or out, when he comes out?

A: First he has to breathe in. He should take some air to invest into his cry, he should cry out. To cry out, there should be some air inside. Therefore, he begins his life with taking in breath. He is made to take it, he is helpless. Therefore, he takes it, because it is not his will or desire or choice. The law begins to work in him because we are not born on this earth, because we wanted. Only after some years we know that we are born on this earth. That is why the law of pulsation makes the boy begin to take respiration. It begins with taking in breath and ends with giving out breath. The first is called birth, and the second is called death.

Q: Does detachment prevent us from acting, in the case of someone saying, "I am suffering because of you, and you don't act because you are detached? Does detachment prevent you from acting?" Does detachment prevent from action?

Master: How?

Q: In case you make somebody suffer:

A: Why does the question of making somebody suffer arise when we are really in the practice of discipleship, when we [183] are under the guidance of a Master, no situation occurs when we make anyone suffer.

Student: Somebody says, he is suffering because of your attitude towards him.

Master: There will be no attitude at all, except the attitude of God in a disciple. So, how can anyone say that he is suffering? Because a real disciple has only one attitude that is to feel the presence of God in everyone. How can his attitude make anyone suffer? All this realization belongs to a person who wants to be a disciple. One who wants to be a disciple should start practising the process of the three mantras given in the story. Then there is no question of troubling anyone or our attitude rendering inconvenience to anyone, because we believe in the full independence of every one.

When we begin to practise God presence in others, we don't believe in the principle of influencing anyone with our thoughts or ideas. We can do something by way of service, only when it is agreeable to him. Unless God permits to do service, we cannot do the service also. And the other man should accept to

receive our service. And God in the form of the other man should permit us to do the service to him, then only we can try to do something to him. And we do not prefer to thrust it upon him when it is not agreeable to him, then there is no question of causing inconvenience to anyone.

The disciple will be completely aware of the other 95% also and the fourth state which I described, is nothing but an example of the 100% awareness into God consciousness. That is what is called the 'Descent of God' in us.

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SPIRITUAL LIFE

(Lectures given in Geneva, on 1st & 2nd, September 1983)

Before taking the topic of the day, "The Basics of Spiritual Life and the Hindrances", I make an appeal to all the participants who are present here about what we, thousands of families in India, do everyday morning and evening. After our daily prayer we all utter the words which we have uttered just now. They run like this: 'Loka Samastha Sukhino bhavanthu'. This is an age-old utterance taken from the Vedic texts, which is called the invocation of humanity in the Vedas.

It means, "May all the beings of all planes contribute to the happiness of all." In which ever language we utter, it is the same, because this is a 'Mantram' where the import and the significance is important. Anyone can form a network with the people all over the globe by cooperating in sending these thoughts into the humanity everyday at the end of his own prayer or her own prayer.

And now let us enter into the topic of the day. It is a vast topic, as vast as an ocean. And a topic, which every one of us knows to some extent. But no one of us knows it completely. So there is no objection if we talk of it for any length of time. Today I would like to proceed with as many definite and practical terms as possible and visualise before you what the ancient scientists of spiritualism have put forth. In dealing with such subjects it is very sweet to talk of some philosophy but it is very useful if we talk of something of the practical steps of spiritualism.

The difference between philosophy and spiritualism is, that in philosophy we have many depths and heights into which [188] we can fathom and soar. There are many many things, which we can discuss at length. But as far as real spiritualism is concerned, we have very little to talk and much to do. If at all we have any literature about real spiritualism, it is only in the form of instructions, not discourses. That is why Patanjali warns us in his first aphorism that the practical spiritualism, which he calls yoga, contains instructions and not discourses. That is, to instruct us as to what to do and what not to do. There is no much space to discuss what happens if we do something. He said in Sanskrit, "Athayoganusasanam", that is his first aphorism. 'Atha' means now. "Now the instructions for yoga will be given", that is how he starts his discourse. 'Instruction' means, 'less to speak and more to do.' That is the difficulty with the spiritualism and that is the difference between philosophy and spiritualism.

Now let us try to understand in brief what the word spiritualism means. We have the basic word called 'spirit', from which we have many derivatives. One is spiritualism, that which deals with the spirit of man. And there is what is called spiritism, which I think now-a-days is used in the same meaning by some

people. But generally it is used to mean, the process of communicating with the departed souls; that is called communication with the dead or talking to the spirits. The word spirit is as sacred as it is non-sacred when it is uttered in plural. So spiritism is communication with the spirits, not spirit. And there is a third and a more sweet derivative, that is 'spirituousness'. One can be spiritual or one can be a spiritist or one can be spirituous, according to his or her own taste.

Here, Spiritualism indicates the process of making an approach to the spirit of the human being. Immediately it indicates that every one of us has a spirit in him. Let us try [189] to understand the human being, in terms of spiritualism, "we or I have a spirit". Some people think like that. But it is not right. Of course you can say, "I have a mind". You can say, "I have the live senses". You can say, "I have a body". But you are thoroughly wrong if you say, "I have a soul". You can use the word 'sole', and then you can say, "I have a sole", it will be under your shoe. But here, this soul, you cannot have it, because you yourself are that. You can say only, "I am a soul". You can say, "I have a mind," but you should say, "I am a soul". Then what about spirit? You should say, "I am a spirit".

My dear brothers remember that it does not belong to you, just as the space in this hall does not belong to this hall, because the space was there before the hall was built. And the hall was built in the space, the space was not built in this hall. No doubt we are permitted to use the space in the hall, but remember that the space never belongs to anyone. We have the habit of selling and purchasing space. We say, "We sell houses. We sell place". We can do it because we are human beings and we are to some extent, fools. It is only one fellow paying another but space never pays to anyone. So we can conduct trade in the name of space with each other. If you try to carefully understand you can never say that the space belongs to you. You cannot also say that this space belongs to this hall. Similarly, the spirit in you never belongs to you. Because you belong to it, you are a house-bit in spirit, and therefore spirit is there as all pervading, but it is not yours. Like that you have to understand first of all. Imagine that there is some space in you, just as there is space in this room. To whom does this space belong? So in the scriptures it is described as 'the holy abode of the lord'. It is said somewhere in your heart, you have to search for the space which was there [190] before your birth and the space which will be after your death and which is luckily in your heart. That is how the spirit is described. And to know something of the spirit is called the science of spiritualism.

And to know something of the spirit, you have to become the spirit; without that you can never know about the spirit. That is the first principle described about spirit in spiritualism. In Sanskrit it is said "Brahmavith Brahmaiva bhavathi." That means one who wants to know the spirit, should become the spirit. Just as a

little iron piece, which wants to know what a magnet is should become a magnet. Without becoming a magnet, it cannot have the magnetic touch of the magnet. If you touch a magnet with a piece of aluminium and with another piece of iron, the difference is non-spiritualism and spiritualism. If you are a magnetic substance to the magnet called spirit, then you are called a spiritualist, because the magnet gives its touch some day and you will be also a magnet. And finally you will understand that you are not a second magnet to the previously arranged magnet. If one magnet is attached to another in a proper way, they work only as one magnet and not as two magnets. So a fellow who has become a spiritualist, is not 'a' spirit but he is 'the' spirit. He may be having a plurality with his body and mind from the spirit inside, but he is only a singular number with the spirit that exists in every heart. Just like the space in all the rooms of this university building, is only space and not spaces. Though many rooms are built, the many rooms are constructed in only space and not spaces. This is the way in which you have to make an approach to spiritualism. So it proves that you have to prepare yourself as a good magnetic substance through your behaviour. How to do it, let us try to know.

[191] It also proves that you should have a magnet already magnetized, before you are to be magnetized. The magnet which you require and which can be called the senior magnet is the GURU or the MASTER in spiritualism. So you need the master if you want to become a spiritualist. Do not think you need the help of a master. It is not the help you want, but it is the presence, you want. Help is required for other purposes, not for spiritualism, because a fellow who expects help from others can never be a spiritualist. The first requisite of a spiritualist is, that the fellow should be a king of his own kingdom, at the same time not having the pride of a king. What do you mean by it? You should be trained in such a way, that you should do what is expected of you, and you should also concern yourself in doing what is expected of you. Whereas you have no business to expect anything from anyone. If you expect any help from anyone, wait for some time before you become a proper student of spiritualism. You have to go on doing what you have to do in all planes, physical and mental. You may ask how to live on this earth without expecting anything from others. You have to realize one truth that things come to you if you do not expect anything. The one who knows this truth, and the one who is really confident of this truth, can be a real student of spiritualism. Things come to you according to the need, not according to desire. That is the whole trouble. Even to the poor fellow who desires very much all day long, his desires will never come true. He has to live in a thirst of his own desires and die, as Lord Buddha says, "many are the disappointments that the human fellows are meeting". Why? It is not that

what they want is not attained, but it is a basic truth that they want, what they should not attain. The difference should be understood. If you desire what is not due to us, [192] it never comes to us. And what is due to us comes to us irrespective of anything. The scripture says, "Those who desire what is due to them, they get their desires fulfilled. Those who do not desire what is due to them, they too get what is due to them. But in the first case, the person approaches the desire like a dog, whereas in the second case the desires approach the person like dogs." That is what the scripture says. And a fable, a small story, is also given there.

Two people were walking across the fields in the night. It was too dark and there were clouds. There were thunder, lightning, rain, and there were thunderbolts. There were also serpents and scorpions. You must know the fable comes from a tropical country like India, where the forests and the fields are full of serpents and scorpions. So these two fellows were walking and one fellow was weeping. "What for?" the other fellow asked. He said, "It is dark. I want light. And it is night. I want the day. I want the sun. I want the dawn." The other fellow smiled and there was dawn. And the second fellow said, "You have light and I have light, but you have weeping in addition. You have dawn and I have dawn, but you have the additional qualification of a person who wept." That is how the story goes. Dawn will be there to both of the fellows, but the person who weeps will be a weeper, and the person who smiles will always smile. And this story is narrated about the practitioner of spiritualism.

So these are the basic qualifications of a would-be spiritualist. The qualification is what is called self-satisfaction. Remember if you mind your own business, things come to you. If you mind others' business, you have to run after persons and things. If you find the spirit in others, you will worship the one spirit in the form of many people. But if you run after [193] what you want, you have to run after the same fellows asking them as a beggar, and those people will be playing many things, worldly mischief against you. It is for you, if you want to see people or the spirit. A spiritualist sees spirit in the same people, in whom we see different persons of different mentalities. Where we see the society and competition in the world, the spiritualist sees the spirit in whom everyone moves. This is the fundamental approach to spiritualism. As long as we are not convinced of this, we have to remember that it is not yet the time for us to be the magnetic substance and we are expected to wait. So let us try to become magnetic as soon as possible, by practising certain traits, following certain instructions; not only philosophy; Philosophy is very, very sweet to discuss. We can bum hours, days and nights in philosophy, just as we can spend in the club in playing cards. It is as useless to discuss philosophy as it is to play the cards in

the club. Just as we bum away nights and days, in shuffling the same 52 cards along with the 53rd one, the joker, that is himself. That is, the one who plays the cards. So everyone has his own role as a joker. We find pleasure in playing through nights and days, but it is only a reshuffling of the same 52 cards, along with the 53rd fool. So it is said, we are many times born and dead; again born and again dead, because with the many values of life we play cards and spend lives, births and deaths. The valuable time that is given by nature to us, is a great opportunity. That we are allowed to be born into a physical body, is a great opportunity and that too that we are allowed to be born in a human body, is described as a great opportunity by the Masters of spiritualism. Of course, we may think that it is a great privilege to be a human being. But it is not a privilege, but it is a great opportunity which should be properly used.

[194] What is the difference between an animal birth and a human birth? It is the difference like the difference between living in India and living in advanced states of America. However beautifully I may construct a house in India, I cannot have the up to date equipment and the amenities which the average American has. The equipment is wonderful. Suppose a professor of language or literature like Krishnamacharya is taken to New York by one of his friends like Mr. B., and a very well equipped room is given to live. What happens? I may go into the room and see that there is no furniture in the room. There is no bed. I just look for a few minutes and then go and sleep on the back floor. Next morning I go and meet Mr. B. "Hello, Good morning." He asks, "How did you sleep?" For etiquette I say, "Fine." After 4 or 5 days, he comes to my room and says, "Why is the room like this?" I say, "It has been like that." He asks me, "Where do you sit?" I show the floor. Then with great concern he asks me, "Where do you sleep?" I say, "bare floor." Then he presses a button, a folding chair comes from the wall. He smiles, "Sit down there." And then he presses another button and a folding bed comes out, with something attractive on the bed. He says, "This is yours along with the contents."

See, many of us whether we belong to India or America, we are using the most sophisticated mechanism of the human being in the same way as Dr. Krishnamacharya uses the well-furnished room in USA. Many of us unfortunately, even the Americans, do not know how to use their physical bodies. Let it be the American or the Russian or the Israelite or the Muslim, he is not trained into the science of his own existence. Just as Krishnamacharya has not seen the buttons and has slept for three days on the bare floor. So the average human fellow is sleeping on the bare floor of his ignorance, not knowing [195] the nobility of the gifts given to him in the form of the human body. We do not understand how noble the One who has given us these things, and how He

never minds, making valuable gifts to unworthy fellows like us. Many of us live in this body and die in this body without using the many gifts. And those, who are really advanced and who know the sophisticated mechanism of the physical body, are called the spiritualists. They are the Masters and the Sages; they are the prophets and the avatars. They are only worried that we are not making a proper use of what we have. This is the field of spiritualism.

What is the purpose of spiritualism? We are expected to live life as a joy, but we are too much worried of life. Nature is really disappointed to see that we are worried. Because nature expects that the human fool will be happy. When it makes an offering of the human physical body to the indweller, it makes the offering with great hopes. And it expects that the fellow lives in happiness and returns to nature happily. But when the fellow makes a hell of himself, prepares his own problems out of his mind, and finds it difficult to live in this world, coming to the conclusions that everyone is a rascal unless and otherwise proved. Then nature feels very much for us. When we are worried of the future, nature is disappointed. When we are worried about our friends and enemies, when we are jealous, when we are timid, when we are angry, when we are intolerant, when our blood boils with greater temperature with all our beastly passions, when our hypertension goes up, and when we eat all dirty medicines instead of good food, then for every one of us nature laments that it has given a worthy gift to an unworthy fellow. At least to make nature not disappointed, the human beast is expected to be a human being. He has to lift himself up into happiness from [196] unhappiness. Though not for himself, but for the holy nature that has given him so many amenities.

Nature has given us heaven and earth. It has given us the sunrise and sunset. It has given us the clouds, the rain and the fields and the grains. It has given us the plant, the animal, and we make a problem of all these things. We feel, we have great problems and we are proud of making our own problems, because we want to have the pride of solving them. If we want a let out from such a fallacy, a false living, a life of complexes in a castle of cards. We are expected to follow the procedure of spiritualism and to try to think of the spirit. The more often you begin to think of the spirit, the more you grow aware of the spirit and the more you grow aware of the spirit, the more you are spiritual. That means the more you are a magnetic substance, the sooner you are a magnet. How to practise? Many people ask a simple question. How to make myself happy? How to stop worrying? In the meanwhile, there are wise people who write books "How to stop worrying" and prove that the books are among the best sold books, because they are confident of the more number of fools among human beings, otherwise how can such books be the best-selling books? If I write a book, "How

to stop worrying," I can make a fortune of it enough for three generations. That proves the number of fools among us, because when we have no reason to worry at all; if a fellow like Krishnamacharya writes a book "How to stop worrying," we forget the fact that we have no need to get worried. And then we run to purchase the book and try to understand "How to stop worrying".

The spiritualism exists in you, not in any book. When I was a student, there was an advertisement in a daily newspaper in India. It said. "Here is a good medicine to kill [197] mosquitoes. Send ten rupees in advance and you will be sent the medicine by value payable parcel." Yes, it was sent. There was a bottle in a beautiful pattern with three small sticks in it and a paper with instructions, that is, how to kill a mosquito? "Catch hold of the mosquito, with two sticks, open its mouth with the third one, put a drop of this medicine into its mouth, then the fellow is killed. Sometimes, but very rarely a fellow is not killed, then what to do? You place the fellow on one stick and rub him with another stick. This happens only very rarely." So the fellow who tries to read and follow the book "How to stop worrying", is not wiser than the fellow who purchased the mosquito medicine. But, authors are quite confident of our foolishness. They go on writing such books and throw on the society and prove themselves successful time and again.

But we have a realistic procedure, a practical procedure which is a solid proof. It is simple. It is more simple than the life of a complicated fellow. But many people feel it compulsory to lead a complicated life. So there is the necessity of the science of spiritualism. One has to meditate upon the spirit. One of the good principles of spiritualism is to remember that spiritualism cannot be practised by meditating for an hour or two hours or three hours or 24 hours. If I sit down for one hour in my room and shut myself in, and sit tight upon spiritualism and try to concentrate upon spiritualism, I cannot get spiritualism. The more concentration I do upon the idea of spiritualism, the more headache I get.

So we have to follow a systematic way, a practical way. Now Patanjali and other authors give us how to practise spiritualism. First of all, let us find out where the disease exists, the disease called self-complicating nature, the disease called self-conditioning. Where does it exist? Here it is given. The [198] first one is called ignorance. We know the word. We know the dictionary meaning of the word also, but we do not know what type of ignorance we have. That is the real meaning of ignorance. If we know it, we cannot call it ignorance. That is what the authors of the scriptures warn us. It is inevitable, incorrigible ignorance, because we do not know how it is working upon us. If we know, it ceases to be ignorance. Suppose I say, I know what ignorance is. That means I do not know anything at all. Otherwise how can I call it ignorance still?

Now let us find out how ignorance works upon us. Patanjali defines it like this— Ignorance is a state of not knowing, how to know things. It is a peculiar phrase. We know many things, but we do not know how to know them. I know what money is. I know what money can purchase, yet I purchase many foolish things with my money. You cannot say I do not know money. You cannot say that I do not know the purchasing value of money. But still you find that I am purchasing idiotic things with my money. Then you can know that I am ignorant about money. Same is the thing with our mind. We know what is mind. We know how valuable it is. But we do not know how to manage with it, when it is not permitting us to sleep, when our mind is thinking of an enemy throughout the night, so that we may have a wretched sleepless night; whereas the enemy eats very well and sleeps till morning, and in the morning he greets us with a smile. So we know what is mind. We know what it does. But we do not know how to manage with the mind. That is what is called in Sanskrit Avidya, that is, not knowing how to know. This will be there in the second set of lessons of Patanjali. We should know how to use our own things. I know what the eyes are meant for. The eyes are meant to see things. [199] I know the capability of the eyes and eyesight. But suppose I am interested in looking through the windows into the houses of others, just to know secretly how they are behaving and they are talking. I know what the cars are and how they are useful. But yet, I place my cars into the window to know what you are talking. Unfortunately, many of us care to know what others are thinking about us and what others are talking about us. That is the unfortunate nature of not knowing how to know. And if two people are talking something bad of us, again we begin to think _something bad. We are much discouraged. We begin to think of those fellows. Those fellows talk something bad of us until 10.30 in the night and then they eat and sleep. But we sit in our room and go on thinking and thinking about the two fellows with great hypertension and it is morning, and we have a serious face. How to manage with the mind? How to manage with the eyes and ears, and how not to try to know what others think about us? I speak for two hours here before you and I will have Rudolf with me and ask him, “What are the people thinking of my lecture?” That is what is called ignorance. Suppose he says, “Somebody discussed and remarked that it was foolish. Some two people were talking that your lecture was something rot and nonsense”. Then what will be the quality of my head? So this is what is called ignorance.

Another thing Patanjali and others have given about ignorance is— not knowing what is permanent and what is temporary. We attribute permanent values to temporary things. Sometimes I may care more for money than for my health, which is more important. If the doctor says, you have to go to Geneva and get

yourself treated, it takes about 10,000 rupees to go from India to Geneva and get myself treated. But I may think that I may use the ten thousand rupees for a better purpose [200] and then prefer death to treatment in Geneva. That is what is called ignorance, that is between money and health, which is of a greater value. So not knowing the order of priority of things is nothing but ignorance.

People go to the railway station, they wait for the train and if it is about half a minute delayed, they say, "This is nonsense. Time is running away. We are wasting much time." But we spend hours and sometimes nights before the table eating, talking and laughing. When food is not served even for half an hour after we sit at the table, we do not feel that it is a waste of time. If half a minute is wasted to wait for the railway train, we feel a life is wasted. This is what is called ignorance. Suppose your friend is talking to you on the street, you have some good work to do. You have to do some writing work and the friend is talking and talking and talking. You never ask him to take leave and you will never prefer to take leave of him, because many times you feel that it is unculture to behave like that. Which is unculture? Is it postponing your work hours or the hours while talking like vagabonds on the streets? Suppose you begin to practise spiritualism, just within half an hour you will inform your friend that you have some real work, you will ask him to excuse and you will go away. Instead of spending one hour or two hours for the meaningless thing, which we call etiquette. You can as well inform your friend that you are really busy and go home and do the work. It is here that an average occidental is helpless.

An Indian fellow like me will be very rough and savagious in such matters. I can say matter of fact. Just after half an hour, a fellow of an Indian informs, "I have some urgent business. Would you care to excuse me if I take leave?" If the other fellow is still smiling and talking, then this fellow [201] turns his back and walks home. And such an attitude is really needed, if we are to become spiritualists. It may be uncultural, but it is spiritual. It may be uncivilized, but we cannot demand for two things, spiritualism and culture. As Aristotle says, "You cannot make the sky and the earth reflects on the same mirror. You can have a good angle with the earth, when it is impossible to catch the sky in the mirror. Or you can have a convenient angle for the sky where it is impossible to have the reflection of the earth. You cannot have both." If you want to be a spiritualist, you must be a fellow of matter of fact. You need not insult any one, but if the other fellow is not ready to care what you mean, you have no business to spend your time, because, to a Spiritualist, time is more valuable than any other thing, because a day passed, can never be brought back to do something valuable.

As the scriptures describe, time is passing on when we are living and time makes us older and older every second and every split second. And you cannot

be sure that your body and your mind will be having the same fitness tomorrow as you have now. Make the best use of time when you are a master of your own constitution. This is what the scriptures warn us against ignorance, and about the needs and the requirements of the five senses. They warn us. The body wants something. It wants food, drink, rest, work, sex etc. But, you be the master and feed the body according to the need. And if your mind were to be the master, you will be the slave to dance with the mind. So you try to feed the body with that which is required. Use your taste to eat food for the body and don't eat for taste. That is the formula you have to apply to each of the five senses. I repeat once again what they said. Utilize your taste to feed the body instead of eating for taste; then it is to sustain the body, at the same time you are enjoying [202] your taste. Then you are called a yogi. But if you eat for taste, you will be called, in Sanskrit, a 'rogi'. Rogi means a patient. So, when we eat for taste, we have to eat medicine also. If we enjoy the taste to eat for the body, we are yogis. Same is the thing with the utility of the eyes also. You can enjoy the beauty of the world. But understand what is needed and what is not. You can listen to good news and you can enjoy good art, paintings and pictures. You can enjoy good perfumes. So you can make use of your eyes, your ears, your nose, your tongue and your sense of touch, that is what we call enjoying the sex.

There is a purpose behind everything. Nature has given you the greatest happiness of touch through sex. It is only to attract you to preserve the species. Unless such a great attraction is given, the living beings can never conduct the duties of nature. Especially we, the human beings, do not care if we know that something is useful to somebody. So nature has made slaves of living beings by giving sex happiness, because nature is using us through sex act to preserve the species, whereas we are fooled to think that it is our enjoyment. A spiritualist remembers this. Not that he does not enjoy sex life. But he knows the purpose of it and the significance of it and he cooperates with nature and he will experience the real enjoyment of sex. Whereas others experience only the excitement and not the enjoyment. There is a lot of difference. Since people are confused to know the difference between excitement and enjoyment, we have so many abnormalities and monstrosities of sex among society. For example, the monstrosities like homosexuality, etc. That is a pure example of sheer ignorance. That is not knowing the purpose. He is as much ignorant as the fellow who abstains from sex life in the name of sin. So a student of spiritualism should be trained [203] by his parents since his childhood into proper lines of utilizing his mind and senses and body. Let the day be spent purposively.

See how the real businessman spends his day. He smiles to you. He will invite you. He will offer you his car. He will take you in his aeroplane, only if he thinks

that you are very useful to him. And the moment he understands that you are in no way useful to him, he has just no time even to smile if you smile. Excuse me if I give such examples. But it is, unfortunately, true. You should have the same purposiveness, but with one difference. The purposeful way of spending time should be the same between yourself and the commercial fellow. The only difference is you should be a man of heart, whereas he is a man of intellect. You should be purposeful only for the sake of compassion towards humanity. You should spend less time with the herds on the streets, so that you may have time to be more useful to them. What would have happened if Master Djwhal Khul had come and mixed with the crowds? We would have pulled him by the collar every side and we would have asked him, "Swamiji, how my health will be better? Or Swamiji, how can I have children? Or my dear Master, how can I be happy? How can I stop worrying? Then the result is he is worried too much and he ceases to be Master Djwhal Khul. He will be one among the many fellows who are worrying on the street. And what would have become of his 30 years programme of giving the books through Alice A. Bailey. No time, because we would have pulled him into the streets. We would have asked him to give discourses, just to listen and go away to forget everything. And he would have grown old and died without doing anything at all. But he is shrewd. He never allowed people to know him personally. Why? He has no glamour of being called a Swamiji or a [204] Master. What if he did not come to the university in Geneva to deliver lectures? It would have been a difficult delivery with much pains like a caesarian delivery. He knows all these things.

Real spiritualists, they are very shrewd, not because of anything but because of their great compassion for us. What would have happened, if we had been deprived of one page of the so many books given through Alice A Bailey? Of course to a fellow who never reads, who purchases and puts the books in his library, it makes no difference. For a person who wants to read and put into practice, it is a great loss if the master could not have given one page of the many thousands of pages, he has given out. That is how the spiritualists think about the world. We are not right in thinking that the spiritualists have no value of the world. They know the value of the world, whereas we are worldly wise and we do not know the value of the world, because we are busy in burning away our time and money, and we think it a great favour to the world if we meditate for five minutes. People shake hands and say. "We are meditating for world peace." What happens if ten fools do not meditate for world peace? Because there are real spiritualists who live underground like Djwhal Khul, who spend their nights and days for the people, who have no personal life of their own except eating to maintain the body, drinking to supply water only to the body, not alcohol, having

garments to the body only not to be a nuisance to others and living under false names like Krishnamacharya. Rudolph or John, instead of giving their true names to the world they live incognito. But they live for us and they lead a life in which they do not want anything for themselves.

If there is a big business of all the books of Alice A. Bailey, remember neither Djwhal Khul nor Alice A. Bailey [205] was worried of the book business. What would happen if Djwhal Khul wanted to own all the book business for himself and control the millions of dollars gained by selling his books? We have to just have an idea of real spiritualists like that. So they know the difference between the permanent and the temporary. Is there anyone in this world who dictates his books in the name of another fellow? If at all such a fellow exists, it is only the spiritualist or sometimes a rogue who dictates some false books. I think you know a cook in a particular hotel was writing false books upon spiritualism and sending into the world in the name of spiritual novels. Unfortunately, they were also among the best sold and he was receiving about tens of thousands of letters, from the students of spiritualism and replying them how to open their third eye with a pen or a pencil like that, on the physical plane. And he was not known to the world for a very long time and under a false name he was giving false books on spiritualism. There were and there are still people who boast of calling themselves the disciples of the author of that book. But finally it was discovered that the cook collided with a book publisher and published those books under a false name called Lob Sang Rampa. I think you know the story of it and the fellow was caught under public deception, arrested and now he is in prison. See either he must be such a fellow or he must be a spiritualist, like Master Djwhal Khul. Other people care only to publish their books in their own name, because they love money and name, which the spiritualists know as temporary.

What is it that is permanent in the eyes of spiritualists? It is the need of humanity. It is the welfare of humanity. They know how evolution is taking place. How they have to serve the needs of humanity according to the time. That is what is permanent in their eyes. Whereas money and authorship [206] are permanent in the eyes of others. So Patanjali warns us to know, what is permanent and what is temporary; then only we are fit to be called spiritualists. We should have money and we should know the value of money, but we should be able to spend it when the real purpose is there. You know. I will tell you one of my life experiences. I was from time to time consulting a great man about my personal affairs and he has been giving me advice. There was a proposal to start a spiritual monthly journal in our place about 25 years ago and I was asked to be the editor of that journal. And I informed the gentleman that I was asked to

work as the editor and I was going to work. My guide said, "Yes, you can do." Then I plugged into action. I wrote letters to many hundreds of my friends to join as members and give annual subscription for the journal. It was a thundering success. After three issues the journal was stopped and I asked my guide what I should do. He said, "You asked your friends to join as the annual members. You have every duty to repay them the amount." That is what he said. I had no money with me at all. Then I asked him you would have asked me not to work as the editor of this journal, Sir. Then he said, "You never asked me if you could join or not. You just informed me that you were going to join as an editor. Then I said "OK." That was his answer. And then immediately, he asked me to make an account of all the money that is to be repaid to my friends. It was many thousands of rupees.

The next day he gave me the money and asked me to send it immediately. I asked him, "When to repay it, Sir." He said, "It is my money. I am not answerable to anyone. And you are now answerable. You have spent money, which is not yours. So rectify yourself so that you may be wiser and more practical a second time", he said. Then I asked him. [207] "Suppose someone asks me to work as an editor to a spiritual journal. Shall I do it or not?" Then he asked me. "What if you do not join as the editor? Do you believe that mankind will be at loss? Do you believe that the cause of spiritualism will go back for thousands of years?" Then he revealed to me a fact. "Wait until things come to you". When things come to you, you can respond in the proper way. That is what I advise you and from today onwards if you want anything, you ask only one person, that is, myself. Do not ask for anything, anyone from today. Everything comes to you and you will be a king. If you ask anyone for anything from today onwards, you will be a beggar." That is what he said. It happened about 26 years ago and till today I have no need to ask anyone for anything. So that is the value they attribute to money.

And I said, "Shall I be indebted to you for that money?" Then he said, "You can tell me when you are ready to pay." After three years I said I was ready with my money. And then he said, "Where is the money?" I have shown him the money. Then he said, "Use it for this purpose. You get this book printed and send it to the publishers so and so, receive the amount and then show me". I did so. Then he said, "Get the next book printed. That is how he is circulating the money he has given me. So this is what is called the money of the masters. We cannot understand how they use resources. He never received the amount from me. Because it is the nature of the Masters only to give, not to take. But remember it is not a complex with them. If they find it a good remedy to receive it back, they call the fellow and say. "Where is the money? Give it to me. I want it before such

and such a date". And they give a lawyer notice to the fellow and find that the fellow is rectified in his behaviour. They know everything and they are up to everything. That is how spiritualists behave. And [208] they know the difference between the permanent and the temporary.

And then the inevitable quality they prescribe for us to be a spiritualist is, the capacity to excuse. Without that there is no spiritualism at all. But they differentiate carefully between overlooking, excusing and ignoring the defects. They will never ignore the defects of anyone, because they are the real doctors of mankind and if they ignore the diseases of mankind. Who is there to cure? When once we offer ourselves to them mentally, submit ourselves to them voluntarily, then begins the great torture in personal matters. Until everything is clear, pain is never ameliorated. They know only cure and not subsiding any pain. They are not in the habit of using painkillers, because according to their understanding, what we call pain and suffering is only a result of what we have done. And it has a rectifying value, a purifying value and an eye opening value. That is why nature has given us pain. That is why we are expected to pray, "Let pain bring due reward of light and love". We should know the real significance of the words we use in prayers and invocations. What are we expected to mean while doing a prayer? What are we expected to mean when we are doing an invocation? What should we mean by invoking something? Unless we know the real significance, we meet with many troubles and tortures in our lives. And we foolishly attribute these things to spiritualism. We foolishly believe that a spiritualist is destined to suffer. But when we follow the injunctions and the cautions of the masters carefully, we have no business to suffer for anything at all.

During my 26 or 30 years of discipleship with my Master, I confess before you that I had no moment when I suffered. [209] In fact, they treat us like flowers in their hands. I know it personally with my experience. If at all we suffer for spiritualism, we suffer for our own foolishness, idiocy and for our own faults, not for spiritualism. We are only expected to remember our responsibilities. Suppose I will invite Rudolf and my friend B to India, to come and join me in the celebrations of the World Teacher Trust in India. Suppose I do not care to enquire where they live and how they live during those days in India, suppose they experience some inconveniences in India, that is the thing which we ought not have done as spiritualists. We are expected to think of others, at least before we think of ourselves. And in due course, as we gain confidence upon spiritualism, we will be inclined to think of others only, because we have no need to think of ourselves and because people are there who are thinking of ourselves. This is how we have to behave. And if I have some irresponsibility in

my behaviour, I will be exposed and asked to face the situation and rectify to the depth of my conscience. That is how the spiritualists expect us to behave. And when we once submit ourselves to anyone of the spiritual Masters, they never spare anyone, because they have to cure. And they have to leave us quiet healthy in mind, body and soul. This is in short what spiritualism is, and what are the obstacles on the way to spiritualism, I will continue the same topic tomorrow also, because there is really something more important for me to tell you from the scriptures about the matter. So let us continue the same topic tomorrow evening also.

We were talking of spiritualism and we tried to understand the meaning of the word spiritualism, the spirit of man, the soul of man and the other aspects. And we also tried to understand how to proceed to lead a spiritual life. I tried to put forth the practical steps given by the ancient Masters. And [210] now before we proceed to the nature of the obstacles of the spiritual students and how to overcome them, I will once again explain to you the types of division of the human constitution that we are expected to keep in mind when we want to approach the spiritual life. I told you that there is much to do and very little to discuss and learn in the spiritual path. It is not a subject for too much of theory, explanations and discussions. It is safe for us to proceed as long as we proceed in the practical lines given by the ancient Masters.

The first division, that we have to keep in mind, is the three-fold nature of the human constitution, "MATTER", "ENERGY" and "CONSCIOUSNESS". Every one of us is a capsule of these three aspects. And some people live in the matter of their constitution. Their meaning of life is good eating, good drinking, good appetite, good enjoyment of all the five senses, achieving what they believe great and feeling disappointed whenever they do not achieve their own point. This is because they have no stature blindly believing beyond that their own point is the truth. This is one aspect of living, and as a rule they meet with many disappointments and rebuts in life, because it is a matter of common sense that everyone wants to do in the same way. And you know what happens if everyone wants to push his hand into tickets counter of the theatre, no one can push. If there is one apple on this table, if ten hands proceed to own it or possess it, the result is no fellow allows the other fellow to eat it. That is the inevitable result. And that is the experience this fellow meets with and he lives his life through that experience. That is why he understands life as competition.

There is the second fellow who begins to tackle with the energies. Through experience he enters into the second realm of existence. Sometimes he tackles with that group of [211] energies, which we call the weaknesses of mankind. He will be able to earn millions and millions of dollars and make a section of people

walk as puppets in his hands. Another set of people, who enter into the energy kingdom, will tackle with the beliefs of others. And then they pocket millions and millions of dollars. As the first fellow does this fellow also can manage to see that many thousands of people walk as puppets in his hands. Another fellow will be able to tackle that peculiar psychological force, which we call money. Many of us are foolish enough not to understand that money is only a psychological force. And the fellow takes advantage of our ignorance, because he knows what we believe as money is false. And he can show you money and he can tackle you successfully.

Like this you can have a thousand departments of life. People who are working in the second kingdom are all magicians in the language of spiritualism. And, since they are working with the weak points of the humanity, since they are tackling with the psychological weaknesses of the common human being, the Masters of wisdom call them the black magicians. Many people have many false notions and ideas about the word black magic and I find many people are much dreaded in the occident by the word black magic. But the spiritualist knows that these fellows, who are called the commercial fellows of the world and the politicians of the world and the religious missionaries of various religions are the black magicians who take advantage of the ignorance of the common man. For example about 50 years ago, there were watches and now also there are watches. But 50 years ago there were not so many black magicians among business people. They permitted people to have one clock to the wall in their house. And they permitted you to remember that everyone in your [212] house can use the same clock. During these 50 years the number of black magicians has become more, and they never permit us to remember that we can use one clock in our house because they have discovered what is called aggressive salesmanship. And for the past 50 years we have been forced to believe that everyone has to have a watch to his hand. And as a result, as you begin to earn your livelihood, you are forced to count, include your watch also along with the items of your livelihood. And there is a big confusion between desires and needs. And you are not very much permitted to remember your needs. This is what is called black magic in the spiritual sense.

When we read the history of Atlantis and read how the black magicians worked out the destruction of the then existing humanity. You can apply the same thing to the 20th century black magicians also and understand how they are driving you towards a third global war because they have made you believe that life is competition. Whereas, in fact, life is not at all a competition. If you are really convinced of truth that life is not at all a competition, immediately the black magician is at stake. So it is their pious duty to see that you do not remember it.

If any one of us argues that one clock is enough in the house and one clock is enough in the office, we are considered insane and crazy and we are considered fools. That is the black magic of the black magician.

Conviction of courage is tampered by the fellows and you are not permitted to believe what you believe; intelligence undermines belief, and the result is, instead of the human being, now we have only the human machine. Very little percentage of the pure human quality is left in us, much of it is convened into the human machine, that's all. So the [213] meaning and purpose of living is gone. Life ceases to be happiness, and instead of living life we are living away life. Many people live anticipating death, because they are born, they have to live until they die. And this has become the formula of life and now the remedy is only one, that is, spiritualism. You are once again made to think for yourself. You are once again made to have confidence in yourself. Instead of training you to have confidence in your money or in your house or in your properties or what you call, 'I have', once again you are trained to have confidence in what you call the 'I AM' in you. That is the way and this is not the way. Do you remember Jesus Christ has initiated us into a sentence, "I am the way?" But we are too crazy to stop and think for a while and understand the meaning of it. Just stop for a while and think of the difference between the two.

Money comes under 'what I have' and houses, articles and education, all these things come under 'what I have'. You may question, "Is it true that education also comes under it?" It is true because for the past 50 years or so education has also been black magic. It has gone back to the Paleolithic stage. And at best what we call education is nothing but a memory test. And the more you remember, the more you are considered educated. There are better and more valuable things in you than memory, that is, yourself. So you have to slowly come back to yourself and once again prove the truth of the story of the prodigal son. Both of them are the sons of the same father and he has gone astray to all those things.

Many times we are foolish to believe that our money saves us. It is as good as believing that our hairs and moustaches save us. They owe their existence to us, just as our hair and our moustaches. Your money is existing because of [214] you and you are not existing because of your money. This one fact can be known and remembered by a proper practice of spiritualism. So, leave off black magicians, there are white magicians also in this world, those who tackle with the energies of the universe. There are people who can tackle with your money properly and make you do a better use of your own money, make you do a better use of your own knowledge and a better use of your own house. The same house you can keep beautifully, with the same furniture better arranged

and with the same articles of the kitchen better cooked to have a better taste to enjoy. Or the same furniture can be carelessly left untidy like the house of a pig or a dog and the same materials—food materials and the drinks — in the kitchen can be prepared tasteless. We can eat and drink like gluttons and pigs and dogs and die of diseases. With the same articles, we can make a better use or a worse use. Spiritualism is a science, which teaches us a better use of things. It makes you remember that you are more important than what all you have. It gives you the greatest honour. It never permits you to believe that the machinery you have invented is more valuable than yourself. It never permits you to believe that the weapons you prepared are more valuable than yourself. It never permits you to commit the sin of selling weapons or purchasing weapons. So it is for this reason we resort to spiritualism.

The white magician tackles the society in a better way and it is by the efforts of the white magicians that we are living in this world. If we are still having good books available to read and good ways of understanding things and having human values, trying to understand each other and value each other, it is by virtue of the white magicians who are tackling the energies. With one stroke the white magician can make you change your outlook of life. I think many of you know how [215] Vivekananda was changed within a few minutes. You know many sinners are changed within a few minutes and the order of priority in their life changed. They could understand that the humanity is more important than what the humanity believes. And a real student of yoga who practises the basic virtues like harmlessness as an attitude, truthfulness as an attitude, not only speaks truth, but also lives truthfully.

Mere speaking truth is not enough. If mere speaking truth were to be a real virtue, there is no better truth speaker than the cassette in your tape recorder. It reproduces most truthfully even the cough, you cough. You cannot say that the cassette is truthful. Truthfulness is an attitude, which belongs to your life and not the reproduction of anything. And non-covetousness. These are the basic traits that are to be practised by every spiritual student. What is non-covetousness? My friend has, for the first time, introduced a peculiar instrument to me and suppose I think, how it would be if I possess this. What happens? It is too Indian, to think like that. Suppose in the capacity of a Swamiji, I demand this from my friend. What if you give it to me, because I go on giving lectures and speaking everywhere, I can make a better use of it? Why can't you make a sacred offering of it to me? And how does it look, if I have this idea in my mind? What is my mental stature to myself, if I have such an idea of possessiveness in my mind? What would be my mental stature if I do not have such an idea or the nature to have such an idea in my mind? Even the face and the expression will be quite

different. You will find altogether a different person, a person who has covetousness and a person who has non-covetousness.

A great poet of ancient India describes the difference. I will reproduce the Sanskrit quotation and explain it. The poet says. "Do you know what the dog does when it sees its [216] master? Automatically the tail begins to wag. And automatically it begins to do like this with its four legs. And then it lies on its back and shows its belly, because the fellow gives it something to eat. Such will be the attitude of the fellow who has covetousness towards the world. That means he is a dog before everyone in this world. And then he says, "See, what the elephant does what its master cannot do for himself. It makes the human being remember that he is a pigmy before itself. It lifts the weights which the human fellow cannot lift, and stands majestically until the fellow brings him food. But that is the stature of a fellow who is not having covetousness. That is what he says. See how even the master of the elephant is too little before his own servant. The elephant is big and the master is small and the master will be always careful with the elephant remembering his own littleness before his servant. So that will be the attitude of the world before a fellow who has non-covetousness. Though it is a little bit poetic, I find there is much truth in it. Of course, the poem was written in an imaginative, poetic and a Piscean way. But still there is much for the Aquarian to beg and know from it. Many times the Aquarian is too proud to accept anything from the Piscean age and that is one of the incurable chronic diseases of an Aquarian. That needs a diagnosis and a cure. We are still children in the Aquarian age, just trying to enter into it.

We are rather too backward as Aquarians. The future generations call us the primitive Aquarians, because they will be advanced enough to accept the Piscean values and Arian values. A proud and an obstinate fellow can never be a real Aquarian. So while speaking of the Aquarian age let us also remember this. Many times I find the Piscean poets feeding something, which is quite useful to the Aquarian age. No doubt they teach us values like nationalism and patriotism, but [217] the true Aquarian after some experience will understand that a human being lacking in national spirit can never reach internationalism or international values. Unless the brick is strong the building can never be strong. Unless you are a true nationalist, you cannot appreciate the values of another nation and you cannot enter into the real spirit of internationalism. A fellow who does not believe in nationalism can become a human bacteria. And it is because of such people we are experiencing the features of one nation trying to destroy another nation, one nation trying to control another nation, two big nations trying to purchase all the other nations of the earth. Such dirty traits should be eliminated from the Aquarian age. And once again we have to come to the stage

of accepting all the values of the twelve signs of the zodiac. The fool accepts that his sign is the best sign. I was born in Leo. I may believe that Leo is the best sign. Same is the case with the all the other eleven fools. Until we stop to be fools and until we begin to understand the brotherhood existing among the twelve brothers, we cannot have the real understanding of the values of the Aquarian age. So as a student of spiritualism, you are expected to practise the basic human traits.

Now let us observe passive attitude to pleasures, that is the next thing that is prescribed for us if we want spiritualism. Grow passive to pleasures, don't deny pleasures, but don't be a beggar of pleasures. Don't be a dog to wag your tail for pleasures. Let it come to you. Enjoy. This is the next trait that is to be practised by a spiritual student. The same thing is to be practised with eating, drinking, housing, garments and sex. This is the next trait. And then, the capacity to excuse. What is it that is required, if you want to excuse others really? It is not the pride to excuse others. If we feel the pride of excusing others, we will grow more and more in [218] our hypertension as others do mistakes. And after 2 or 3 mistakes of others, we burst out and behave like beasts. We grow crazy of our anger; our ears and face will be red. This is not the true spirit with which we are expected to excuse.

Remember how nature excuses us when we transgress the law of nature. Suppose we eat when we are not hungry, because it is the occasion of the marriage of our friend. We have defaulted against nature. Nature has every right to kill us with a disease. But still nature teaches us only a lesson and it never kills us. Immediately it gives us some discomfort in the abdomen and some pain, only to teach us that we have defaulted. And nature expects us to understand its language and behave accordingly and not to repeat the mistakes. But poor nature is mistaken many times, it still believes that we are human beings. Even though we fail, it is still confident that we will be human beings tomorrow. In the meanwhile it never kills us. It excuses us until we kill ourselves with our own habits, we have to excuse others in the same spirit, and have real compassion.

Remember that you too have defects. Don't be ashamed to believe that you have defects. That is your only strong point. If at all there is a strong man in this world who can't be harmed by anyone, it is only the fellow who believes that he too has defects. And one, who is not ashamed of accepting one's own defects, is the only strong man in the world. And he is the weakest of all who tries to conceal his own defects, because rectifying the defects is not for others, but it is for ourselves. So this is the next trait, which we are expected to practise. And when we begin to practise this trait, we go to the third plane of existence, third consciousness. From matter we go to the plane of energies, from the plane of

energies we go to [219] the plane of consciousness. Then we begin to live a conscious existence. A consciousness which is called self-awareness. And this is the three-fold division, which a spiritualist is expected to remember.

There is the four-fold division, division of the four kingdoms in the universe; mineral, plant, animal and human kingdoms. We have travelled through these three kingdoms and entered into the fourth kingdom. Is this the goal or are we to travel further? There are people who believe that the human birth is the highest. There are also authors who have written books to the effect that a human birth is the highest, just as there are dogs who have written books that dog birth is the highest. There is no use also. They are still behaving like dogs. Suppose a hundred dogs make a conference to conclude that the dog is the highly evolved animal on the face of the earth, same is the case if a human fellow believes that the human birth is the highest. But still there are people, including biology professors and natural philosophers, who believe and who have written books to that effect. Until great thinkers like George Bernard Shaw came to the field, we find such writings. And only after George Bernard Shaw has started reminding them, that this is dog-like, then people began to think and then they stopped writing such books. So it is not the highest birth. Human birth is the highly evolved birth and but not the highest birth. That is what the Masters of wisdom teach us.

Remember that the human birth is not a privilege, but it is an opportunity. We have many valuable things in the constitution, which are not there in the constitutions of animals and plants. Let us try to know them and try to have a technical know-how of the human machine. Let us be the [220] real technicians who can handle the sophisticated machinery properly. Many times we manhandle this machine instead of handling it properly. And we damage it beyond repair before we are old, because of our foolish eating, drinking, foolish life of sex, foolish sleeping and sleeplessness. There is a method how to use this machine and the one who knows the value of this machine knows the method of using this machine. It is an invaluable gift that is given to us. There is one thing that is given to the human fellow, that is called 'discrimination.'

This is one power which is not given to any animal or any plant. And we are also given what is called common sense, which we rarely use. Madam Blavatsky in her Secret Doctrine remarks that it is wrongly called common sense because it is rarely used. We have it, all of us, in us and we are expected to use it cost-free. But still we are too lazy to use it. These two things are the rare gifts that are meant to the human fellow. Use them and make your life worth living. And believe that you are still having journey ahead. You have started your journey long before you were a mineral atom. And you have completed your journey in

the mineral kingdom and then entered into the plant kingdom, completed your journey in the plant kingdom and entered into the animal kingdom.

While you are a plant, you are having sensations just as the animal is having. But the animal has a portion of its physical cells separated to work as brain cells. The cortical tissue is separated for the animal fellow and the nervous system is separated, so that pain and pleasure can be translated into more definite terms. To the plant, pain is only a sensation. It has pain but it is only a sensation. If you pluck a leaf, the plant has pain, but it is not localized to the place where you [221] have plucked the leaf. The whole plant feels the pain, because there is no nervous system. And that is why nature has given another gift to the plant, which is not given to the animal or human being. That is, if you pluck off a leaf or a few leaves, again the plant sprouts and has new leaves. If you cut a branch or a twig from a plant or a tree, it grows new branches. Whereas an animal or a human being, when a finger is cut, can never have the growth of the another. So, nature is always meaningful. It has distributed its powers to all the children of nature, according to the 'need. It has given wings to the birds, not to the human beings, because it knows that the human beings hunt the birds, whereas the birds never hunt the human beings. It has given the sting to the tail of a scorpion. It has not given the sting to the finger of a human fellow. Nature knows that the scorpion stings only when there is pressure to it, that is, only for self-protection. Whereas the human fellow hunts for pleasure. Nature knows the values. It knows the traits of each and every species of the fauna and flora of this earth. And thereby it has properly distributed its powers.

The power to bequeath should be learnt from nature. And we are expected to know all these things and remember that we have completed the journey in the animal kingdom and entered into the human kingdom. We faced a big crisis as soon as we entered into the human kingdom. What is it? The crisis of freedom. What happens when immediately liberty is given to us, when we are not ready? We had a few thousands of births and rebirths through which we misbehaved. We harmed ourselves, because of our freedom.

We could not understand the trouble with transgressing. The animals and the plants are protected by nature transgressing. The animal can't eat when it is not hungry, cannot drink [222] when it is not thirsty, and cannot mate when it is out of season. And here freedom is given to us, because discrimination is given to us. And we are expected to be the masters, not the servants like animals and plants. Certain amount of mastery is expected of us. And nature tries to honour us by giving these freedoms. We default. We eat when we are not hungry. We drink when we are not thirsty. We drink things more costly than water, though less valuable than water. And we play sex whenever we want.

We could not understand until 20th century. We are not able to understand the result of our defaults. And the result is a broken life and disease. You know that the percentage of disease or ill-health is maximum in the human kingdom. Can you deny the fact, that the number of sick fellows are more in the human kingdom than in the animal kingdom or in the plant kingdom? If you deny it is a clean bluff. Because of our transgressions we are sick. And we live through disappointments, dissolutions and estrangements. We are happy one day and unhappy another day. Our face has a full moon some day and a new moon another day. Hope can be seen on our face one day and hopelessness another day. Is it not a great insult to the intelligence of the human fellow, not to understand the language of nature though the great value of discrimination is given to us? So we are expected to know where to we are travelling.

Do we have a life better than the human life? No. The human kingdom is the best kingdom that can be given by nature. But it is also a stage in evolution. And some day you have to cross it. Before that all the discipline of a spiritualist should be completed. For that reason nature gives us thousands and thousands of rebirths in the name of opportunities to rectify ourselves, to better ourselves. Whenever we [223] fail, nature is not angry with us and nature is not hopeless with us like the doctor. Nature is always progressive and it is always hopeful of our future. If we fail for a thousand times, it gives a thousand and one rebirths, because nature knows only one thing. That is play. It does not know anything, which we call seriousness. Seriousness is an attitude, which is a mental disease to the human fellow. That is the reason why hypertension is the disease of only the human kingdom.

Do you know the fact that animals have no hypertension? Can any doctor, veterinary or human, prove that animals have hypertension? What is the reason? Now here he has his own grave prepared for himself. Let him remember that he has to cross the human kingdom and enter into another kingdom, the kingdom from which he has come and the kingdom from which he has entered into the mineral kingdom. This kingdom is called the Deva kingdom by the Masters. They are working there in nature. Why? Is it for any remuneration? No. Then what for are they working? The answer is only one. What for is the child playing? What for the child is smiling? What for is the child laughing? It is not the laugh of a grown up man, but the laugh of a child, because the laugh of a grown up man is polluted by his own complexes.

Bernard Shaw says, "Men laugh, because they cannot weep". Because after a certain age, we are ashamed to weep when there is pain and then we laugh. But the child has the freedom to weep when it is pain. So it is the laugh of the child that we think about. Why does the child play? Ask him, "Why boy, why are you

playing?" He says, "Yes, I am playing." "What for?" you can ask. "What is the benefit you derive by playing?" That is the question of an adult whose mind is adulterated with adulthood, because we are benefit- [224] conditioned. As we grow into adults, we grow foolish to grow benefit-conditioned whereas the child is still healthy not to be conditioned by benefit. Therefore it is very difficult for us to understand the logic of the child. Once again we have to be a child to understand the happiness of a child. So the child knows how to play and the Devas in nature know how to play. They play the drama of creation and they enact their role in the drama of evolution. They create egos called permanent atoms and then we are shunted into the mineral kingdom to awaken as an individual. This is how the story goes and we are expected to practise spiritualism.

We stand here as human beings having body that is matter having life that is force and mind that is consciousness. And we should know the way to soul and then afterwards we should be able to know the spirit. Then we are called spiritualists. Yesterday I spoke to you the difference between spirit and soul. Spirit is one in every one of us, just as the space in every room in this building is one space. There are many flats, many floors and many rooms in this building, but there are no many spaces in this building. Another fact is the building belongs to space and space never belongs to any room. Because, space was there before the building was constructed. It was the building that was constructed in space and space is never constructed in a building. Like that we have space in us. The space in which we stand is the space which we call I AM.

This much fact we are not able to understand, because we are not ready to bestow a few minutes for this thought. When we walk from one place to another we believe that we are walking from that place to this place. Unless we are foolish to believe like that, we cannot live with a home or hope. But the fact is the matter of this body is not moving from place [225] to place. It is only the shape that is moving, whereas the space that is being occupied by the shape is what is called I AM and MYSELF. We cannot believe it easily, because unfortunately we have no university professors who can teach this subject until today. We have no university that has the stature to teach such subjects. We wish that there may be at least one university in this advanced century to teach this subject.

The space in which we live, is the one from which the consciousness of space is emitted and the energies released. And the energies construct many atoms in space. And the atoms of the mineral kingdom and the gaseous states, form into many kingdoms. They form the cells of our tissues. The biochemistry of the cells of our physical tissues is made up of the atoms that are there in the mineral kingdom. Only the tissues are an aggregate of the atoms of the mineral.

Scientifically speaking the whole thing is a house of cards. It is like an arrangement of some rolls. If you arrange a big roll of tubes, if you observe carefully, is it matter that is occupying more or the space in the tube? Same is the case with us. Just as ice block is floating upon water, though ice and water are the same, they make an appearance of one thing floating on another. Similarly so many minerals float in the name of the tissues of your body. So what you are is scientifically space and because space wants to speak to itself, it produces its own machines called the constitutions. And through these machines space speaks and we feel we speak to each other. Scientifically speaking this is the truth of it, and spiritualists remind us of this truth. But they never deny us of our suppositions and our complexes. They never stop us from living in our own way of living. They only want us to make a better use of what we have.

[226] When happiness is the law of nature, we are preparing many complexes in our minds and living in unhappiness. Why should we make our life unhappy? Why should we be foolish to disagree with each other? Why should we live fatigued? Why should we live disappointed? That is the one thing that the spiritualists do not understand about us, the human fellows. It is a big problem for them. They can't understand why we are unhappy. If we practise some basic traits, then we begin live as spirits, then bodies exist in us; we do not exist in bodies. The change of output takes place.

We drop the pot in water. What is the difference? If we hold the pot in our hands, the container contains water. When we drop it in the river, it isn't the container that contains water mainly, but the water contains the container and incidentally the container contains water. So the pot is in water mainly and water is in the pot incidentally. We see the ship is travelling on water. The ocean has its own waves and a fellow is sitting in his tub in the bathroom in the ship and the water in the tub has its own waves. And then he takes a handful of water from the tub. The water as its own waves, ripples in the hand and now understand your life in terms of water. We can understand that we are in the body, just as water is there in the pot. We can also understand that the body is in us and incidentally we are there in the body. The more and more we are able to know this, the more and more we experience what is called liberation.

Liberation is not a concept discovered by the human brain. It is not an attainment, it is not an achievement. It is the natural state in which we are expected to exist, whereas the present state in which we are is the state of self-conditioning. Some people believe that liberation is a great state. [227] It is the opposite of it. Liberation is no state, whereas all the other states we live in are states. That is what the great Master Ramana Maharshi talked to one of his disciples. One of his disciples was talking to Him and asked, "Swami, how can I

get liberation?" He said, "You can never get liberation". The disciple thought that he was a great sinner and therefore he could not get it. In the evening once again he asked, "Swami, is there no hope of my getting liberation?" He said, "Not at all. Absolutely no hope". "Then how can I be redeemed?" Then the Swami said, "Liberation can never be attained. Non-liberation can be removed. You are in an unnatural state of existence and what you call liberation is the natural state. You can remove the unnatural state but you cannot attain the natural state, because it is a state in which you are expected to be. That is what is called liberation.

And what are the obstacles? And they are very sorry that we are not able to overcome the obstacles. They observe us and teach us how to come out of the obstacles. Christ is there to give us liberation and we have belief in Christ. But we never believe in leaving off our own old beliefs. We have belief in our money. We have belief in Christ. Let us be careful of our money and let Christ be dutiful to take care of our salvation. Can this be called belief? It is called dog belief, not human belief. Belief means, He wants us, not what we have. The Lord wants us. You see there is a fable in one of the Puranas about the obstacles on the way to salvation. You know the story of Krishna. One day He called one of his best disciples to Himself and said, "I have an unbearable headache". Then he said, "My Lord, what should we do?" Then Krishna said, "All these people believe that I am God. But what happens when they [228] know that I am suffering from headache"? Therefore see, you don't talk to any fellow that I have headache. See, the God will be in trouble. But I want a remedy. Go and bring some medicine, but don't tell anyone that it is for me." This fellow went out and brought some aspirin tablets. He swallowed and said, „No. it isn't gone". All the medicines were tried; Allopathy, Homeopathy, Ayurveda, Iskador, all the systems tried but in vain. And the disciple tried to cure him spiritually. No use. And then the Lord said to the disciple. "In my childhood when I was a cowherd living in the village of Gokulam, I had this headache. And there was one remedy which cured it immediately. I will tell you the secret. Will you bring it?" "Yes," he said. "If there is anyone who believes staunchly that I am God, that I am God the Lord highest; he has to bring the sand, or the dust under his feet, make a paste of it and apply it to my head. So, bring the clay under the feet of my devotee, not disciple." Then the devotee began to think wherefrom he has to bring it.

Krishna had eight wives mainly. But there were many. There were only eight wives who were officially his wives. The devotee approached the first wife, the queen and said, "Madam, something in confidential. You see our Lord God has headache. He wants medicine." Then she said, "Go to the medical store." Then

he said, "I want some sand from under your feet." "That is nonsense, unbelievable," she said, "I will go to hell, if the sand under my feet is applied to the head of the Lord." Then he went to the second wife. Same thing. Third wife, fourth wife, fifth wife, eight wives. And then he approached each and every disciple in the city and returned sadly after two hours without clay or dust. Then the Lord said, "You are a fool. You have propagated the fact that I have headache. But you could not bring the remedy. You [229] are a wonderful devotee. It is enough if I have one devotee like you. But it is my great luck that I have so many hundreds of devotees like you in this city. Then what to do?" He said. "My head will fly away. I am dying of headache. Go out of the city and see that there are some cowherd ladies who are coming to sell yoghurt there. They come from my village. Tell them that their Lord has headache. And bring the sand under the feet of one cowherd lady. In my childhood I used to have that treatment from them. But I don't have the advantage of accepting it to others. Now go there and bring the sand."

The fellow went out of the city. From the village the cowherd ladies were coming to sell milk and yoghurt in the city. He approached one of them and said. "Where from are you coming?" She said, "Gokulam, that is the village". He asked, "Do you know Krishna?" She said, "What a wonderful fellow you are! He is my life and my life is devoted to him." Then he asked her, "How many days ago did you see him?" She said, "36 years. He came away to the city 36 years ago." Then he asked, "How is it that you are a devotee of that fellow, you have not seen him for 36 years?" She says. "I always see Him, there is nothing like not seeing Him. Every moment I live in Him and He lives in me. Why do you enquire so much?" He said, "Your Lord is in great trouble, having headache." Then she said, "What is it you want?" "The sand under your feet." She was carrying a basket of yoghurt on the head. She gave a kick with her leg and caught hold of some sand under her foot. "Here is the sand." she said. And four more ladies came there and inquired. "What is it?" Each of the ladies took a handful of sand and said. "Here it is." Ten more ladies came there and they also gave each a handful of sand.

[230] The fellow gathered all the sand in a big upper garment, his cloth. He thought that it would be useful to preserve it for the Lord for the future. commercial! Then he brought the whole sand to the Lord and the Lord was ready to go out. Then he said, "Shall I apply this to your head?" The Lord said. "No. the headache disappeared." Then the disciple asked. "I have not applied it to your head." Then the Lord said. "I didn't mention to whose head it should be applied. It is to be applied to your head, not to my head. Because my headache is only due to your presence, the false devotee, the fellow who believes in the

Lord and also believes in his own money." The Lord continued, "You believe in me because you want many favours from me. This is not what is called spiritualism. If we believe God because He has to give us good business tomorrow, it is not spiritualism: but it is dogism. But you know how these ladies of the cowherd village believed in me. You go there and stay there for a day and then come back. Then you will understand what devotion is and what spiritualism is."

Then the fellow went there and stayed for two days. And when he was returning, all the cowherd ladies gathered round him and questioned him, "How do you live with the Lord?" Then this fellow said, "He is protecting us. We are honoured by everyone because we are in the city of the Lord. We have our moneys and properties safe because we are with the Lord." Then they thought, "What a dog you are!" Then all of them brought some butter, made it into a big ball and asked this fellow to carry it to the Lord. He said, "Foolish. It will melt away, if I carry it like this." Then they said. "We know that much but we know something else also. As long as the mind is upon the Lord, it never melts, because it is our faith. We used to carry it daily in our own hands from our houses to [231] the house of the Lord to feed him. You are a great devotee of the Lord and always your mind is fixed on Him. So carry it in your hands." The fellow took it and he was forced to place his mind upon the Lord. With great difficulty, he was thinking of the Lord only. Lord only, only of the Lord and suddenly he received a pat on his shoulder. He saw the Lord patting and asked him. "What have you brought from my cowherd ladies?" He said. "Take it, otherwise immediately it will go away." Then the Lord said. "I pity you. Are you still in the same stage?" This is the story that is given about spiritualism and devotion. So the obstacles are very, very subtle. It is very difficult to come over the obstacles.

There are ordinary obstacles like 'disease'. We are sick, therefore, let us now stop practising spiritualism and begin it after we become healthy. That is one disease. Very bad luck. It is like thinking, "I am sick, I can't go to the doctor, I can go tomorrow when I am healthy." So many people are sick in body and many more people are sick in mind. They say, "We practise spiritualism, when we are O.K." But the fact is, unless we practise spiritualism, we cannot be O.K. It is like the story of an insane young man. A fellow has gone mad, because he wanted to marry but he could not get himself married. He was taken to the doctors, but the doctors advised that he should be married, then only he would be cured. But ladies said. "He can be married only when he is cured, because no idiot of a lady is going to accept him as husband." So same is the thing with this fellow also. Unless he is cured of his disease, he is not going to accept to

start spiritualism. Unless one begins to practise spiritualism. no one is healthy. This is called one of the defects by Patanjali.

And the second obstacle is described as 'passive attitude'. Passive attitude should be practised towards pleasures [232] not towards spiritualism. When we are students, we think of practising spiritualism after we join some profession and settle well in life. And when we join profession we believe that we have to practise spiritualism after we get married, because we want to practise together. And then after getting married, the fellow is too happy to begin, then children are born. He is too busy with his children. He believes to practise spiritualism when everything is settled in life, that is, asking the wife to take her own course of life and the sons settled somewhere in life and then he will have ample time to practise spiritualism. In the meanwhile his friend witnesses his grave. And remember that the fellow has not practised spiritualism. Whenever his friend sees the grave, he remembers that his friend died without practising spiritualism. This is the second obstacle.

Patanjali gives the third obstacle as 'doubt'. We practise yoga, about 150 asanas a day and some pranayama. It takes about 3 hours. After six months we doubt the process, because somebody says, "No use of Hathayoga. I am trying to practise Rajayoga." A friend asks, "What do you mean by Rajayoga?" He says, "Not all these physical practices, nonsensical things. It is just to close your eyes and go into the mental, and the higher mental, and the Buddhic, and the Nirvanic and the Para nirvanic planes. At one stroke you will be on the seventh sub-plane of the seventh main plane. It is the skill of the Guru who gives a kick on your buttocks in the name of initiation. And immediately you will receive initiation human and also solar, very easily.

Then the fellow leaves off after six months the Hathayoga and goes to Rajayoga. The fellow finds it good because it is new. After one and a half years, another friend asks him, [233] "Do you find any results?" He says. "I don't find any result." Then he says. "Come here. I am practising yoga Biogenetics. Let us do yoga dance. Let us eat yoga pudding. Yes. Yogic way of doing things." Then the fellow stops it and goes with him for yoga of biogenetics for two and a half years, daily trying to do yoga dance. And after one and a half years. another friend comes and asks. "Are you able to control your mind?" He says. "Comme-çi, Comme-ça." Then, "Are you able to see your own Guru in your mind?" He says, "No." Then the friends asks, "kaka?" Then he says. "Why don't you practise transcendental meditation? It is very easy." Then he stops this.

The first few months he gets a simple relaxation of everything. He is not capable of entering into the advanced steps of anything. And then one disciple of Sri Aurobindo invites him to his meditation. He says, "The kundalini will creep like

that upwards." At the end of 20 or 25 years, the fellow is being kicked like a football from north to south and from south to north by all other fellows. And he is at the same place. What happens if I run the street up, and then down, and then up? I can never reach the destination. I will be only in front of the university building. So many people die with this. That is what Patanjali says.

Next obstacle is 'mistake', wrong way of doing. You are asked to take in respiration counting ten. Then stop it and count forty. Then breathe out, counting twenty. With empty lungs, without breathing in, count five. Pranayama 10:40:20:5. The fellow gets a cough. After some days, he begins to feel some heat inside, because he is doing a wrong thing. Another fellow comes and says, "Stop it. I will teach you esoteric breaths." "Hoosh", like this. Yes, that is, monstrosities of yoga practice. The masters say that the practice of yoga is [234] a pleasure while practising. It is a pleasure after practising. It is a pleasure to enjoy its results. And it is a great pleasure to live life with yoga rightly practising. And it is also a pleasure in old age. And it is also a great pleasure to experience the moments of leaving the body. That is the test of real spiritualistic practice and yoga practice. So we have practised many wrong things. Some people starve and they call it fasting. They threaten God by starving. "Unless you give me liberation, I will starve unto death". But God gave us food to eat, He never asked us to starve. These or some of the abnormalities, we practise. Some people stop speaking to others, because they are practising yoga. Some people grow serious in their attitude of life. They say. "We have no business to smile or laugh, because this whole world is transitory and it is a sin and we have to live only in the world of God." Many such mistakes we commit.

The fifth one is called 'laziness'. Let us practise tomorrow morning. Tomorrow morning. I pretend to think that I was not awake. So I say. "From tomorrow morning, next morning. Now I have a journey ahead. I have to take a journey to the occident for two and a half months leaving India. So let me postpone my practice until I return home". And a student sees his examinations ahead therefore, "I begin to practise after the examinations are finished. Another fellow says, "My wife is pregnant. Let me practise after she gives birth to a child." So straight he goes to the grave without practising.

Next. to be 'busy'. Really we are busy. So let us find time to practise. The fellow straight goes to grave. So he has to choose, if he has to practise or he has to choose to be busy. The truth is it is a mental disease to be busy. We can be active and we have no business to feel busy. So it is the next obstacle.

[235] The seventh obstacle is called 'self-fooling'. He begins to practise and there is some lumbago for some reason. Instead of going to the doctor the fellow says to himself. "My kundalini is beginning to wake up." And then in the night, he

gets a dream that he is flying with wings in space. Instead of calling it a dream, he calls it an astral travel, because he is too much ashamed of calling it mere dream. He calls all these things, experiences. So, caring for experiences. That is the seventh obstacle. Then you can ask. "Are there no genuine experiences?" There are experiences, but caring for experiences is self-fooling. The purpose of practising yoga is not at all an experience. To a spiritualist, there is only one true experience. That is the truth of his life and living. If you ask him what for you are living, the answer is to live. There is no purpose. no function. Life is a pleasure to him. Therefore, he has no dirty questions. why to live and what to live and what is the object of living, and what is the ideal of living? People question each other. "What are your experiences, sir?" It is all nonsense. One day one lady came to Ramana Maharshi and said, "In my dream I have seen Lord Kumara Subrahmanya." Then he asked her. "How is he?" Then she said, "He was in a golden yellow colour having one hand like this and one hand like this and smiling, and behind him there is a big halo of light." And then Ramana Maharshi said. "My daughter, he is not the Lord. He is the child of your dream brain." That is the truth of it. We have many experiences and we call them spiritual experiences. Spiritualism will give us only the experience of the world before us, in all its truth. All the other experiences are only fairy tales and cock and bull stories.

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Why do people practise spiritualism? The answer is, to live continuously a happy life. That is the answer. So these are the probable obstacles of average student and Patanjali gives [236] us the real way to practise, make a repeated application of what you are prescribed in the Patanjali Yoga sutras. That is, select a place to practise and a time to practise, the same hour and the same minute and do not feel the programme-minded tension while you are maintaining your time. Suppose you have to attend the meditation by 10:30, do not run to the place to attend the meditation. but have your time arranged in such a way that you have no need to run or rush. Feel leisurely in your mind to do everything, and manipulate in such a way that you reach the place without any mental tension of programme-minded sickness. Go and sit down for fifteen minutes. Just 15 minutes enough. Because it is not to practise spiritualism, but it is to bring your instrument into focus. The 15 minutes practice is meant only to bring the instrument into order again and again.

Sit down in comfortable position, relax every muscle and nerve in your body, by making a self-observation mentally. from head to heel slowly observe yourself

and if you find any muscle or any nerve in tension, relax it, and then go to the next step, relax it. Like this mentally travel from top to toe, relaxing every part of your body. The practice of spiritualism is relaxation and not concentration, please remember. And after the relaxation process is over, begin to observe the movements of your respiration. And then, the "I am" who is in your head, begins to approach the heart and lungs. That is, the mind begins to make an approach to the heart and lungs. The only thing you have to do is. begin to observe the movements of your respiration. When you begin to observe any portion of your body, the mind comes to that place. And then gradually it approaches the heart and the lungs region, and then makes your respiration slow, soft and uniform. Inhalation in the same way and exhalation in the same way. At the same [237] time observe your respiration and the movements that are taking place.

And then. you meditate upon the sound 'So' while you are inhaling, meditate upon the sound 'Hum' while exhaling. Like this you conduct your respiration at the same time observing the movements of your respiration, that is most important. And then the next step is you do the same type of respiration meditating the sound 'Om' as long as you are inhaling, and vocally uttering the sound 'Om' as long as you are exhaling. At the same time listen to your own voice, that is most important. And gradually the mind disappears in yourself and you begin to exist instead of your mind existing. The mind is identified with you and begins to live as your servant instead of living as an independent fellow. This is all what is to be done by way of practice. And this is only tuning the instrument. Do it for 15 minutes a day. The rest of the thing is the harmlessness, truthfulness, etc.. the attitudes that are to be practised in life.

Spiritualism is to be practised in the incidents of your daily routine and not at all in your meditation room for half an hour or one hour or two hours. This is what the ancients teach us about spiritual practice. The best books to study spiritualism are: Patanjali Yoga sutras and the Bhagavad Gita, and also follow any one of the books of the Masters of wisdom. And along with these things you are expected to be in the presence of a fellow who has attained this stage. What is the test? The fellow who practises it genuinely is always happy and cheerful; cheerful not for the sake of etiquette or company, it is the smile that comes from the heart; not from the lips, but the fellow is always hearty. he lives with his heart not with his mind. When he eats he eats with all his head, and when [238] he speaks he speaks with all his heart even when he sleeps he sleeps with all his heart. Even while leaving the body he dies with all his heart. This is the true nature of a spiritualist.

Another test of a true spiritualist is. when you are in his company. you are happy. You never remember your problems as long as you are in his company. For

about thirty days daily you can approach him to ask him questions about your problems. You will forget to ask him about your problems. After coming home you will again recollect your own problems, because in his company you are having his mind and since his mind has no problems. your mind will have no problems in his presence. Because he works as a magnet, you are the magnetic substance.

A third real test of a true spiritualist is that he should be a person who never expects anything from you. If he has a price for the course of spiritualism, if he has something to sell and if you have something to purchase from him, that is not spiritualism. If he wants something from you. Remember, he is not a spiritualist. If he expects anything from you, how can the poor fellow help you and make you happy? He himself must be more helpless than yourself if he expects anything from you. It is the third real test of a spiritualist. If he is above all these, then be under his company; and pay regular visits to him. You need not very much question him for anything. Your mind gets purified day by day and finally his mind confers upon you the same mind.

That spiritualist who already has been a spiritualist is required for you to make you a real spiritualist. What is the test that you are a real spiritualist? The first test is unconditioned self-satisfaction. You should realize the truth. that you do not want anything. And there should be no occasion [239] when you are unhappy or miserable. These are the two tests of a real spiritualist. and life becomes worth-living. You will know the real meaning of the word happiness. This is all what spiritualism gives you and if anyone promises some fantastic things in the name of spiritualism. you have no business to believe. May God confer upon all of you real spiritualism! May you be in the presence of your Guru soon! Thank you all.

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JOURNEY OF THE SOUL

(THE EVOLUTION OF CONSCIOUSNESS)

(Lectures given in Marenne, September; 1982)

I thank the hosts of the evening for giving me an opportunity of spending this evening very happily with you. Last year I was here and I very much remember the calm and the pleasant atmosphere I enjoyed here. And I am very happy to be here once again after a long time. Today I am asked to speak about 'The Evolution of Consciousness and the path of the Soul or The Soul Development.' Before entering into the topic I should say that the soul has no development at all at any time, because when we are fully developed we will be in the soul. And the goal is the soul consciousness. So we are to develop towards soul. The soul has nothing to develop. In fact, what we call Soul, is the highest degree of illumination of consciousness. Can we say that the Sun has to develop more light? We cannot say, because the highest concept of light for the beings on this earth is the Sun. Similarly, the highest concept of consciousness that we can have, is what we call Soul. Soul is a plane of consciousness after reaching which we have 'all consciousness' or we begin to live in every atom of existence. What is to be developed is, the illumination of self-consciousness.

Let us distinguish between the soul and the self. If you can imagine a bottle made up of ice and a lid made up of ice with some water in the bottle and some water outside the bottle, you find a difference in shapes and stages. If you imagine that you have layers in yourself, the layers of the physical body, the layers of your energy, the layers of your mind, and some other finer layers, all put together form one capsule that is, yourself. But the real yourself is there somewhere inside linking [244] two centres through which you are shining, the brain centre and the heart centre. And all the other layers are made up of yourself. Just as the bottle of ice is made up of the same water which the bottle contains, and also of the same water in which the bottle is floating, the bottle made up of ice, is made by the same water that is in the river. So place yourself in such a position and imagine yourself having so many layers made up of yourself, but in different states of yourself. The whole put together is called yourself. And if you can imagine some substance that is common in the ice and in the water and if you find some steam being passed through a tube into the bottle, you find that the steam and the water and the ice are the three different states of existence, made up of the same substance which you cannot call water or ice or steam. Therefore, let us call it 'X', the common background of the three.

From this 'X' all the three come out; this is the common content of the three, because whenever they are made into some forms, the forms contain the same thing. They exist on the same thing, they disappear also into the same thing. Disappearance is only transformation from one state to another state. If ice disappears, it transforms into water. If water disappears it transforms into steam. And same thing happens in the reverse process also. Each state has its own disappearance into its next state. And the 'X' is there as the common content and the background. Imagine yourself and everything yourself like this then you will know the science of all sciences. the science from which the science of atoms is discovered, and the science of the molecules is discovered, and the science of the various substances existing on this earth is discovered, because the atoms and the molecules and the various substances are like the steam, the water and the ice produced from X.

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

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

It makes the cells of the body move. See. the same energy is produced from the cells of the body and the same energy is useful to move the parts of the body and to protect the parts of the physical body. So we see that there is the production of energy from matter that is what we call life. To produce this life we want a plant or an engine, that plant or engine is established by nature, that is what we call one living being, [246] the physical body of one living organism. We

call it the physical body or one organism. The organism exists in many states in nature, making the release of this life energy in various states and gradations. In one degree we call it the plant, in another degree we call it the bird, in some other degree we call it the fish, in a different degree we call it the animal and in a different degree we call it the human being. It is only a degree of difference in releasing this energy. The one who is living in all these organisms is the same indweller, the content of everything or the background of everything, which we call X. Out of this X everything is made, and this X exists in space as the content of the space and in alternations, it sleeps and awakens. So it is sometimes active and sometimes passive. If we imagine the space unbound around us, it has units of space awakening into existence, getting themselves separated from the unbound space and they become the active groups of space.

And the rest of the space is passive in its nature. We can call it sleeping space. But remember that the content of space never sleeps. Sleeping space never means that space sleeps; it means that everything that is created will sleep into it again. That is the meaning of the sleeping space. So when a unit of space becomes active, it begins to wake up into a separate existence and it gets higher and higher degree of awakening. Just as in the morning when we wake up, we are still in sleep. Sometimes it may take 5 minutes or 10 minutes to be fully awake. From the state of sleep to the state of our normal consciousness, there are degrees of semi-consciousness when we wake up in the morning.

Similarly there are degrees of awakening in the space. In each degree a stage of creation awakens. For example, if [247] we divide it into broad headings, we can say that the space mind awakens first. The space mind begins to work out its next awakening which we call the cosmic awakening of that unit, because each unit is technically called a cosmos.

The word 'cosmos' means something arranged in order, opposite to chaos. Figuratively said, it is an awakening from darkness to light. In the Old Testament, these lines are vaguely translated into English, because English even today is not sufficient to translate such scientific passages. It should borrow the words from the scriptures, directly. But however, they have translated like this. "God said, 'let there be light', there was light." Before that, it was translated, „Darkness filled the deep". 'Deep' means. In the idea of translators, the space unbound, which is not yet awakened. And darkness means there was no created entity or personality to see it. 'Darkness' means the absence of the observer, not darkness to itself. So it should be either commented or translated in an elaborate way. But for the present, we can take that each unit is called a cosmos.

The first awakening can be called 'the cosmic awakening', which is described as 'the birth of the egg' in the Indian scriptures. They called it the, "The self-

luminous Egg" because from it everything will come out afterwards, just as the little bird is prepared in an egg of a bird. Similarly, the whole universe with all the solar systems will be prepared in the form of a chicken. This awakened space unit is creative and reproductive, therefore. it is called egg, and the first awakening being cosmic awakening. The next awakening is called 'solar awakening'. That means, there will be a light which is the result of the increase of the degree of illumination. So first the egg is filled with light of itself. the light which we daily call 'I am' in us. We too have that light in everyone [248] of us, and we are living as that light. All the other layers in us are formed out of that light, just like the steam. the water and ice are formed from X.

So, from the cosmic awakening there will be the awakening of the light and then in the light we find particles of light moving. So there will be a movement in the whole globe from centre to circumference which forms a whirlpool and it forms also a pole around which the movement takes place. Along this pole or axis of rotation there will be the whirlpools of consciousness starting from the centre and radiating towards the circumference. This is the origin of the pre-solar dust.

According to the scriptures this dust becomes a star or a solar system. So in each egg of space we find millions and millions of solar systems forming, completing their career as solar systems, and then disappearing into the same space to be replaced by the next solar systems., in a very quick sequence, just like the succession of the bubbles of the soda water in a glass of aerated water. It is very quick that one solar system comes and disappears, and another solar system replaces it. And the whole duration which must be a split second to the cosmic plane, but to us it is the many millions and millions of years, because we are not on the cosmic plane mentally, we are on the physical, astral and mental planes.

See, the scale of time changes from plane to plane of our consciousness. One hour in one plane is not one hour in another plane of our consciousness. I will give you a little example. While we are sleeping suppose someone gives a prick. Then we will have a dream. In that dream we walk more and more quickly, he also walks more and more quickly, we begin to run. he also begins to run, and we begin to shout [249] and he begins to shout in the air. And finally we jump upon a thorny bush and we will have a prick of the thorn and we will wake up. That is the end of the dream. See, such a big dream sequence, the action of which will take on the physical plane at least half an hour, will take place within split second in our dream. In our dream it was a story of half an hour. But when we wake up and recapitulate the whole sequence. it is only a sequence that took place in split second. because when the puck of the pin was given, immediately we woke up. Between the prick and waking up there is this dream. See, how the

time sense in the dream is quite different in scale, from the time sense of our awakened state. Similarly, the scale of time on the cosmic plane is different from the scale of time on our physical and mental planes.

On the cosmic plane the egg is rotating and the axis of rotation is going at a very high speed, radiating consciousness from centre to circumference producing light from the source, the light which is diverging into millions of solar systems, coming out and disappearing, like the many fire-works. Each solar system is a manifestation of the solar plane of awakening. And each solar system begins to germinate, like a seed, its own group of planets around itself during its span of life or age just as we develop the whiskers and beard with our age. So the solar system makes a third awakening, which is called the planetary awakening. It means formation of planetary bodies which rotate on their axis and revolving around the sun. This is the formation of the solar system. Here solar systems are forming. It is called 'the solar awakening', the next is planetary awakening.

Each planet has its own awakening. It develops its own consciousness as a separate identification from the other [250] planets. And again it starts its own career producing its own planetary atoms. Each atom awakens into its own individual awakening. It starts its own career that is what we call the nuclear awakening. It has a long journey through all the minerals of the earth, in the case of the earth planetary atoms. When it has finished the mineral evolution, it gets the next awakening called 'the plant awakening'.

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

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

communication easier, there are many wires and many telephone systems arranged in the body. These [251] wires we call the nerves and the telephone systems we call, the reporting through nerves. And the telephone exchange offices are established separately in two forms. The one set is to telephone to the main office. The other set is to receive telephones from the main office, to the various centres. So we have the motor and the sensory nervous system, up to this the animal awakening works out.

So these are the various stages of the degrees of awakening. Then there is the next awakening which we call the awakening of the human consciousness. Even previously also there was human consciousness in all these evolving egos, but it was dormant or sleeping, because it has not reached the highest degree of illumination and it is not yet time in its evolution. It has to pass through all these stages of evolution, that is, the nuclear awakening, the plant awakening and the animal awakening. And the previous awakenings on the bigger scale are, the planetary awakening, previous to that the solar awakening, prior to that the cosmic awakening. So this is the succession of awakenings of consciousness. Once again let us review. The first awakening is the cosmic awakening, the awakening of the total egg into its own illumination. The second is the solar awakening or the awakening of what we call 'objectivity'. The next is planetary awakening, the awakening of planet separately. And the next is nuclear awakening, the awakening of the earth atoms on this earth. Then comes the plant awakening, next comes the animal awakening and then the human awakening. So we are here. the human beings.

What is the difference between the animal degree of awakening and the plant degree of awakening? The animal knows what all we know. It knows its food, its taste, its master, [252] the place it goes. it can return to the house of its master and it can recognise its master also. It knows everything except one thing. It knows all the pain we know. it knows all the pleasures we know. it sleeps as we sleep. it awakens as we awaken, it feels the thirst and appetite as we feel. it feels the sex as much as we feel. But only one thing is different. It does not know that it exists. That is the difference. We know that we exist.

So, when the animals are made to evolve into human kingdom, the change takes place to know oneself. If you suggest to any animal that it exists, it does not understand. It understands everything except the existence of itself. It also has fear and the instinct of protection, even then it preserves its own little ones and it has fear for life. All this is worked out only in an unconsciousness plane. The animal cannot accept that it exists. The human being can accept that he exists. This is one difference. Another difference that the human being has from the animal is, that he knows all the other things happening in nature. Whereas

the animals know only certain things. For example, if there is your little dog in your room and if you are studying medicine in the university; everyday morning and evening the dog is looking at you, you are reading your text books and making your notes. It can see you and your book also but it cannot understand what you are doing. You cannot make the dog understand that you are studying medicine. You cannot make it understand that you are studying at all. It can see only the picture of yourself with your book, doing some movements with the book. If you say, "I am reading", it cannot understand. So this is one difference.

There are certain things the human being knows and the animals do not know, because nature has gifted the human being [253] with a higher degree of knowledge. The more knowledge it gives, the more it wants to distribute its duties. It takes into consideration those beings that are recruited into the human kingdom to be given some responsibility. For the animals it never gives any responsibility. Nature has given only some duties and no responsibilities. For example, the duty of reproduction is given to animals also and to the plants also to preserve the species. The same duty is given to the human being also but the responsibility is not given to animals and plants. The responsibility when to multiply, when to mate and the seasons of the male and the female to meet are kept completely in nature's hands, so that a plant or an animal can never mate when it is not season, because nature has not given its responsibilities to the plants or animals.

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

The independence is given to the human being because the human stage of evolution is a higher stage. But when we come to the human kingdom from the animal kingdom, we can experience great independence of choice. The result is, we begin to misuse our independence and misbehave with our food, drink and sex and also with our work, rest and sleep. [254] For example, when it is time to sleep when we are getting sleep also, we stop our sleep to play the game of cards throughout the night, sometimes to read a book, or sometimes to talk to a friend who came to see us after six years. We take undue advantage of our independence. And the result is, we live with pain and pleasure. We create our

own complications on the physical, mental and the intellectual planes, on the biological, social and political planes. We divide ourselves into groups, we differ from one another, we begin to fight and we can create global wars also. This is the best example of our misuse of independence.

But when we carefully understand the whole procedure as one unit, and understand the various awakenings. and how they are taking place. we will understand the course of our journey. We will understand where we are in our degree of consciousness, we will understand what our next step will be. and also we will understand and appreciate the independence given to us by nature. Once again we begin not to misbehave with our independence, and not to misuse our independence. We begin to eat only when we are hungry and drink only when we are thirsty. We eat and drink that much only that is necessary. and we sleep when it is time to sleep. We indulge in sex according to season. That is what happens when we once again understand our responsibility. Then our progress will be to the next awakening.

We have not yet come to a stage to understand that there are some more degrees of awakening. But many times we deceive ourselves by thinking that the human birth is the highest birth, not understanding that there are other degrees of awakening in the evolution. No doubt. as far as the physical evolution is concerned the human birth is the highest birth. [255] That means, a physical body which is very highly evolved is given to us. It includes the best mechanism of any physical body that exists on this earth. It has all the intricate mechanisms that are not there in other kingdoms. We have perfectly worked out machines of the live senses and the finer layers of the mind, what we call the psychological unit of mind and also the supra-psychological layers of consciousness. That is what we call the will, the discrimination, the power to choose the good and leave the bad, and the capacity to enjoy happiness. All these layers are there in us, still awaiting our utilization.

When we follow the natural course of evolution and understand our next steps of awakening, we can inherit the merits that are intended for us by nature. And we will have the higher experiences that are due to us. So we have to understand the next layers of consciousness into which we are expected to wake up once again so that we will have a series of awakenings ahead of us. Otherwise, we get satisfied that the human being is the highest being on this earth. And we prove our worthlessness by differing from others, remembering how we are different from others, by having a competition with others. by fighting and creating dispute, war and struggle. So even though we are born in the human kingdom, we prove our worthlessness if we cannot understand what is ahead of us. We are expected to know the next awakenings. So let us have a rough idea

of the next awakenings also. Let us not forget this X; remembering that item called X we will proceed into the next stage of understanding.

We know our physical existence in physical form which we call the physical body or matter; it is called the material body. It is made up of the biochemistry of our constitution, and the chemical actions take place because of the [256] consciousness of the nuclear plane. What we call the physical matter is not blind matter. It is unscientific to believe that matter has no consciousness. Matter is full of the operations of the chemistry, which we call the biochemistry of our constitution. These actions take place unmistakably with great precision. When these atoms function on the nuclear plane of consciousness, we call the total by the name matter. So to itself it is not matter, but it is a degree of consciousness operating. But to the observer, it is what is called blind matter, because the observer is blind to it. That is what we call the physical matter. We have the physical body with the physical matter, we can call it matter.

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

Whereas the life force is produced and drawn every moment from the space, in which we live. It is drawn into our body by another machine which we call the heart. The heart produces the life force and it draws the life energy from the space we live in and it supplies into the constitution to the brain. The brain distributes it through the nerves. So the life force is working through the various energy centres, which [257] we call the cerebrospinal centres. The Yoga science calls these centres 'The Chakras and the Nadis'. That is, the lines of force are called nadis; the centres where these lines of force meet are called the six chakras and the seventh being the head-centre. This is called the force-body, which is called vital force or vital body.

So on the third plane we have what is called 'mind'. Mind is driving the force into the various directions and the force is moving the matter according to the need. This is what is called the natural state or health in the medical and the spiritual sense. The word health is used in a broader sense in the spiritual science, in the medical field it is used only in a narrow sense. When something is wrong with the functions of the body, when something is paining in the body, or when there

is some discomfort in the body, then the health is said to be affected in the medical science.

But in the spiritual science any distortion from the natural state is called ill-health. Therefore, disturbance of health can exist not only in body, not only in the mind but also in your feelings and sensations and your sense of well-being. Unless you are always happy and have a real sense of well-being and also a desire that others should also be happy, unless you think like that and you speak like that, unless you work only for that end, you are not healthy. Only when we are happy, when we know that we are happy that everything is good with us, when we begin to work for others to the same end, when our thoughts contribute to the same end, and when our speech contributes to the same end, then it is called health in the spiritual science. What happens is, the mind directs the forces. the forces make the matter of the body function. that is health in spiritual sense.

[258] But in an unnatural condition the opposite happens. The matter in our body conditions the force. and the force is not free to function. It is called a stuck-up of the energies. We feel the body sometimes heavy, sometimes hot. sometimes cold, sometimes chilly and sometimes not happy. So the matter conditions the force, and the force is imprisoned by matter, and the force conditions the mind, the mind feels a constriction. It feels, "I am not free. Something is wrong in the environment, some people think bad of me, some people harm me, some people criticize me, some people find fault with me". Like this the mind goes on finding fault with others. It believes that others are finding fault with it. That is what happens when the process is reversed, that is, when the matter conditions the force, when the force conditions the mind. Man lives as a prisoner in the body.

So the process should be natural, it should be an activity from above downwards from the subtle to the gross, not from below upwards. So the mind should make the force function and the force should make the matter of the body function. That is what we called natural functioning. Then we come to understand that we have another dimension in us which is called Will. Previously we think that will is only obstinacy. If you suggest something, if I do not listen to what you say and resist, I may deceive myself thinking that I have a strong will. That is obstinacy and not will. Many times we misunderstand obstinacy as will. So when a person is too obstinate we say, "He is strong willed". That is stupid.

A person who is really awakened in the real will, is never obstinate with anyone, because there is nothing that he cannot understand. He responds in a kind and benevolent way to everyone, because he knows his next awakening. He knows [259] more about his responsibilities than his privileges. Whereas the man whose will is not awakened, who lives in the mind, he has only the force and the

mind doing some war. That is making mind dirty and muddy with the particles of matter. That is what we call the astral activity, the activity of the impure astral body, that is the body of forces made impure. Then the fellow remembers only his privileges and not responsibilities. But the man of real will remembers only his responsibilities but not privileges. He never deviates from what he has to do. But he never hurts anyone. If others feel insulted of his action, he is not responsible, even then he is not agitated. So a man of will is essentially sweet in his living, sweet in his feeling and in experiencing the presence of others. And he has another dimension which the other people do not have, it is called the dimension of creation. Will is creative, whereas the mind has only struggle and no creation. Creative faculty is that which enables you to make changes. Before the dawn of the creative faculty or will, if there is something inconvenient or troublesome, the person knows that it is troublesome and inconvenient but he spends the time complaining against himself and others, and at the same time experiencing all the inconvenience and pain. But he never proposes any changes for the better. The inconvenience may be in his personal habits or environment or his relationships with his wife and children or in the arrangement in the construction of the house or his relationships in the office or the disharmony with his profession. When once he is awakened into the plane of the will, he loses no time in making changes for the better for himself and for others also. If something is wrong with himself, he loses no time in rectifying his behaviour. If something is wrong from others to himself he does not rectify others, unless others are willing to get rectified by him, but he has the skill [260] to be free from the ill-effects of others. In the same office he can work with a hundred buffalos not complaining at all that they are buffalos, because he knows that they are also his fellows.

A wife can live with her husband. a husband can live with a wife all through the life, without experiencing any unhappiness or misery irrespective of others behaviour. That is what you should understand when the person is awakened into the plane of will. Will is essentially creative. If anyone wants money for good purpose, he can make enormous amounts of money when he has will power, without affecting the purse of others, without going in for donations and contributions. He can make his work worth millions of dollars. And he can make money not for himself, but he can use the money for a better purpose, because a man of will never believe that money is valuable. But he believes that the use of money is valuable. So, that is the next plane of consciousness. When he enters into the will, he finds needs that is the need of food, need of drink, need of shelter, need of clothing, need of sex, need of a sense of protection etc. Beyond these things he never believes the value of anything. To the man of the

mental level whose will is not awakened, he does not know what needs are; he will have desires and wants. I want to have this food. I want to have this house, that is want. When it is too narrow it becomes a desire. But needs are different. Needs are genuine. A house is needed. A watch is needed to know the time and keep our work up to date. But if I say that this particular watch is needed, if the watch goes wrong until I purchase another watch I stop doing work. That is what we call complex, psychological complex. My watch is with the watch mechanic for repair so I can't work. That is what is called want. If I say I want only such type of thing to write on the board. [261] If you say there is a black board and chalk piece. I say I don't want it, I want only this type. That is called a desire, that is false. What is required is, something to write upon, so that we may have some facility in the lecture to make people understand. That is what is called need.

The man of will knows the needs and he filters away all the other things, the desires and wants. If the food is tasty it is good. But if the food is not tasty, if it is healthy, even then he eats. If it is unhealthy even though it is tasty, he stops eating but never complains against the cook or the person who cooks. What is the good of complaining against anyone? What is the good of finding fault with anyone? It creates more displeasure and more impediment. So wherever there is obstacle, he grows passive and he tries to make the more active place the field of his activity. He can immediately change the place or time, and make the best of span of life and the hours of the day. So when he finds that something is not possible at a place, he never finds fault with that place or person. He makes a passive withdrawal to make an active expansion somewhere else. So he has no formed impressions or opinions. That is how the man of will begins to act. In Sanskrit will is called Buddhi, it is called buddhic plane. When food is needed it is only a need and there is nothing like your need or my need in his point of view, because need is impersonal whereas desire is personal. About the watch, because I want to own the watch, it is not a need but a desire. But if there is one clock to the wall or one watch on the table I can work even though my watch is not working. But if my will plane is not awakened, I stop when my watch stops. If you say that there is one watch here, I say, "I cannot that is the difference between the man of will and the man of mind. So the buddhic plane is awakened in the man of will.

[262] The next plane of consciousness is the nirvanic plane of consciousness. Only those who have established in will can get the awakening of the nirvanic plane. It is a plane where the beings of deva kingdom are working. Just as we have mineral kingdom, the plant kingdom, the animal kingdom and the human kingdom and the better human kingdom in the plane of will, we have the next plane of consciousness called the deva kingdom. That is, those that are working

in nature, the intelligences that are working in the various departments of nature. Those that are conducting the chemistry of the various chemicals, those that give us the heat and cold, those that make the light of the sun's rays, the heat of the sun's rays, the magnetism of the earth, and the magnetism of the various magnets of the earth, the attraction of the earth and earth's rotation around itself and the earth's rotation around the sun and the germination of the various fruits, germination of various seeds into various plants and trees and the effects of the seasons on this earth, the functions of fertilization, fecundity and child birth. These are some of the functions in nature that are being conducted regularly. And these functions require certain intelligences that are to work inside and outside our body also. For example, when we are breathing in oxygen and breathing out carbon-dioxide when we do not know what chemistry is, there should be one intelligence inside who allows only oxygen to be taken in and carbon-dioxide to be given out. Like that blood has its own chemical actions through respiration, and we are not expected to know all the functions of the blood. But the blood is conducting its own functions through respiration. It requires certain intelligences that are continuously working. Even while we are sleeping, the lungs are respiring; they require certain intelligences in the lungs working. And [263] the heart beat and the circulation go on even when we are sleeping. Digestion and its functions continue when we are sleeping. They require millions and millions of departments and intelligences to work. Seeds are germinating in the soil, each seed requires a group of intelligences to germinate. Flowers are getting pollinated and each flower requires a group of intelligences to get it pollinated. These groups of intelligences that are working within you and outside you are called devas existing in the deva kingdom. After reaching the plane of will and when you begin to live in the plane of will, you are invited to cooperate with the deva intelligences of nature. You will be given the knowledge of how to cooperate with the deva kingdom and all the sciences that are operating in nature so that you will know what to do and what not to do. Then you will begin to cooperate with the functions of nature. The how of it we will understand in our next lecture. Thank you all.

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The fifth plane of consciousness – nirvanic consciousness – is attainable by following certain rules of his own personal living, the sum total of which is to make the personal life, impersonal. In this respect we can understand that anyone, who is living within the first three planes of consciousness, will be personal in his consciousness. He is called a personality. Before that he was

only an individuality. Then we say that he is a self. A self means a sum total capsule of the whole existence, which includes the physical body, the life force working in it and the mind taking every care of the other two planes. The needs and the desires of life force are cared for by the mind. With great fear and care the mind tries to look after the body and its requirements. That is what is called [264] the individual state of living. The mind knows only the tastes of the senses which are very powerful, so a preliminary training to the indweller is required to take care of the lower principles. Otherwise, what happens when the mind premature attains the higher states? It begins to overlook the needs of the body, it begins to think of philosophy. It stops eating, drinking and sleeping. So the balance should be maintained. Therefore nature has a wonderful syllabus which we call the evolution of consciousness.

The first two steps of the human evolution are very rigid and firm about the two lower principles, because even after the evolution is complete in the seventh plane, the consciousness should not kick off the lower vehicles, before it is natural time to drop off. Everything should be natural and nothing should be hastened unnaturally; for this a basis is laid in the early stages of evolution. Our consciousness is trained to take every care of the body and its appetites. And the strong fear to protect the interest of the body is also there, because it is the one instinct among those many instincts that we have inherited from the animal stage. Even when we were primitive animals in our evolution, the instinct of fear was there only to protect the physical mechanism from every danger, and also to protect our young ones and our loved ones. That was the instinct of fear, which had its own importance when we were animals in evolution. When once we come into the human kingdom this fear ceases to be an instinct; it is intellectualised and it is made psychological. For the human being fear is not at all an instinct to protect himself. It is magnified through the great lens of intellect and it begins to project the interests into the future. So we have discovered what is called money. To protect our interests for the future, to be able to purchase things required, we discovered what we call money. We [265] discovered what we call the daily wages, weekly wages and monthly salaries. and also what we call the pensions and gratuities, and also the insurances and assurances. We have discovered everything to make our future very safe and secure. Of course, we can make it sure only to our mind because the future is not in the hands of any individual.

The whole earth is a planet rotating around itself with great speed like a great grand jet plane, supersonic plane going round the sun, what we call security is only a false sense of security, without which we cannot live in the early stages of evolution. So nature gives an expansion to the instinct of fear; the result is, we

live like individuals for some time in the human evolution. We like to preserve our individuality. We believe that individuality is very valuable. And after sometime there will be an understanding of the other persons and the second change takes place. The individuality will break like the shell of an egg and our personality comes out, in the form of a well formed chick. Then we will be able to understand that others also have the same interest as we have, the same appetites we have, same needs and necessities we need, and once again fear comes to our help. We come to understand that if we are in any way obstructing the interests of the other person, automatically our interests will be obstructed. If we attack the interests of the other person, our interests will be attacked. Like that we understand and we begin to develop what we call virtues. That is, we will try to be helpful to others so that others may be helpful to us. That is what is called the virtues on the personality plane. That is, what we call the commercialization of virtues. We begin with virtues by marketing with them, that is what is called a full fledged personality, fully developed personality. I can live very decently, politely and in an ideal way. I can behave very well [266] with everyone, that does not mean I have developed virtues. My virtue is only a necessity: as it is necessitated in the society I begin to behave politely. That is what is called civilization which is quite different from culture. Culture is 21 little bit higher than civilization, but first of all let us know how to get civilized. And in the attempt all the angularities of our behaviour will be understood and cleared.

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

We prefer to live successfully, popularly with all our virtues. But sometimes we crumble. We find that it is useless to live a virtuous life. Then we rebel against the world once again; there will be a strong rebuff and a retreat into the

individual plane of consciousness. So after ten or fifteen years of polite and virtuous life, sometimes we may be talking of God also and meditation and some good things, and sometimes [267] we may be talking of charity and humanity and brotherhood. All with the hope that our talk will be recognised by others and our virtues will be reciprocated by others. Sometimes we are disappointed. After 20 or 30 years of wastage of virtues, we find sometimes that all the virtues are only mental obsessions of some weak fellows, rather mental symptoms of hysterics. And then we recede into the individual plane. We see such cases also. People living a pious life for about 10 or 20 or 30 years and finding that everything is useless, go into the individual requirements and begin to live a life for appetites only. That means he has to take another chance to come into the personality level and have his own evolution in the personality level once again. Just as the student, who failed in his examinations in the March, should take his chance in the September in the same examinations. So the evolution of the personality once again awaits him. But that does not mean that virtues are useless. He practised virtues with some profiteering motive and since virtues are not for profiteering motive, since the purpose of virtues is quite different. It starts with the fifth plane of existence. On the fourth plane it is only a practice of virtues. Between the third and fourth planes it is only a preliminary practice with commercial motives. So the next step is to start life impersonal.

After some great burden of virtues and polite way of doing things, and commercialising the polite way of living, human being discovers that virtues are not for big strain and burden. There is something which is called satisfaction. He understands that satisfaction has nothing to do with other's opinions. He discovers that he has to find out what others require, and not what others think about him. Previously he [268] used to care what others thought about him, now he begins to care what others require from him, not for any reciprocal motive, but for the pleasure of it. He understands that there lies great pleasure in doing something useful to others.

To make us taste this for the first time, nature has arranged the relationship of parent and the child, and wife and husband. These are not only there in the human kingdom but also there in the animal, bird and fish kingdoms. in the insect kingdoms and the plant kingdoms also. The relationship between husband and wife is not only restricted to the human kingdom and the relationship between the mother and the child, and father and child are not restricted only to the human kingdom. So these are the relations that are prescribed by nature to the living beings, for the sacred purpose of making us taste something new, which helps us in the higher evolution. That is, feeling happy when others are happy. That starts with the parent when he observes the

child. See, when the child is eating the parent is enjoying it. That is how it starts. Before that the husband is enjoying when the wife is eating and wife is enjoying when the husband is eating; then both of them enjoy when the child is eating. That is how nature has prescribed the syllabus for the student, whom you call the traveller through evolution. The course is called Evolution, and the university is the Universe. Nature is never impatient with us, nor are the professors of this university. The professors of this university are the professors of the deva kingdom, whom we call the intelligences working in nature. They are never impatient with anyone of us. They never penalize us for anything, even though we commit many faults for hundred times. And they are never angry with any of us, though sometimes we misunderstand [269] them like that. For example, when we are in the third plane of consciousness, we attribute causes to many external entities whenever we suffer. When I am not required by my friends, I criticise my friends as useless fellows. And when I have a long standing disease causing pain to me, I many times speak of the planets in the horoscope, that my Saturn is afflicted, my Mars is opposite to my Saturn, therefore, these two fellows are the cause of my disease. It is all foolish. Soon this aspect goes away from our mind when we once just enter into the fourth kingdom, the kingdom of Will.

Whenever we have any pain, we understand that we have defaulted with something or other; it may be with food or with drink, may be the work or sleep or sex. With something or other we have defaulted. The law of nature is there, which has no compromise with anyone, because it is too benevolent to allow any compromises. Had it accepted any compromises with great people, it would have inherited all the evils of the governments we have now. You see how man-made government is more miserable than the natural government. What happens when railway train is stopped everywhere for every great man? When the prescribed time for the railway train is not strictly adhered to, there is no use of the train at all, all people should suffer, no one knows at what O'clock the train starts. Same thing happens if nature begins to compromise with anyone. But nature is too benevolent and it never allows compromises because it never allows itself to cause inconvenience to anyone. If anyone has inconvenience by his own defaultation, nature is not responsible. Then we come to understand that we are the cause of our misery in whichever plane it may be. No one can be the cause of our happiness or unhappiness. That is the one truth we come to understand when we cross the fourth plane of existence.

[270] Then our procedure is rectification. not of others but of ourselves. Never is the rectification painful when we are in the fourth plane. On the third plane sometimes we begin the same thing in the name of rectification, but we cause

inconvenience to ourselves and others many times. We torture ourselves by holy fasts. We think that we are threatening God. And many times we try to put our physical and mental vehicles to great inconvenience in the name of holy practices, or rectification or purification. But all those things are a waste, because God never asked us to torture ourselves.

He is all love and He is all happiness and He is the same as what we call the seventh plane of existence, the maha-para-nirvanic plane. When spoken in terms of our consciousness it is called the maha-para-nirvanic plane, when spoken of itself it is what we call, God the Absolute. So it is love and it is sympathy. What we call God is beauty and ease and happiness. He created us in love, He inherited us with all that is fertile and beautiful. He has created the earth and the heaven, the seed and its fertility, the rain, the sun-rise and the clouds and He has created days and nights. He never created bad days and good days.

The human being with his behaviour created sometimes bad days and sometimes good days. When we do something good, it is good day because we experience the result of it. When we do something bad, when we are taken by the police it is a bad day, because we have made the day bad. Except that. God never created any bad days, God never created any hell or any sin. He never wants to throw anyone of us into hell. All that greatness and credit goes to the human being. To create hell is the greatness of the human being and to throw himself into the hell is the greatness of the human being. Man [271] created devil. God created man. and God created the universe. And no wonder man created devil and hell. But God is the least affected, because everyone is expected to-clean his own hell created by himself, and kill the devil created by himself. The God is under no obligation to kill the devil for us. So all these things we understand when we are in the fourth plane of our living.

From the personality level, we begin to grow to the impersonal level. From the level of knowing my appetite and your appetite, we begin to know appetite as a need. It becomes impersonal and we will try to satisfy it whether it is for ourselves or for others, because only appetite remains in our mind as a need. There is nothing like my appetite and your appetite in the mind at this level. Same thing is with every need. For example, house. You will have only the need of a house; in your mind, it is not your house or other's house. Such a change takes place. When you step into the nirvanic plane of existence.

When most of the people are in the lower plane, how is it possible to live with the impersonal values for us? That is a genuine doubt. When all people have their own houses, when you have house, but not your house in the impersonal state, is it not true that others occupy your house? When all people have their own

money, if you earn and have only money not your money, is it not true that others take away your money? This is a genuine doubt, which we will get when we are in the third plane. And when we falsely imagine that we are crossing the fourth plane, we will get all these doubts. And once again we begin to recede into our old ways of doing. We talk to ourselves and say. "No doubt we should be virtuous but we should be careful also. We should be selfish as much as the other person is selfish, not more than that." Like that [272] we begin to have our own individual and personal ways of living.

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

If I am asked to work in an infirm school and spend money over people who are lame, deaf and dumb, there are two ways of thinking at it. I may rejoice that I am able to help so many infirm people, "See what a useful work it is. It is very good that I am useful for so many people." That is how we think when we begin our training in the third stage of existence. It is good because it is a good incentive for us to begin the work. In the beginning stages unless we have the incentives that many people are being benefited by us, we never begin to do good things. But after certain time we come to realize the truth of it. When I am working in the infirm school and when many people are being helped through me. it is helpful to me in purifying my vehicles. Because whenever a good deed is done through us, the benefit is our purification and our joy of our vehicles. Whenever we do a good thing, we have the benefit of doing it. And the benefit to others is not because of us, even in our absence someone will do the same thing, sometimes someone may do it better.

If I work as a professor in a college, what happens if I come away from my job? Are the students rendered helpless? [273] It is false. The truth is someone will do my work, many times better than what I do. But what is the benefit of myself working as the professor? It is getting my vehicles purified and expanded. The experience of any good thing done, is for the benefit of the one who does it, not for others. Then we enter into the plane called nirvanic plane.

Life becomes impersonal. Virtues become impersonal. And no more do the virtues have a marketing value, because virtues form part of your happiness. You cannot behave otherwise, because you cannot be happy if you behave otherwise. It is for your own happiness that you behave virtuously. This is what is called the nirvanic plane. In this plane you will understand the real meaning of

the word 'I am', because previously. 'I am' means the physical vehicle and in it the life force is working, in it the mind is working and the mind is feeling 'I am'. The meaning of 'I am' is this vehicle. That was the meaning when we were in the first three planes of existence.

Therefore, in our view everyone is a separate 'I am'. I am different from yourself, because in that body you are there, in this body I am here, in that body madam is there. So I am no. 1, I am no. 2, I am no. 3. In every body we feel a little I am separately. Millions and millions of little fellows saying 'I am' to everyone. So he says, "I am right" but she says, "I am right". There are two rights. A fight for rights. In my opinion she says, "Sweets are good to health". And she says. "In my opinion, acids are good for health." And he says. "There is truth in what he says". She says, "There is truth in what she says." According to them truth means their opinion. So there are as many millions of truths in this world as there are heads on human necks. This is mock truth. That is how we [274] live when we are in the first three planes of existence. Gradually you will find that all these vehicles, millions and millions of vehicles. are like little flasks and bottles or vessels placed in a river. In each flask there is water and the name of the river is 'I am'. In each flask there is a little of 'I All the flasks are in 'I am'. And in every flask there is 'I am'. Now when you come to this fifth stage, this will be the meaning of your word 'I am', whenever you utter the word 'I am'.

You see how Jesus Christ says. "I am the way". this is what He says. "I am life. I am resurrection". And God says to Moses, "My name is I am that I In the Bhagavad Gita the same Lord says, "Take refuge in the I am. There is no one greater than I, the I AM." That is the meaning of 'I am' in every one of us. When this change takes place in you. Your taste of life is quite different from what it is normally. In the first three stages taste for life means the appetites of the body and mind. That is what we eat or drink or what we wear or the house in which we live or the money or property which we possess. What we have, that is the meaning. Here what we are. is the meaning and not what we have, because what we have is also full of what we are. We are full of atoms from head to foot, and one of the atoms has become the indweller of this body while some millions of atoms are serving as the tissues of the body; the whole thing is called the process of evolution. So this is what we call the nirvanic plane or the one presence in everyone.

Then we will understand the real meaning of the word 'Love'. Previously it means many dirty things. For some time, love means sex, for some time love means possessing someone. I have great love for my son, he should obey me. That is the dirty meaning of love for some time. That is to possess [275] the son, just the devil possesses a human being. So to own something, many dirty

meanings we had in the past about love. I love my son so much I cannot leave him, therefore, I cannot send him to school. So the fellow will be a big pig after sometime. That is also called love for some time. Sometimes we feel very sorry that the son is away in the school, "It is ten days after my son left me and I cannot sleep and I am very sorry." If the result of love is that we cannot sleep, then we are sorry, that means we are idiots in interpreting what love is.

So gradually we come to the correct meaning of love when we touch this plane of existence. Real love is that which gives only happiness to you and others. Many times we feel jealous of those whom we love and we call it love. If my friend is invited by another friend to make a visit to London in holidays, I weep very much that my friend has accepted the invitation of his friend, because I love my friend very much. He would have cared me more than that friend. This dirty thing we call love. This is jealousy, but we pasted a label wrongly. What happens if I paste a label here 'sugar.' the content is not sugar. Similarly there is jealousy inside we are weeping for the friend. We want to possess him but another friend possessed him. We weep for him and we call it love. "I loved my friend very much but he never cared for me". So we have many idiotic explanations and definitions of love for many hundreds of years.

Finally, we come to the threshold of the real temple, which is real love. You can enjoy the sight of all the misbehaviour of the people around you, just as the mother can forgive the little child when it misbehaves. At the same time you can wish good for the fellows, and you can wish good [276] to those who want to listen to you. You can direct those who are ready to follow you. That is what happens when you reach the nirvanic plane. For the first time you will taste the One Existence in everyone and you will understand that the name 'I am' is that One Existence. And that consciousness is called 'Soul' by great people. The exact meaning of soul is your consciousness in the love plane or the fifth plane of existence. the nirvanic plane.

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

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You are to be initiated into soul consciousness, otherwise you cannot be a mender of souls. In "Julius Caesar", Shakespeare makes fun of the word 'soul'. 'I

am' is the real soul, the other sole is under your shoe. If you say 'I have a soul' it means only under your shoe and never the real soul. Only when you meditate 'I am a soul' you are somewhat correct, because the word 'a soul' is not totally correct. There is only one soul in all, though the vehicles are many. Therefore, there is only soul, there is no 'a soul'. Like that you will be able to understand the nirvanic plane of existence.

Let us have a revision of what we have known today. up to the fifth plane we have studied and have known something about the five planes of existences. There are seven planes of existence. At first we posited that there is space unbound. which is the real 'I am'. And in it there will be an active space [277] which is again the same 'I am' awakened. And it comes down in the form of an egg having many solar systems hatched in it. Each solar system is the reflection of 'I am'. Each solar system can be called the 'I am' of solar plane. Here it is called the 'I am' of the cosmic plane. And here it is the supra-cosmic plane. Below the solar plane, we have the planets. And each planet has its own 'I am'.

The truth is described in every scripture that the great Lord comes down to earth again and again to take a physical body, to establish 'the law' on the earth once again. It has one original meaning, and the second a minor and glorified meaning. The one original meaning of all the scriptures is that the Lord comes down into everyone in the form of His 'I am'. That is called 'the coming of the Lord to the earth', which is a continuous and an eternal process. But whenever man creates something wrong and creates 'a hell for himself and defile 'the law' there will be an additional descent of consciousness in one of the many bodies that come down. Through that body there is the magnification of the light and that particular life is called Avatar or Incarnation, or the coming down of the Lord. But unfortunately, we remember only the second sense of it from the scriptures and we never cared to notice the first sense of it.

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

[278] You know how it is completed. Gradually the mineral kingdom gets its awakening into the plant kingdom, then into the animal kingdom and then into the human kingdom. Then in the human kingdom, the seven planes of consciousness evolve. The individual crosses the seven planes. From the fifth plane onwards, he touches the plane of consciousness which is omnipresent.

Then in the next he touches the consciousness of the solar system in total. On this earth you will be able to experience the pulse of the whole solar system, when you begin to feel the sixth plane of consciousness, called para-nirvana plane of consciousness. When you touch the experience of the seventh plane of consciousness, you will feel the pulse of the cosmic consciousness. So up to that plane you will be able to make the ascent once again, to the place from where the Lord began His descent.

And you can ask, "What about the supra-cosmic plane?" There is nothing to experience because it is experience. Therefore, there is no experience of the supra-cosmic plane. And even in the cosmic plane, many millions of people have no experience of it, because by the time we become fit to experience that plane, we will not be human beings. We will be among the devas in deva kingdom. It is to train us into the deva kingdom that the human birth is given. Understand that the human birth is a college and a university to give us the required training as recruits to work for nature. So that training takes so many births and rebirths, from the plane of the physical man of individuality to that of personality, that is the plane where we market our virtues, and gradually we begin to ascend step by step.

When we touch the fifth plane of consciousness, we are permitted to know how the deva kingdom is working. For example, we are permitted to know what fire is, and not to [279] think that fire is only flame. We can understand that flame is the unnatural disturbance of fire. Whereas what we call space is the natural state of fire. You will yourself know it, the content of what you call space, is the real state of fire, which is called the cosmic fire.

There are three manifestations of fire, according to those who see and interpret. Fire exists in three planes. The fire we know, which we call the flame, heat, light. These are properties of the third stage of fire, called fire by friction. They are the grossest or the lowest of the three manifestations of fire. The next higher is the fire which we call electricity and magnetism what the most modern scientist calls electromagnetic field, what the average scientist calls vacuum. But the Aquarian or an advanced scientist knows that it is not a vacuum. Many science professors believe that space is a vacuum, that is because there is big vacuum in their heads. The fact is there is no vacuum at all. There is nothing like void existing. Void cannot exist. Existence cannot come out of void.

That is what Lord Krishna says to Arjuna in the Bhagavad Gita, "The existing cannot become non-existing, that which is non-existing can never exist." So what you call non-existence or vacuum is also your concept of something existing, otherwise you could not have spoken about it at all. Therefore, don't be a fool to believe that there is a vacuum. That is what the real scientist says when

he speaks really about electro-magnetic field, they exist not only in the laboratory but also in space. What we call space is nothing but electro-magnetic field. And that is, what is called fire in the second stage of existence, a fire which is called subtler fire than what we know as fire. It is the same which we call our life force or vital force.

[280] What we call life in our body, we call it electricity when it is in the machine. This we do not know because science is still in its primitive state about electricity. We don't know actually what electricity is, though we are making use of it. Some day in the twenty first century, the human being comes to understand that what we call life is not different from what we call electricity, though we are manipulating it through two different sources. When we are manipulating it in natural units, units created by nature which we call the living bodies, organisms then we call it life. When we are manipulating them with man-made units which we call electro-motors, we call it electricity. We will be able to know that after sometime. So this electricity or what we call life is the second stage of fire.

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

[281] The first step being the nuclear awakening, then the plant awakening, then the animal awakening. Human awakening and the subtler stages of the human awakening, which we call the deva awakening. So from the human frame we are expected to step into the deva kingdom once again, that is those intelligences that are working in nature. It is necessary here to say a few words about these devas and their kingdom. At first when space begins to awaken, there will be first group of devas, called cosmic devas. They are called the musicians in the scriptures for certain reasons, because they are the intelligences who produce periodicities and equal durations; afterwards the whole universe follows that periodicity. For that reason they are called the musicians. In Sanskrit they are called 'Gandharvas'.

And then in the second stage, they are the makers of the solar systems. They exist in three groups. The first group are the Devas of the Radiation or Devas of Light, which we call consciousness, because on the higher planes light means consciousness. On the lower planes after our physical eye is produced, light means physical light or optic light. But before matter is produced, before force is produced, light means pure consciousness. So in that sense they are called devas of radiation. And next is Devas of Vibration. The next group is the Devas of Materialisation. The first group works out the consciousnesses, the second group works out the forces and energies that work the nature. The third group works to give the form to the universes, that is the shape or form side of it. So the first belongs to the consciousness, the second belongs to the force and the third belongs to the material aspect of it. The solar systems are prepared by these three groups of devas.

According to the scriptures the first group of devas has 12 sub-groups, they exist in 12 sub-groups. The devas of [282] vibrations are 11 sub-groups. the devas of materialization are 8 sub-groups. This is how the devas group on the cosmic plane and then there will be the devas on the solar plane, called the devas of the solar system. First there are three groups of devas. Each group has seven sub-groups. So there are 21 sub-groups in all. They work out the seven scales of consciousness in the solar system and the seven rays that descend to our earth and the seven sounds of the musical gamut. And in multiples of seven they create everything in the solar system. So they are the solar devas. And then we have on our earth the devas working on the earth plane.

We have devas who govern the properties of the five states of matter. Five states of matter are space, air, water or liquids, earth or solid and finally fire, not the same fire but the fire that is working on the third plane, who works as the transport agent of all the four. That is who converts solids into liquids and liquids into gases and again gases into liquids and liquids into solids. He is called the fire of the earth. So the five states of existence on this earth have five groups of devas. And there are seven groups of earth devas who govern seven groups of mineral kingdoms in this earth. They maintain the properties of each mineral separately along with difference in the atomic structure and atomic number. Then they begin to stimulate the atom into its higher state of consciousness to get its awakenings on the nuclear plane. This is how the whole evolution takes place and how these earth groups of devas begin the backward journey, the journey of ascent, again to the same goal where the creation has started descending.

This in short is the journey of consciousness and the path of evolution and what is called soul consciousness. Of course, it is a subject for seven or eight

lessons. It should [283] be in the form of lessons and not lectures. It should have its own definite syllabus to proceed and not something for just a pass-time. I could give you only an aerial view of the whole plan. And I once again remind you that the human birth is very very noble in its nature. And it is a great opportunity but never a great privilege. It is not for us to enjoy as a privilege, but it is to feel the responsibility of an elder brother to the creation. We are expected to feel as an elder brother of the mineral, plant and animal.

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

* * *

Questions and Answers

We are once again going into symbolism. From the supra-cosmic to the cosmic, the passage is called Brahma the four-faced. On the cosmic plane it is called the Brahma in the golden egg, that is self-luminous egg. In the solar systems He is called the creator running after his wife in a downward direction. That is how the symbolism goes.

[284] Q: Once, I read in a book that the devas are sewing/stitching for Buddha. What is the meaning?

A: The word 'Buddha' according to the Buddhistic authoritative tradition should be carefully understood as different from the Buddha who is described by the historians. I will just explain a little about this. We have Dhyani Buddhas whom we call the devas in the Hindu symbolism, in the Vedas and the other scriptures, the devas of the cosmic plane and the devas of the solar plane. Buddha is not a proper noun though Gautama became the Buddha and Gautama was himself not the founder of the Buddhism, because the first Buddha made his appearance early in the beginning of humanity. He was called 'Rishabha', the first Buddha. Like that there are many Buddhas, but here we are concerned with the cosmic devas and the solar devas called Dhyani Buddhas. The word 'Buddha' denotes a particular range of cosmic intelligences on every planet; the lord of the planet is called 'the little Buddha' or 'the Buddha of the cycles'. He is the one who enters into us in the form of the individual 'I am'. But he is as sacred

as He is. But we are to realise Him, that is why some buddhistic books say that, when the Buddha is prepared in the vehicles and bodies. he is being stitched by the devas or prepared by the devas. In that sense some of the Tantric books used the word.

The original Buddha being the Omnipresent, the cosmic and the other gods or devas being Dhyanis Buddhas. You will find much information in a more authoritative way in "The Secret Doctrine" of Helena Petrovna Blavatsky, written about a century ago. She has worked out all these stages of evolution and cosmic descent. She has compared all the world scriptures in the light of this evolution under two headings, one the Cosmo genesis and the other anthropogenesis. She has compared all [285] these stages and compared every world scripture with the skeleton of the eternal wisdom that is given in the scriptures. In that book she has explained what Buddhas are, what Devas are, and what Cosmic Buddhas are. In that sense the author might have used it. A more precise and scientific use of the word Buddhas is found only in 'The Secret Doctrine' and also in the books of Alice A. Bailey, especially in 'The Treatise on the Cosmic Fire'. In that sense they might have used it. The total number of groups of devas working is 33.

Q: What is there in addition to the 12, 11 and 8 ? Where are the other two ?

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

Q: You have said that we are expected to become devas in one stage of our evolution. But before that, you already said that in our evolution we must refuse to become Devas in order to help humanity. Would you please clarify my doubt?

A: No, no, we must refuse to accept liberation, but not to become Devas. We should accept Devahood because it is a very great responsibility for a very long time. What is to be sacrificed according to them is, what we call "liberation". Unless we sacrifice personal liberation, we lose our identity when we enter the sixth plane of existence, para-nirvanic plane. So we cannot serve as devas and we are described as 'stagnated' [286] in a particular plane of consciousness, which is sweet and very long. We get stuck-up until the dissolution of our particular unit universe occurs. I will explain with more details about it on some other suitable occasion.

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

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

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

A: No, no, the evolution is automatic until we come to the human stage. But when we reach the human stage, our progress is kept in our hands. That is the whole trouble with the gap in the human evolution. The human birth is a critical point in the arc of evolution. Until we reach the stage of the human level, that is in the mineral, plant and animal levels, everything is automatic. The progress takes place automatically like the blossoming of a flower. That is why they are not permitted to transgress the appetites, no choice is given. But, when once we reach the human kingdom, the key is given to us. It is for us to progress or get stuck up there for some time. But the third alternative is not possible, that is going back. So we should either progress or get stationed for some births and [287] rebirths at a place. It all depends upon the individual. That is the fun of the human evolution. The choice is given to us.

Q: Is it against the devas' work if we try to modify nature either through nuclear explosions or such ones?

A: Not at all, because the devas work out their own duties just as the gun explodes when we press the trigger. It does its duty in a faithful way. If at all a nuclear explosion occurs, it occurs only to the biological kingdom of the earth. Whereas the other kingdoms continue their own evolution irrespective of whether this earth globe exists or not. Therefore, they are the least affected. For example, the devas of the fire are not burnt by the flame. Similarly, any of the devas working in nature are not at all affected by any experiments conducted by the human beings. Because we are beings of mind, our existence is due to our mind. Whereas the existence of the devas is due to the properties of matter, mind and space. So they are the least affected. But we receive the results of the actions, because we proposed. The devas have neither causes nor results.

They have no mind first of all. The biological kingdom only is the mental kingdom. The space mind is not the mind which we call mind. It is only natural just as salt is saline in taste. It has no idea of its taste. But the truth level or the fact level will be there unerringly. We can say that the devas are intelligences without mind, that is seeds of wisdom, which we can call properties of matter, space, etc. They are said to live by Dharma. 'Dharma' means the truth, the property of something. They live by their behaviour but without mind. So they have nothing to decide, they have everything to behave.

[288] The Photons that are set in motion by a scientist or a student in a particular barrel or chamber. they are conditioned by the person who is tackling them. Because one big missing link in the modern science which is still awaiting is that the gap between two objects is having a mind, which we can for the present call space mind. It is something like the electromagnetic field in action. So understand yourself as one pole of the field and the photon set in force the other pole. OK. The second photon is in the presence of two polarities. That is the first photon is between itself and the scientist. The second photon is between itself and the first photon and also between itself and the scientist and there is a triangle of EMF, on the surface of which the second photon is working. So within a very short time you will be able to calculate the aberration of the second photon also. Am I clear?

The whole thing has a medium of existence, which we call the content of space and that medium is as conscious as our mind is, because consciousness is nothing but an activity of the EMF. Understand? What we call consciousness is nothing but a vibration of the Electro-Magnetic Fields. And our mind is as much exposed to the space mind that is the electro-magnetic fields of our space, as the first and the second photon are. So it is the duty of the modern scientist to investigate into what we call the relationship between consciousness and electro-magnetic field, to be able to accept that the whole process is conscious. And he will be able to understand the self-conscious units in the photon and also the origin of sex is placed as early as the nuclear activity. Because the Cathode and the Anode are the primary causes of the sex division in the cells in a later stage of evolution. These things will be understood by the scientist in course of time. But for the present [289] it is a very fertile field of research. which awaits the attention of the scientist.

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

A: No. no in the case of children we have to take every liberty but in the case of social relationships, and after certain age when the individuality begins to work. then the spiritual training is to be awaited. Until the individual accepts to submit himself to you, you have no right to intrude into his independence. The awakening on the fourth and fifth planes cannot be imposed upon on anyone. Even though we try to impose, it is useless. That is what I mean about spiritual training and the training in evolution. But the training of the mother and the father to the child should be inevitable. What I speak now is about the disciple and the master. Areal master never takes the liberty with the disciple, unless the disciple shows a spirit of offering or self-submission. That is what I mean.

Q: What does one do when parents are useless?

A: You mean if the parents misbehave. There is a higher law which we should remember. Suppose someone takes rebirth after having misbehaved as a parent in his previous birth; he is automatically attracted to the misbehaving parents according to the law of magnetism. So it is a compensatory law which is healing and working out something, that is why you have no solution for it, until nature permits you. It is called part of the law of karma. And the child, when the compensation is finished, becomes dynamic and automatically independent, not in a revolutionary way but in a constructive way. So it is the action of nature and we have nothing to say except to [290] wait until action is completed. The child is in a period of penalization.

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

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

The Practice of Yoga

Yesterday I promised to tell you about the practical procedure of how to achieve the advanced steps. That is, how to cooperate with the evolutionary function, how to train to cooperate with the deva kingdoms and how to learn to exist in the soul consciousness. The process is what is scientifically called 'Yoga'. Of course, the word yoga is used in many directions now-a-days, but there is also a scientific definition with a procedure which is called 'Yoga'. We are concerned only with that. The science and the procedure is age old. The exact science of yoga with its instructions can be found only in Patanjali's Yoga Sutras. And after that we are expected to lead a yoga life. Yoga practice is no end in itself. But the end and the goal is the yoga way of living. That is given very briefly at the end of the Patanjali's book, but it is very well supplemented in the Bhagavad Gita. So Patanjali's Yoga Sutras and the Bhagavad Gita put together form the first part and the second part of the science of yoga.

[291] Now I will try to give you an aerial view of the yoga practice with exactitude and scientific precision intended by Patanjali and the Bhagavad Gita. We have nothing to do with the many digressions of the other yoga teachers. Previously we were talking about the six angles of vision to the ancient wisdom followed by

those who regularly attended the lectures. Then we spoke of the five and the sixth was left behind. That is 'yoga.' Today YOGA is the subject. First the book of Patanjali is divided into four chapters. The first chapter gives us the scope and the purview of yoga practice. Why should one practise yoga and what is the main aim?

It is said that yoga is practised to suspend the reaction of the mind. Before that, let us try to have a rough idea of yogic anatomy of the human constitution. We have our physical body made of matter, it is moved by the body of forces called Prana, whose main function is pulsation. Then there is what is called the mind. So the third aspect is mind and the mind is divided into two branches. The ordinary mind and the higher mind. The higher mind is what we called yesterday, Buddhi or Will. And we are shining from within through all these layers. The one who is shining from within is called Indweller. He is shining in the form of mind through the activity of the five senses. The sense of sight, the sense of hearing, the sense of smell, the sense of taste and the sense of touch. Through these five senses the mind is functioning and for the present we are functioning as the mind. So we have what is called the functioning of the mind.

We call it the functioning of the Indweller, because we are normally confused between mind and ourselves. When the mind is working we say, "We are working". When the mind sees through the eye, we say, "I see it". Like that the [292] mind is wrongly considered as the indweller. And there is the activity called reaction: it is reaction to the environment. Whenever there is light outside. the mind is responding through the eye and reacting to the light. The result is. the mind is experiencing light and shape. And we see all these people, this room and all these things. That is called the reaction of the mind to light, the shape and also the colour.

Similarly whenever there is a sound. our mind is reacting through the ear. the result is we hear. Similarly with the smell. When there is the incense stick burning, the mind is travelling outside through the function of the nose and reacting to the smell. Similarly to the taste all of us know, and also to the touch through the whole skin from head to foot. The mind is travelling on the surface of the skin with the help of the nerves and finding if it is cold or hot or hard or soft, like that. So there are five types of reactions to the mind. When it is reacting to one thing, the other thing is attracting. When we are observing the scenery through the window, somebody calls us and our mind begins to react to sound and say, "Ah! Why?" And then this stops, the first reaction stops. And while we are talking if it is too hot outside our mind reacts to the heat and we stop our discussion and say, "Beaucoup chaud!" (too hot).

Like that we are not able to enjoy any one of the faculties of the senses. The mind is asked to cut short everything. It has to cut seeing and then it has to hear. It has to cut hearing and has to taste. While tasting a good banquet, sometimes there is the police man calling at the door, showing us the notice that we placed the motor car somewhere in the wrong place. Like this our mind is not permitted to enjoy continuously anything. It is compared with the chariot having five horses, in the scriptures. Five horses are towards five directions and the chariot is in the middle. And five different people are [293] showing attractive grass from different corners to the five horses. And they are inviting the horses towards their directions. Then the five horses are drawn into five different directions.

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The movement of the steam boat depends upon the direction of the gale. And you cannot call it 'journey'. In such a way. we are spending our years, and we grow old and in the meanwhile we think that we want to enjoy happiness. The result is, we want to enjoy happiness, we speak of happiness, we define happiness and we have everything except happiness. So this reaction is in some way or other wrong. Something is defective in it. We have to rearrange the available data and make a proper adjustment. That is the purpose of the science of yoga.

The environment is making its presence through these senses and forcing itself upon the mind. As long as the environment is being received, the mind is not the mind, but it is the environment. When I am looking at you, my mind is not in the shape of my mind but it is in your shape. When I am listening to your words, my mind is taking the shape of your words and their meanings. When I am enjoying the taste of food, my mind is taking the shape of the taste of food. So in every reaction the mind does not have its own state. it is continuously assuming the state of the environment, even that is not continuous, it is continuously changing. So there is nothing to really enjoy except thinking of enjoyment or expecting enjoyment. So we have to find out what is wrong there.

So, it is said the yoga practice is a process of suspending the present reaction of the mind through the senses towards [294] the environment. Then it is said the mind knows its original state of existence. Now it has no time to be itself because it is in the process of becoming the environment. When it is very busy in the outward activity it has no time to be itself. We should know how the mind will be in its original state for which we have no time till now. He says, "Let us have some time". Then in the next step he says, "The environment is making its presence forced upon the mind and the mind is a receiving pole. It is not allowed

to be free. 'The world is too much with us' that is what the poet Wordsworth says. That is, we are not allowed to live as we are, because we are not left alone by the world. That is what Wordsworth says "the world is too much with us".

So, this mind is called, "I am" by us. That is the helpless fellow who has no time to live as himself, he is called the 'I am' by everyone of us. The result is, we are living as helpless fellows very busy all through the day, having no time to live as ourselves. We have to live as our programme or as our expectation or as our obligation or as our admiration or as our appreciation. But we are not permitted to live as ourselves. Always the mind is at the receiving end. Therefore this 'I am' is called negative 'I am'. That is, the 'I am' in the receiving pole.

At this stage we have nothing except to receive from outside. We do not know whether we have some interior or not. In such a way we spend 30 years or 40 years or 50 years of age, very busy all through the day, sometimes busy into the night also. We think that we are working to achieve something, to be happy some day or other. We want to earn money to be happy. We want to construct a big house to be happy or we want to establish a big ashram to be happy or [295] we want to establish some big office. Always we want to do something, because we cannot do anything. But at the same time we are doing something or other, which has no real meaning to reach inner man. There is a big activity going on with a tremendous speed but no progress is gained.

It is like a motor car lifted upon its jacks in the carwash garage and then driven at a high speed of 150 km/h. The wheels are going on at a high speed, the oil is burnt, there is big noise, but the car is there it is not gaining any space, because its wheels are lifted up on the stands. So such an activity is going on when we are very busy with our daily routine. When we are doing something the next item of the programme is driving us. So something is driving us and we are not moving. That is what Patanjali explains in the next stage. And we are living like the negative I am, the slave of environment, always driven by the environment. This should be stopped. An activity which is in the right direction should be established.

And these five types of reactions are once again multiplied by five as we have five moulds of acting through these five directions. The one is called, acting by using the measure. We have shape outside, colour, smell, taste, light, darkness all these things are used as measures to know what is there outside. I have the shape of your face as my measure and the incidence of light as another measure and your voice as a third measure and the dress as your fourth measure. Like this I use all the available measures and come to the conclusion this is Mr. So and So. And we react to each other. So we are using the measures through these five senses. And we are alternating the measures that is, we are

using one measure to understand the knowledge of another measure. For example, [296] if there is flame I should know it with the eye. But sometimes when I am lecturing I grow emotional of the subject and stretch my hand like this. then there is burning. I come down from emotional heights and find that something is burning. Then I understand that there is flame. So instead of knowing through the eye, sometimes I know through touch that there is flame. This is what is called alternating the measures for knowing.

Sometimes we use mistaken measures. These measures are sometimes used by mistake. When there is some sound, we understand generally that it is a motor car, many times we are right. But sometimes there may be another sound of wheels running on the stone, and we may mistake that it is a motor car. And when it was cloudy yesterday, there were thunders and we could very easily understand that they were thunders by listening to the sounds. But when there is some disturbance in the stereos in this room, sometimes we may mistake that there are thunders outside or when there are thunders outside we may mistake that these stereos are shouting.

Sometimes we mistake one person for another; we sometimes create humorous scenes. There is one Mr. John in India and his wife died of cancer. One of his colleagues told his wife that John's wife died. There is another John working in the same office. So, that wife when she met another John on the street, she began to console him for ten minutes and this John was silently listening to everything, because he could understand the whole situation. He took leave and went home. She went home and said to her husband that she had met John and consoled him. He asked which John. She said John Arnold. He said. "You fool, his wife is quite ok". Like that we sometimes use the measures in a mistaken way.

We have another experience of absence of measure. That is. the instruments are kept away and the mind is left alone. [297] That is what we call sleep. There is a fifth activity which we call knowing through absence of a measure. How can we know through absence of a measure? It is what we call memory or recollection. Next year when I come to this table, I say. "There was a candle here". But the candle will not be there when I speak. This is what is called knowledge through absence of a measure. These are the five possibilities of the mind reacting through the five senses. So there is no sixth possibility.

Patanjali has given these five possibilities. And he says, "They contribute to our happiness or unhappiness according to the way in which we use them. If we know how to use them they contribute to the happiness, if we do not know how to use them we live a mundane life of mixed values. unhappiness sometimes

mixed with happiness. But when we proceed in a scientific way, we will have a mastery over the use of these instruments.

How to practise? Two steps are at first prescribed. One is "proposed awareness". That is when you propose that you want to live happily and you want to know what happiness in its real sense is. you want to know the real mechanism and the structure and the functioning of the mind and when you want to live in the world of realities, you have to continuously propose to yourself that you should know the real thing, you should make a true and scientific use of the apparatus and that you should live in the real yourself. So you should make a proposal for a higher living in the mind at first. Because the proposal is made with the mind, every proposal stimulates the mind to rearrange itself and makes a conscious repetition of the proposal continuously. Whenever you begin any action, you propose to yourself. "I should do this work with a better knowledge of facts. I should spend my time in a more [298] meaningful way. Let me try to understand how to do it better and how to do it organised. So let me be more skilful to know more." Like this you go on making continuously the proposal to become better. At every step you should do it until it becomes a practice. Practice does not mean automatic but a continuity of awareness. This is the first thing he proposes. The second step to practise yoga is 'detachment'.

What is detachment? Is it to ignore the loved ones? Is it to ignore wife or husband or children or is it to ignore old people and send them to old people's houses? Just as many of you do in the occident! Such a one can never dream of yogic life. Detachment is not abandoning. It is not leaving away people, it is not growing a spirit of indifference or loss of affections. It is a specific process prescribed by Patanjali. We have seen how things force themselves upon the mind. You should be able to make a detachment of that enforcing of environment. How? Many people are mistaken. If there is something attracting to my eye, if I am to practise detachment, am I to mentally propose, "I should not see it. Or, I should not think of it"? That means I am thinking of it.

When we have some defects, when we think of getting rid of those defects, that means that we are thinking only about those defects. That is we are giving more importance to the defects. When I have too much of irritability, growing angry with everyone at every time, if I want to get rid of it, if I close my eyes and begin to think I should be free from my irritability, then I am meditating upon my irritability. I am meditating upon my defects. The result is, I will be more irritable after sometime. Whenever we begin to think of our defects, whether we like something or dislike something, both the processes result in thinking of that particular thing more acutely.

[299] If I like a person too much, I think about him and if I dislike a person too much, I will be thinking more about him than about the first person, because evil influences more than good, when we are dwelling in the mind and senses. For example, next time when I get down at Brussels from India, there may be ten people who have helped me a lot and who love me very much and whom I love very much. We have great affection. But there is another person from whom I borrowed a thousand dollars when I was going to India. I said, "I would be returning to you within two months". I did not care to return. I did not write to him any letter. When he wrote to me I did not reply. Once again when I get down at Brussels, who comes to my mind first? Is it the affectionate ten people? Not at all. First of all I will look round if the eleventh person is there.

So, when we are dwelling in the mind and senses it is the evil one that dominates our mind more powerfully than the good one. Always something about which we are unhappy will make us think of it, more than your best friend. So it is no good, if we try to get rid of them mentally. So how to get rid of it mentally? Here, an example is given in the scriptures. When the boy is eating a rotten fruit, how to stop it? By pulling it away from him he will not be happy. But show him a better fruit which is more ripe and more healthy. He will drop the worst fruit and catch the better one.

That should be the process, what Patanjali says. You should create a new interest to the mind towards which the mind is attracted. Automatically the environmental attraction is cut off. Create a new nucleus of attraction, which is of a desirable nature. For example, good music, good painting, anything that attracts your mind and anything that is conducive to our progress. Here fine arts will come to your aid. For [300] this reason nature has given us the fine arts. So this is what is called Vairagya or detachment. If you make an attachment towards something, towards which the mind is attracted and with which no attachment is possible, then the previous attachment towards the habituated environment is neutralized. Create new interest to the mind for a thing which creates no attachment. Suppose music is practised by a yogi. he cannot make misuse of music. Instead the sound of the harmony of music attracts him, his mind begins to dwell with music more and more time daily until his Previous addiction is dropped off.

So, an expert can help you in the matter. For example, there was a person eating this much of opium daily. He wanted to get rid of it. He approached many psychologists and many swamis and many yogis and many gurus. They could teach him some morals, but they could not help him. And finally he came to one guru and asked, "How can I get rid of opium". He said. "Don't worry about opium. I will make you forget about it." Then he said, "Tell me how to do it". Then the

guru asked, "You bring me one balance with which you weigh gold and then you bring a piece of chalk." He brought them. Guru said. "Bring some opium". Then the disciple thought the guru was also an addict. He asked the disciple. "What is your daily dose?" He brought a dose of opium which he used to take daily. Then the guru said. "Place it in one pan of the balance, and then equal quantity of chalk in the other pan." He said. "Take this chalk, don't worry about opium, daily eat opium as you were eating previously. But I will do the magic. You yourself will stop eating opium. But count the number of days before you can stop your opium, by only doing one process. Everyday make a mark on the back door of your house with this chalk. And the next day a second mark, third [301] day a third mark. Like that you count the number of days." So the disciple began to make a mark with that chalk. After twenty days he found that the chalk was being reduced. Then he gained confidence in himself that he was already reducing the quantity of opium. Had he known it previously, he would not have accepted. Then he continued until finally he has drawn the last line on the door. And there was no chalk and the fellow had no inclination to eat any opium. You know who that guru was? That was Ramakrishna Paramahansa. He could get one fellow rid of opium. You can read it from his diaries and biography.

Such should be the method for you to get rid of the environmental effect. Have some expert with you and begin to practise detachment in a nice way. not to get affections detached, but to get reactions detached, or the effect of the environment detached. Don't practise detaching away from your wife. But practise detachment of your impression about your wife. That is what we are expected to do. These are the two items which we are expected to practise in the beginning. The first is constant proposing of awareness, awareness of your real self and higher self. an awareness to live better and in a true world. do everything with this awareness. The second thing is practising of detachment in the scientific way. If you do it continuously in your daily routine, the results are found definitely and within a very short time. But if you do it in an academic way, you will find that 30 or 40 years will make you only half better. So make your life a laboratory and the incidents of your daily routine as your laboratory experiments. Then only you will be able to find results, results enough to cause transmutation of the mind. These are the two fundamental steps.

[302] And the third which you have to practise is, the major thing. that is called a total surrender to the Lord. Who is the Lord? If you ask me I say, "Lord Krishna". If you ask him he says, "Lord Jesus". If you ask him, he says. "Lord Buddha". If you ask him, he says, "Saint Michael". Which of these Lords, we should surrender to? Every group says, "My Lord is the greatest". "My Lord is the greatest". Now you have the political slogans shouted in the name of religions.

That is what we call politics in the name of religion. It is a very bad use of religion. So Patanjali says, "Don't listen to the shouts at first, because all these shouts are true. Whether you say Lord Krishna or Lord Buddha or Lord Jesus, every shout carries truth in it, but at present not to you. Wait until you know who the Lord is".

Now He makes us understand who the Lord is. We know one fellow who is residing in ourselves, the negative I am, the mind, who is afflicted from every side by the environment. He is being stabbed five times a second. Can we call the poor fellow a Lord? He is himself helpless. He is what we call the psychological capsule, the total of our psychological mechanism. He is a negative fellow, he is a prisoner imprisoned in the cage. He has no let out. He cannot explain what he wants. He has to explain what the environment wants, just as when you are here I cannot speak what I want to speak. I have to speak what you expected me to speak.

Similarly this fellow is expected to speak what the five fellows are shouting from outside. This fellow says 'I am'. We don't know that he is a helpless fellow. We believe in him and we are living with him and daily we say 'I AM'. And when anyone says 'the Lord', if we say 'the Lord', it is only this helpless fellow. If we say, Lord Krishna, it is not the original [303] Lord but a child of my helpless mind, because I am shouting only with my mind. He is only an image on my mind. If I say God, he is a poor child of my mind. Same is the case if I say Jesus or Buddha, however great he may be he is a poor little child of this helpless fellow. Now we have to find out who the real Lord is. In the same mechanism there is another fellow living in the centre. But we thought mind was the centre all these days, because the mischief is, that it is polished inside and outside. It is a mirror of reflection both inside and outside.

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The image is inside but unfortunately the image is distorted, because it is the outer surface of a round mirror. We will have a very ugly face. We think that it is our natural face because till now we have not seen what a real mirror is. Now inside there is another fellow but the inner surface is also made a mirror. It is a reflecting surface but He is real light. He is shining forth. He is shining in the form of what we call sight. Previously we knew only seeing a thing from outside. Now we are advised to know what the capacity of sight is, the faculty of sight is, the faculty of hearing, the faculty to smell, the faculty to taste, the faculty to touch. They are rays from within outside. You are shining forth in the five directions from the same centre.

But all these days you had no time to know that you are shining, because you are engaged only in the images. The images are ever changing, the outer barrel is ever rotating and there is the activity of the kaleidoscope continuously moving. And you were living contented that you were the negative 'I am'. Now you begin to know that from you the capacity of sight is shining forth. All the five faculties are shining from [304] within yourself like the many rays shining from the flame. So within the same centre there is the positive 'I am, who is the real 'I am', waiting all these years to see that you just take a pause and listen to Him. Now the only thing you have to do is, take notice of the fact that there is a negative 'I am' working outside and inside there is a positive 'I am', who is working from within outside.

The first fellow is receiving impressions from outside and working as a reflecting centre. That reflection is called reaction. Here, there is no question of reflection. it is only shining forth or brilliance. You should know that there is what you can call action. Understand that action is original and reaction is secondary. So you should live in action, instead of living in reaction. Instead of reacting to the environment you should live as yourself and make your presence shine forth from within you outside. Just as the magnet makes its presence felt by the iron pieces around. Just remember that what you are now is not the real you are. What you are now is the negative you are and you have no light of your own, except the capacity to reflect, that is. a second rate borrowed light. But at the centre of your reflection, you are yourself, the original, the source of brilliance, from you all capabilities are shining forth. But you have had no leisure to notice it all this time.

Just it is enough if you shut the activity of reaction for a moment. Then you will begin to operate from within your own centre. When once you really begin to operate from your centre, there is no reversal to the false state of existence. You need not go into the forests, you need not close your eyes, nose, ears, etc. All the orifices you need not cork them. It is just a scientific process to follow. First step is continuous proposal to become better. Do everything you do with the proposal of doing it better. At first you need not change anything [305] drastically. In the whole process nothing drastic is prescribed, everything is very artistic. The process is also sweet because the goal is happiness. If the process is difficult it is illogical. A difficult process can never lead you to happiness.

Now the first step is a continuous proposal to live better. The second proposal is attitude of detachment to environment. Whatever is attracting your attention. let it not attract your attention. If you want to bestow some attention to it you can do it. But it has no business to draw your attention. That is what is called detachment. If you have some business to look through the window for two

hours. If your cow is there, be looking at it. But if something attracts your eye through the window, you have no business to feel obligation to it. This is the attitude of detachment. Do it if you want to do, but don't do it because the mind wants to do it. So that is detachment.

The third is taking notice of two fellows in you. The one, the original source of your existence. The other, the fake fellow, the imitator, the negative fellow, who is like the buffoon in the circus. So take notice of two fellows existing in you. The two fellows have the same name. 'I am'. So this is the second step. Now this is what Patanjali calls, the Lord. He is the Lord because He is the one who is living in you, in you, in you. And one who knows Him as the inner fellow. one gets absorbed into the inner fellow and the inner fellow begins to shine through the body and the senses. Through the same apparatus he begins to operate. From that time onwards along with the apparatus the total is called a Lord. So we call Lord Krishna. Lord Buddha and Lord Jesus. That is the meaning of the Lord.

When once the false fellow is awakened towards the real fellow inside, the false fellow gets burnt and disappears [306] into the light of the real fellow. While the total apparatus or the mechanism is quite intact. The whole constitution will be the same as before because it is the pious instrument of the Lord, created by the Lord, for the play of the Lord. Always the Lord creates the false fellows in each apparatus and begins to play with them. He allows the false fellow to believe that he is living. He allows him to enjoy the environment but at the same time the fellow is very much afraid of the environment; he is too tired, too exhausted. Then he says, "Is this life? If this is life, is it worth living?" Then the Fellow calls him inside, asks him, "You fellow how is life?" The fellow says, "Horrible!" and this Fellow says, "Not at all horrible." That is the play He is playing with every mechanism.

Now take the notice of the existence of the Lord in you. Who is to take notice? The false 'I am'. Because now we are living as false 'I am'. We are expected to take notice of the existence of the real 'I am'. And gradually begin to make a total surrender to Him. Surrender what? Ourselves. Very easy. Within one second we do it. We many times do confessions at the confession cabin. But that is not confession. We have to make a real confession of what we have, until what we 'are' is left. Is it money? Yes, how much? Hundred dollars. I will pay to my guru, if I can get the salvation. Next time he says thousand dollars, I will pay it. Next time he says, "Your watch is very good, give it to me". Then I say, "Sir! What about my salvation? Sir I am giving you many things". He says, "Total surrender". Total means everything. My house! Yes, give it away. My property! Give it away. Wife! Give her away. Children! Give them away. Have I surrendered totally? Totally false!

That is not what is required. And if any guru demands such things, remember that he is a guru of these fellows. The [307] more he demands the bigger is the guru of the negative 'I am'. The test of a real guru is, the one who does not want anything from you, who expects nothing from you, because if he wants something from you, he must be inferior to yourself. How can he give you what you want? So he is not a guru. The moment he wants something from you, understand he is fit to be your disciple. So, that is the acid test of a guru or a non-guru. Unless he has absorbed his negative 'I am' into his positive 'I am', he can never be a guru of another. How can a blind man lead another blind man on the street? When the fellow is already suffering and when he wants some job for his son in America, how can he come to you and say, "Robert I am your guru. See that some job is given to my son".

So, find out the Lord. He is the same in you and others also. Before you have realized the Lord in you, He is already the Lord in some other fellow, who has earlier become a magnet. You may be still an iron piece, but there are iron pieces who are magnets earlier than you. So, along with the physical body we call Him the Lord or in our language we call Him guru. So guru is not a person because before He became a guru he had this negative fellow in him and he had his own guru who was a positive fellow. So always guru is only one person, the positive existence, whether it is in the first person, the second person or the third person. So the guru is an Eternal Guru. That is what the mantram of Guru says in the scriptures. It says, 'Gurur Brahma', that means the Creator has come in the form of my guru, 'Gurur Vishnuhu', that means the Preserver of creation has come to me in this body of my guru, and 'Gurur Devo Maheshwaraha', that means the Lord who absorbs all these things into Him. He is the same one who came to me in this body as my guru. That is the mantram of Guru. That [308] means Guru is not a person, but the Person who exists in every person.

So, Patanjali says. "Wake a total surrender to the Lord". I can very easily say. "I make a total surrender unto myself." Not possible. You should do it to the same person but who is existing in another body. Choose anyone you like, because you should have someone to offer yourself. It is not your money or property or your house or your furniture, but yourself, that means your beliefs, your ideals, your impressions. Gradually day-by-day begin to offer them to Him. How to know where He is? I want to know my Master, where is He? Sometimes we choose our own Masters. I choose Master Djwhal Khul as my Master. If I choose that does not mean he is a Master, he must be my servant. How can I choose my Master? My Master should choose me. Therefore, the first step is 'offer yourself to the unknown Master', though we do not know Him. How can the patient know the quality of the prescription the doctor gives? Can he judge if the prescription

is right or wrong? In that case, he is not a patient, he is already a doctor. And he need not go to a doctor. He can as well prescribe it himself. Therefore, you do not know your Guru but He knows you long before you know Him, sometimes many tens of years before, sometimes many hundreds of years before, that is, through births and rebirths. In the ladder of evolution He is leading you better and better. Many times it so happens that we are not aware of Him. Therefore, surrender what you have to the Lord.

What is the way to surrender? Patanjali says. "Call Him. shout for Him". He responds. "Yes. Here I am". But we doubt, unfortunately it is very true. When we call Him He says. "I am here". How can we call Him? Here Patanjali gives the [309] method. This fellow should call this Fellow, the negative 'I am' should call the positive 'I am'. How to call Him? You should know His name and telephone number. His word is what is called 'OM'. How can you use his code and key without knowing the procedure? You should be able to handle the key. Suppose the key of an electronic machine is given to Krishnamacharya, he does not know how the machine acts. What should I do with the key? I should place it on the flag to advertise that I have the key. Similarly we do it with OM many times. We have OM on the banners and OM on the arches, sometimes OM there, OM here like this. It is because we do not know the electronic machine having this key OM. We should be able to call Him. OM is His word, His utterance. That means it is a double key. It is the sound with which we call Him and also it is a sound with which He calls us. That is why Patanjali says, "OM is His word". His word means a name which you should use or a word He uses for you.

Now we should know whether we are shouting for Him or He is shouting for us. Just everything is ready, there is a gap between two wires and the current is not flowing. If you just make the two wires contact the circuit is complete, current begins to flow, lights begin to shine, fans begin to work, the radio functions, the television shows everything, and the telephone functions. There is only a little gap in the wire, but the house is well furnished, every machine is there, all electrical apparatus and electronic things are there but we are blinking with the machines. Our eyes, ears, nose, etc., we are making a false use of them. We are making an uneducated and moorish use of all these things. Like an uneducated brute we are using the valuable machinery. Just we have to make a contact. How can we call this Fellow with this sound?

[310]

Utterance of OM

If you sit down in a proper way, close your eyes and make the preliminary arrangements, I tell you what to do and then utter OM through your voice. That

is, make your respiration uniform, slowly inhale and begin to exhale uttering OM but at the same time listening to your own utterance. While you are exhaling your air, you exhale with the sound OM like this. Like that every utterance breathe in and breathe out with the sound OM. But while uttering you should listen to your own voice. Otherwise the key is only on the banner OM written on the board. No use. If I write 'magnet' on it, this never behaves like a magnet. You have to make it a magnet. Utter OM and listen to it.

Then you know what happens! You have started uttering as this fellow, negative I am, because we know what we are now. We are negative 'I ams', busy with our activity and helplessly panting and sweating on the streets. So we begin to shout, "Hallo! I am" No reply. Don't think that the scripture is false. But there is something wrong in our handling. This is a wonderful American machine, I should approach my friend to know where I should click. Then immediately there will be a flash. We will understand that there is something electronic in it. So we should approach an American, because we should know the parameter before we know that energy exists. Just as the negative fellow begins to utter OM and listens to it daily for five minutes, just donate 5 minutes a day not five dollars. Just five minutes a day, so you will afterwards begin to donate ten minutes, fifteen minutes. one hour and twenty four hours.

You will be able to do it because except that, there is nothing existing. And all your activity will be purchased by [311] the wonderful Fellow inside. He has many millions and millions of dollars with Him, the inner Fellow, positive 'I am'. So if you just give Him five minutes, He will take six minutes, seven minutes like that. That is what is poetically described in one of the books. One poet in Sanskrit says, "Don't go that side on the river bank (that side means this path). If you go that side there is a little boy playing there, who has no clothes, who is naked and who is blue, that is the space, and he is playing his flute and when once you are attracted towards Him, you will never return. You will have no wife and children and you will have nothing, no job, no money so you will never return. Therefore, be careful, don't go that side". That is a poetic way of suggesting us just go and try there.

So, begin to utter OM five minutes a day, at the same place and the same time. Don't change the place, don't change the Lime in the beginning, that is before He is awakened. Then begin to utter, begin to listen, you will understand that you are uttering with your respiration. Then you will understand that the respiration does not belong to you, but you belong to the respiration. Because respiration is automatically going on in you, you are not doing the respiration. You are living because of respiration. So wherefrom is the respiration coming? It is from a different 'I am' who is respiring. Whereas this 'I am' is busy with everything

outside and if we had been asked to conduct our respiration for one hour, we would have forgotten about it and died long ago. There is the real I am in you, who is continuously aware of your existence, because He is awareness. And He is conducting your respiration. Therefore, He is making the OM chanted. So He is uttering it for you, so He is making a shout for you. It is His word. Start it as your call for Him, you will understand that it is His [312] call for you. That is where man and God meet in the language of Shri Aurobindo. It is centre of existence called Lord. Thank you.

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So, it is both the consciousness of the Lord and the consciousness of the disciple. And in course of time the disciple consciousness gets absorbed in the Lord consciousness. And what remains is Consciousness or Lord or what we experience as Light. This is what happens by following the process. This is one benefit which you will directly know. And a second benefit which he describes is, removing of the obstacles. The obstacles on your way will automatically be removed. You need not have the trouble of making your path clear. Generally we think that spiritual training involves many obstacles such as financial and social and about health and about the acceptance of other family members. Such are the practical obstacles we meet.

How can we to remove these obstacles? How can we get on in the society and at the same time get on with the yoga practice, because we are expected to take our 24 hours as our experiment time in yoga? It is not enough if we devote half an hour or one hour or two hours for meditation. Then how are we to fit in our vocation hours, hours of domestic duties and our week end holidays with the yoga practice? Such are the obstacles we mentally meet. By starting this procedure, the way of uttering OM and listening to it, the obstacles are removed. You need not try to remove them. You can ask how. Everything will be gradually rearranged in your life. And the truth of it is, obstacles exist in our mind and not outside. What exist outside are persons and things. And there are no items called obstacles outside.

[313] Obstacles exist in our mind as our impressions upon others, and our feeling of obligation to others, our suspicions, our jealousies and our misunderstandings of people and things. When these things are gradually removed from our mind, when the obstacle complex is removed from our mind, actually there is no obstacle at all. Whether you are driving your car or talking to your wife or whether you are working in the office, you are tackling with the same Lord because your reaction to the environment will be neutralised. You are

not society conditioned, you are alone. Even in the midst of a thousand people, you are alone. That is what is called, 'the holy loneliness' in the scriptures. 'Holy loneliness' never means going away into the caves and temples. It means that you alone exist in the presence of a thousand people, because you come to know that only One exists in everyone. Not as a theory but as an experience. These two effects will be immediately felt when you practise this.

First is direct experience of the Light, the second is removal of the obstacles. When obstacle consciousness is removed from the mind, there is no obstacle. When somebody is sick in the house you will serve the person. but you know you are serving the Lord. While you are doing some work in the office, you know that the work is useful for many people and you are serving the Lord. When you are a professor in an institution you know that every student is a Lord Himself and you are helping the students to know the Lord, because the lesson you teach will be more useful not only for their examinations but also each sentence will give a touch to the student; this leaves a seed of Lord consciousness, which will be germinated in time. These are the two benefits you derive first when you start this.

[314] And then, he speaks of some centres in you. Let us know the centres of different expressions and how to manage with them. I will give you only a few examples. You have a feeling of sympathy in you, how to manage with it? You have pity in you, pleasure, indifference and sometimes negative traits also. We have hundreds of such things in our personality. How to manage with them? When we meet other people with these complexes, is not reaction compulsory? Then how to suspend reaction? He teaches us how to eliminate the reaction in spite of the existence of these traits in us. You should only know how to make the proper connections of electricity. If we make a wrong connection, sometimes there may be no effect, sometimes there may be an explosion, that is what we call a quarrel. Sometimes the filaments go burnt, that is what we call jealousy. Sometimes the fuse of the whole house will go away, that is what we call total destruction of a situation. But if you know how to connect these plug points to the pins, you will have only light and TV and radio, everything useful without any burning or outbursts.

And he gives the examples of the connections. If you find a person living very happily, you should know with which of your traits you should connect it. Suppose, you connect this with your indifference, it creates jealousy. If someone is very happy, if you find it necessary to show indifferent attitude towards him, the result is jealousy in you. But if you link up your sympathy for him, it is a correct connection. Whenever you find anyone happy, try to feel happy, because he is happy. So try to show sympathy or a sympathetic expression whenever you

find someone succeeding in being happy. If another person is sorrowful, if you make a wrong connection of pleasure to his sorrow, you feel pleasure because he is sorrowful, that is [315] what is called enmity. When an enemy has bad days, generally we feel, "That's good. He should be punished like that". That is called wrong connection. But if you connect your pity to the sorrowful state of that person, then it is right connection. Immediately you will be moved to do something positive for him and try to make him less sorrowful and more pleasant, and try to remove his sorrow as far as you can do,

If you find a person who is virtuous, that is well behaving, if you connect it with your indifference that shows that you are not ready to learn anything from the virtues. So connect your pleasure centre with that person. Whenever you find good behaviour and virtues in others make them pleasurable to you. Feel very much pleased with the good behaviour of others, automatically your centres are purified. And last example is the weaknesses in others that is the vices in others, the bad behaviour in others. What happens if you connect your pleasure with it? That means you feel happy whenever a fellow has some weaknesses in him. I feel very happy I have found some faults in you. Tomorrow I am very much pleased to talk about your faults with this gentleman. I discuss and criticise you with this person, that is, criticising a person in his absence, in the presence of others. This is something which is very difficult to avoid especially in Belgium.

Every nation has its own weaknesses. Our Indians have their own weaknesses. Similarly, Belgium has its own weaknesses. It is highly difficult not to criticise others in their absence. But you have to connect it with the centre of your indifference. That is called right connection. Indifference means not taking notice of something. If there is bad behaviour in some person, leave it to him and don't take notice of it. Unless he asks you for advice or help or unless he invites you [316] to comment about it with him you need not react. Like this you can make a list of the psychological complexes you have in you and have the proper plug points to plug correctly. so that the current flows properly and produces light and wisdom and happiness. Let there be no explosions and no burning of the filaments and no burning of the fuse. This is one advice he gives.

And then he goes to the main item of the practice. This is what he calls 'Purview of the yoga science'. Hereafter the second chapter begins, what Patanjali calls, "The action of yoga". What do we have to do? Start with doing something prescribed. The first thing to do is TAPAS: In Sanskrit it means, one pointedness of the whole life. Make your life purposive of your practice. Have your main aim only your practice. Don't deceive yourself by believing that by practising yoga or spiritualism, you will get some benefits. The very benefit is the 'Base and Happiness' you experience. And the path itself is the goal. And if you believe that

there is something beneficial out of it, better stop it, because you will be utterly disappointed after sometime. For example, some people begin to practise yoga for what they call 'Powers'. They are deceiving themselves, because God is not a fool to confer powers for certain practices.

There is a purpose for creation, that is happiness. And the purpose of yoga practice is 'happy living' to others and to yourself. Except the science of spiritualism, there is nothing in this world that can bring happiness to you and others. If people believe that their luck will increase with the practice of yoga, it is false, because the very idea of luck is foolish and everything depends upon how we do things and how we think and our motives in doing. It is thoroughly scientific and [317] materialistic understanding which makes you a real Spiritualist. Unless you are a thorough materialist, you cannot be a true spiritualist. If you have something imaginative in your mind, you will suffer from self-mystification for some time and self-stupefaction with astral influences for some time, Yes, it is self-deception. because in trying to deceive others we will deceive ourselves.

So, what he says is, "Understand that every item you do in your daily routine should be utilised for your spiritual practice. Whatever benefit you get in life, is an implement or instrument for your practice". If you get 10,000 dollars unexpectedly, try to understand the better use of that money, how to enhance your practice, how to increase your consciousness to discover how best you can utilise the money. Similarly your energy, similarly your time and the space in your house and office. Whatever wealth you have you will be able to make an implement of your practice. If you make something very tasty to eat, understand the pleasurability of the taste can be utilised for your spiritualism. That is what is called dedicating everything to the Lord. Do everything with a spirit of dedication, believe that it is a step which can be utilised for your betterment, by utilising it for the betterment of others. That is what is called Tapas.

So, have the same aim in doing everything. Today your departments of life may appear different from one another, but tomorrow you will understand that all of them are counterparts of one existence. Your life in the profession and office, your life in the domestic circle, your life in the friends' circle, they may appear three different departments not having anything in common. But when you begin yoga practice, you will understand all the three are parts of your life. You will know [318] the oneness of your activity. That awareness is called 'Tapas'. It is wrongly translated as penance or penitence. There are three types of austerities of life. The one is mental. The second is vocal, the third is physical.

Mental tapas or mental austerity is thinking about others only in progressive terms. If someone is good, rejoice in his goodness. If someone is bad, sincerely

desire that he should become better day-by-day. That is what is called mental austerity. Think only something good, something positive, that everything should be useful only to someone. Let there be no occasion when you feel objectionable about anyone, because there is no necessity for you, as your thinking is in your own hands. Nobody need help you in your thinking, nobody need contribute his virtues for your good thinking. People may have many bad traits, they may be speaking many things bad, remarking very badly about you. But your thinking is with you, not with them. That is what is called mental austerity.

The second is vocal austerity. Practise speech in such a way, that your speech encourages others into goodness, it gives some useful information about anything, and it induces hope in others. So use your speech as a good weapon. Gradually eliminate what is insulting to others. Others may try to insult you, but it is your mind that gets insulted. So be sweet in your mind, because others are not judges of your goodness or badness. Always you are the better judge of yourself. You know yourself better. Therefore, don't give more value to others' opinions, than your own opinion about you. So let others speak many things bad about you, you need not speak bad of anyone. Because a retaliation may give you a temporary cruel pleasure but at the same time it gives you also suffering and pain.

[319] If you think in the night of a person who harmed, your sleep is affected and the other person is in no way affected. Remember that you are the loser while you are retaliating. you are losing your mental balance, your hyper-tension is going up, and you are losing your sleep. So you have no necessity to retaliate. Let him rejoice in his own paradise. You need not tackle him once again. The world is too big. He has his own way of living and you have your own way of living. That is what is called vocal tapas, vocal austerity.

On the physical plane you have the austerity. Whatever work you do on the physical plane, see if it is useful to someone or yourself. See if it causes some betterment of some person or some society or a group of persons. If it is useful, do it. If it is not useful to anyone, don't do it. For example, we go on commenting about persons for hours together sometimes. Ten people we sit down and make humorous remarks and comments about the world at large. At the end of two hours or three hours, if you calculate the benefit of what we have spoken for three hours, you will find zero. Much energy has been wasted, much vocabulary has been wasted, much voice wasted and much laughter escaped from our throats. It is of no use. So the yoga practitioner minimises these things gradually. If Michael says that somebody has eaten a banana and thrown it on the platform of Brussels and another person stepped upon it and fell back, on listening which

Krishnamacharya goes on laughing, and then a third person says, "Oh! Is it? Tell me, repeat once again." "He fell down! Really fell down?!" A third person says, "What is it really. really?" A fourth fellow. "Oh! foolish fellow". A total of three minutes is burnt and wasted. Not only have we wasted time but also span which is valuable and which can never be replaced by any doctor.

[320] This is what the practitioner understands by physical austerity. But understand that it is not a sin to be pleasant and humorous and happy. Austerity does not mean you should grow dried up without any feelings. Be happy and make others happy. Be humorous, but let your humour create happiness in others. Be pleasant and let your pleasant attitude create hope in others. Let others forget about their difficulties at least for the moment. That is what is intended. Now after speaking of this austerity he gives us the next step, that is called 'Swadhyaya'. The first is called tapas and the second is called swadhyaya. That means, the habit of reading a scripture daily. Let it be five minutes or two minutes or only one minute. Let it be one paragraph or one sentence. Make it a habit to read from a scripture daily. And try to understand its significance and import.

This is because the scriptures speak to us about the goal of yoga and also they contain the science of the human being and the art of human living. These are the two subjects which cannot be learnt from any university existing in the 20th century, because the universities are still primitive and the old stone age enough not to reach this level. Even in the most advanced and scientific nations and countries the universities are too backward and too primitive about these two subjects. The present evolution of any university never permits the university to teach about the science of the human being and the art of human living. It may take at least one more century for the university fellows to think of such things. But we have the universal university where there are professors, who are authors of the gospels and the scriptures and we have the syllabus which we call the scriptures of the world. They are too advanced in scientific and artistic subjects. In the 20th century no scientist [321] or science professor can reach the levels of explaining us about scriptures.

So, it is the fundamental duty of a spiritual student to make it a habit to read from a scripture daily and try to understand the import. Better still read it out to the people who are ready to listen to it. Or if some people who are experts are reading it out, go and attend. This is the second compulsory item to be practised. The third is called the total surrender which is described previously, that is, making a total surrender of yourself to the Lord who is uttering OM. Now He leads us to the eight steps of the yoga practice and explains each of it

separately. The first one is called 'Regulation' that is the process of regulating your activity. It is called 'Yama' in Sanskrit. It includes the following items:

(a) We have already narrated what is called Tapas i.e., 'austerity'.

(b) And then an attitude of 'harmlessness'. Let your attitude be harmlessness. Let there be no critical discussion about the possibility of living with harmlessness. Whatever you do let it be harmless to others. It is an attitude. Some people discuss, "Is it bad to kill and eat?" The answer is, "It is not bad. But it is better to eat without killing." That is what our attitude should be. We can kill and eat as far as we feel like doing it. There is nothing bad about it. But it is always better to eat without killing, let it be an animal or a plant. You can eat from a plant without killing the plant. You can eat from an animal without killing the animal. It is left to our choice. So a critical discussion will lead us into a desert of nothingness. So your attitude should be harmlessness. When you speak, let it be harmless. And when you make remarks in the absence of others, let the remarks help those people if [322] they reach those people concerned. If you do something, let it be helpful to someone. Like that it is called an attitude of harmlessness that you are expected to practise.

(c) And the third is called 'truthfulness'. That means, if you like a person you should be truthful in your liking. That is, when you are alone you should be able to tell you that you like him, not with others. If you do not like a person be truthful to yourself, you should be able to tell yourself that you do not like him. Then it takes no time for you to remove the enmity from your mind. And when you do something, you speak to yourself if you are really serious about it or not. We do many things though we do not intend doing them. All these things will be eliminated when you begin to behave truthfully. See, when my colleague in the office is going on an excursion into the Alps, I too prefer to take my family into the Alps to show him that I can also go there. That is one best example of untruthfulness. The fact is, you don't need the nip, but your false behaviour necessitated the trip.

When a colleague of mine in my office could secure a seat in the course of medicine for his son, I too try to secure a seat for my son also to be a medical student. Not that my son is inclined to study medicine but because my colleague has his son admitted in the medical course. It is the jealousy that makes my son a medical student. What happens? What is the result? Suppose my son is not interested to study medicine, I will find him a big failure in life after 4 or 5 years. That is how I will be penalised for my jealousy. Such untruthful items of behaviour will be eliminated from our procedure. I begin to practise to know if I want this or not. After a little practice of one or two years I can instantaneously know if I want something or not. I choose what is needed and eliminate [323]

what is not needed. That is what is called truthfulness. Be truthful to others. To yourself be truthful. Let your attitude be truthfulness.

This is often wrongly translated as truth speaking. Mere truth speaking is not enough, truthful motive should be there. As a matter of fact, there is no better truth speaking gentleman than the cassette of the tape recorder, because it represents only truth including the occasional cough we do. That is not truth." Sometimes you may speak falsehood also for the benefit of others. If the child is not eating if you say, "I will take you to the holiday on ice". The child eats and then it sleeps. You know you are not going to take him to holiday on ice but instead of doing it you say, "I don't speak a lie to my child." The result is the child won't eat. So it is not merely truth speaking, but it is truthfulness of the motive. Truthfulness of the motive is an inevitable one.

(d) And the next item is: Thieving instincts eliminated. What is that thieving instinct? If you place your watch here, if I find it nice, I will place my handkerchief upon it. It is very easy. That is what is called magic by magicians. In fact, it is black magic though we use white handkerchief. And then I will take the handkerchief with the watch. I know a hundred wonderful methods to steal. You are translating something which is not there. That is thieving instinct on the physical plane. But there is thieving instinct on the mental plane. If I look to it many times while lecturing I am looking down to my collar. I find this mike something strange, I am thinking what if I take it away. Of course, I do not take it away, I will return it safely. But all the while I am thinking, it is better if I have this with me. That is called thieving instincts on the mental plane. I am not courageous to take away the physical [324] things, but mentally I may be stealing many things, hundred things a day, which is more dangerous and more contagious to the person proper.

And there is also thieving instincts on the intellectual plane, that is more detrimental. If in my conversations with my friend Robert, I find some fine phrases and sentences and if they are fascinating, I go to India and use those sentences wonderfully among the audience. And the audience shout, "Oh! Very good!" I put a face as if the sentences were my own. Like that we many times copy from the books of others and publish them as our own passages. That is what is called plagiarism. It is thieving instinct on the intellectual and the cultural plane. It is very, very detrimental to the person who has these instincts. So, we should try to eliminate all those things in our motives.

(e) And the next thing is 'purity of sex'. In a society where this type of yoga practice is possible, to which century this society may belong, it is prescribed that the person should be a celibate up to 21 years and not a celibate by compulsion, but a celibate because his mind is engaged in something which is

very attractive on the spiritual plane. Then he should be married and then in the twenty-eighth year he should start his sex life and after middle age that is 45 years, the husband and wife should grow passive of sex, not fighting with sex or trying to oppress or suppress or eliminate sex, but to grow passive of sex. Because both the husband and wife are involved in doing something for the humanity, they begin to live as friends and companions and brothers. Such a type of life is prescribed. Of course, it may not be totally possible in the 20th century society. We should know our limitations. We should know the spirit of the scientist and try to cooperate with the values [325] prescribed by the scientist. According to our own possibilities. we should grow passive to sex after certain age, so that our interests in life are engrossed with humanity and spiritualism. This is what is called 'purity of sex'.

(f) And the next thing is 'having no obligation'. This is most important. That is don't place yourself in a position where you are obliged to anyone. What does that mean? Before you receive hundred francs be sure that you have done work of at least 150 francs to the other person. Be sure that you are not indebted to anyone. But do not have it as a complex. Don't have what is called 'pious aristocracy' in your mind. Be sure that the other person has received more from you than you have received from him, by way of work or help or anything. Then only you are fit to have spiritual progress. Otherwise your sub—conscious mind feels the burden of obligations. It never feels the freedom which is due to itself. So these form the first step called 'regulation' of your character.

The second step is called "Rectification". The first is Regulation and the second is Rectification. In Sanskrit it is called 'Niyama'. The first is called Yama and the second is called Niyama, that is to rectify yourself physically and mentally.

The first step is cleanliness. Teach the child who is to be a yogi to practise cleanliness from his childhood. Train in physical cleanliness, that is daily washing his body with water and cleaning properly, and having his hair, moustaches and beard close-crisp. That is what is prescribed by all these Masters. Let him also be taught mental cleanliness. That is, let the boy in the evening understand if he has thought good thoughts or bad thoughts about others. Let the mind be purified with progressive ideas.

[326] The second is satisfaction as an attitude, satisfaction not due to incidents, not due to benefits, not due to events but satisfaction as your own nature. You can develop it very easily. Be satisfied with what you get. Do some more good work you will get some more money. But be satisfied with what you get at present. Tomorrow you may get more, and you may try for more but in the meantime do not grow nervous. If your friend is getting a thousand dollars more, don't worry. Cut your coat according to the cloth, according to the availability of

the cloth. That is how we have to practise, because what is due to us from the society, is a ratio between the society and ourselves. It has got a mysterious ratio which we can never understand.

Our logic and economics will never calculate it. We may calculate some more from the society to us, but what is due to us according to not only the merit of what we work, but also what we think and what we believe about others. The LCM will be the ratio between us and the society. Sometimes we may not be able to calculate it properly but live grudgingly. Don't grudge against the society, that is, don't grumble or complain against the society. Remember the society contains only individuals like you. There is nothing like society separate from individuals. They are also as good as yourself and as bad as yourself. So, satisfaction should be inevitably practised by a yogi.

Previously Patanjali has given what is called austerity and reading the scriptures. He is adding the previous things also in the list, and then total surrender, that is uttering OM and listening to it. These five items will rectify your existence. This is called the second item rectification.

Now, we go to the third item according to Patanjali. The third item is to practise 'stability in happiness'. We will have [327] happiness only instantaneously as a flash, normally. What we call happiness exists only instantaneously. All the remaining is something before happiness and something after happiness. When something is very tasty to eat, we have the happiness of the taste while we are tasting. It is not there while we are preparing, it is not there while we are cleaning the plates. In anything you do, happiness is only a lightning and a flash, before which there is much work and after which there is much work. It is like the feats in a circus, the items in a circus. For every item they have to do something in the beginning and after the item is finished they have to dismantle many things once again. So there is much preparation and much disposal. In the middle there is an instantaneous flash of what we call happiness. But all this put together we call happiness, because we are essentially foolish. But here, he asks us to practise 'stability in happiness'. You should make the mind live in happiness stably, continuously.

How? Sit in a comfortable posture, select a place which you need not change frequently, keep the place clean and make the room pleasant, let it be well ventilated not only of light but also of air. And then make a place for yourself, the place which you need not change frequently. Select a posture which is comfortable to your age, physical condition and stage of life. And then you sit in that posture, any posture except lying flat, is recommended. Because when we lie flat, horizontally and begin to practise stability in happiness, we will not be there to enjoy the happiness as we will go into sleep. In the meanwhile

happiness will be there and we will awaken when happiness has gone away once again. Everyday happiness visits us but we are not there when happiness is there in our house. That is what happens if we select a horizontal posture. Select a vertical posture. Let your vertebral column be perpendicular [328] to the floor. And the most convenient is called 'Siddhasana'. You close your eyes and then begin to practise. What?

It is called the relaxation of every nerve and every muscle in your body. Mentally begin to travel from your head to your foot slowly. First of all observe if any muscles or nerves are in tension in your head. Mentally remove the tension and relax the muscles and nerves. Then travel to the eyes, release if there is tension in your eyelids. When they ask to close our eyes and sit down, some people sit with very strongly closed eyes, so that there will be a tension in the eyelids. Remove the tension in the muscles of the eyelids, then to the nose, then to the mouth and chin, like that up to the feet. This is the first step you have to take. And then for a few moments relax the mind completely into your respiration, and then once again make a tension of every muscle and nerve for about a few seconds and then relax once again step by step. Like this alternate a few seconds tension and a few minutes relaxation, a few seconds tension, a few minutes relaxation.

By doing so, you are communicating with one of the cosmic principles, what is called the Law of Pulsation. The space is expanding and contracting alternately and the space is pulsating. As the result of which the solar systems are coming out and getting absorbed into the space once again. Each solar system is respiring or pulsating, and each atom is pulsating in its nucleus. Each living being is pulsating in the form of respiration and heartbeat. So pulsation is a cosmic law and a cosmic principle, which includes contraction and expansion. Begin to play music in tune with it. That is the next practice which you have to do. And then begin to observe the movements of your respiration. Then the mind gradually begins to approach the place where the respiration is taking place. [329] Respiration is energy and mind gradually approaches the energy centre. After certain time the two become one. There will be no two items. There will be no mind separately, no respiration separately. There will be only one item existing. Then you will experience what is stability in happiness.

This is called, the third one, 'asana' in yoga class. This process is called asana but unfortunately this word is translated in a wrong way. It is understood as the many physical postures and acrobatics we do. For example, we have 'shirshasana' — head down posture. 'sarvangasana' — like an inverted comma, 'halasana' or the plough posture, and 'dhanurasana' — the bow posture, sagitter. So there are many asanas, hundred or two hundred or three hundred, but it is

not the asana which Patanjali calls. The physical asanas come into the first heading, called Yama. You are expected to select your own physical exercise not according to the lesson in the book, but according to your constitution and need. Let an expert in yoga advise you about your asanas. Let not everyone exhaust the total list of asanas.

For example, if a person having hypertension begins yoga he should not be allowed to do the head-down posture. Some people should not do some postures. For some people a few asanas are enough. For some people many asanas are required. It depends upon the constitution. What happens if the guru asks his disciples that all of them should wear the shoes with the same dimensions of the guru's shoes? Same thing happens if the same list of asanas is prescribed to everyone. So, in the first item, everyone should select the physical exercise required for himself. Now here, what is called asana is stability in happiness. That is what Patanjali says and what the Bhagavad Gita says.

[330] Immediate effect of this practice is, you are making alternations of contraction and expansion in pulsations. The result is. the mind is freed from 'pairs of opposites'. That is. the mind is free from receiving a shock in changed conditions. When it is cold now and when it is very hot tomorrow at noon, the body won't receive any shock. If you honour me very much here, tomorrow if someone calls me a fool, it makes no shock to the mind. If I am asked to enjoy a big hall throughout the night and tomorrow somewhere else if I am asked to stay in a little room, where it is not possible to stretch completely, the mind receives no shock. That is possible only by this practice. The circumstances in life, in the family conditions, in the vocational conditions, in the economic conditions etc. never create any shock to your mind. So it makes you above and beyond shock, a beautiful shock-proof existence. This is what is called asana, the third step.

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Then the fourth step is 'regulating your pulsations'. Remember daily you are asked to sit down and practise something, the contraction and expansion. Now the next step, observe your respiration, there are automatically a contraction and expansion of your lungs. You are not doing it, but the 'inner you' is doing it, the Lord is doing it, not the negative fellow is doing it. Begin to observe and enjoy it and try to cooperate with it. Establish a music, a beat, a rhythm in your respiration. Begin to inhale slowly in a soft prolonged way, in a very smooth way with uniform speed. Inhale like that as long as you can inhale, conveniently. And then begin to exhale exactly in the same way, slow, soft, uniform, in such an artistic and skilful way that your own respiration is inaudible to you at all.

[331] Again begin to breathe like that. But no kumbhaka business is here. Patanjali has never prescribed any kumbhaka and for the consequences of our doing kumbhaka Patanjali is not responsible. So if you begin to practise this. at the same time observing the movements of your respiration with your mind, that is the most important part of it. If you do it without observing this, when your mind is wandering somewhere else, even you do it for thirty years it is useless. It is like the motor car lifted on jacks.

Q: What is the Kumbhaka?

A: Oh! Better not know it. For your information, you should promise me that you won't do it. See, after receiving it you are asked to hold it for some time, self-smothering. That is called kumbhaka technically, which is not described either in Patanjali or in the Bhagavad Gita. So when you do this practice, be observing the movements of your lungs. Question yourself who is making the movements. You will receive the answer, "The 'I am' in you is doing it." And then, do it for five minutes. Then while inhaling you mentally think of a sound 'So, while exhaling you mentally think of the sound 'Hum'. As long as you are inhaling mentally think of 'Soooooo' like that.

And when you begin to exhale mentally think of 'Hummmmm' until you complete it. Do it for five minutes. And next, the third five minutes you leave off the consonants and select the nasal and the vowel, the sound OM is left there. The next five minutes that is third set, third five minutes you mentally think of OM as long as you are inhaling. And vocally utter OM as long as you are exhaling. That is, while you are inhaling, mentally utter OM continuously. While you are exhaling, vocally utter OM continuously as long as you exhale. At the same time listen to it, completely and continuously. [332] While uttering OM you should listen to your own OM. This is what is called the practice of pranayama.

Then what happens is, the music or the rhythm in your respiration is re-established. It was there in your childhood but it has been disturbed a thousand times in a day, while you are growing elder. Whenever you are angry it is disturbed, whenever you are jealous, it is disturbed, whenever you are afraid of something, it is disturbed, whenever you are anxious of catching a train or a plane, it is disturbed. Not less than a thousand times in the day we disturb it. According to the law of habit formation, the disturbance has established as a habit in us and the result is cardiac disturbances, missing beats of the heart and inequal respiration. As we have grown into adult age, we have lost the rhythm and the music in our respiration. Now, we can re-establish it by practising this.

Then after some months of practice, automatically the respiration stops. Don't be afraid, you will be living. But the respiration stops for some time. As long as the

mind is one with the function of respiration, the respiration stops. When the mind is once again different from your respiration, again it begins to respire. Don't enforce this stopping of respiration. You are not the maker, the Lord in you knows better than you. Let Him do it. And it is possible only when you establish a regularity in your daily routine. See, imagine your 24 hours like a clock. Have 1, 2, 3 or 4 items in the daily routine established regularly at the same time daily. And you have established a polygon of your routine.

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Keep up the polygon. Gradually add one more item and make the polygon wider. Add one more item. Like this make as many items of your daily routine as possible, regularised. [333] Then only, the stopping of respiration is possible. Unless the activity is regularised, unless the mind is regularised, it is not possible for the respiration to stop by itself and start once again. If you begin to enforce stopping respiration in the name of kumbhaka, it is highly dangerous and the results will be disastrous in course of time, because it is quite opposing to the activity that is going inside. And we are not expected to enforce our intelligence upon the Lord, who is working inside. The very defaultation has its own penalisation. This practice is called Pranayama. This is the pranayama according to Patanjali and the Bhagavad Gita.

Next item, fifth item, after practising for about 2 or 3 months, you begin to practise the next thing that is, bring the mind, bring the activity of the senses to the mind back. If there is some photo and the eye is looking at it, withdraw the eye into the mind. While opening the eye you will be able to do it very easily. At this juncture your ears are exposed to sounds but you can be away from listening to the sounds. So the five fold activity can be cut off by yourself, because you can invite the senses into the mind at this stage. For example, all the while, the carpet is there before your eyes but you have not seen it. Even though your eyes are open and the carpet is before your eyes, it never attracts your eyes. because you have allowed your sight to be engaged with the mind, it is quite natural to do so. And you will be able to do it easily

What happens when you bring the senses into the mind? The senses lose their existence and mind exists, because the activity of the senses is nothing but the mental activity projected through an instrument. It is the mind that sees through the eye, therefore, when you withdraw the sense activity into the mind, it is like drawing the water into the reservoir through [334] the taps once again. The senses lose their identity until you permit them to exist; then only the mind exists. Now, the mind exists with you. This is the fifth step, which is called

‘Pratyahara’. Pratyahara means inviting back, inviting the activity of the senses back or absorption of the senses back. It is not controlling the senses, you cannot control by closing your eyes, because the mind goes on thinking of other things.

See, one guru asked the disciple to come without eating and drinking in the morning to receive an initiation. The disciple was not accustomed to come out without eating early in the morning. And then the guru asked, “Close your eyes. Do you see anything?” The disciple, as he did not eat anything, said. “A pretty bread, a cup of coffee and a banana”. So it is not the way how to control the mind. If we close our eyes we can more clearly see the other things not required. So this is the way how to control. This is called Pratyahara. You will be able to maintain that mind as long as you want. This is not concentration. This is the relaxation of the lower mind upon the background of the Lord.

Then the next step is to apply this mind upon something you prescribe, not upon what the senses prescribe. Now, you prescribe some shape or some sound or some name or some science or some subject and apply this to that particular prescribed subject. Gradually that subject begins to germinate in you. You will learn that science without much studying the books. That is what is called the sixth step. It is called Dharana. Pratyahara is called ‘absorption’ and dharana is called ‘contemplation’.

Suppose you apply it to the candle. the candle exists in the mind with all the light. You can keep the candle burning as long as you want. And you can know how to make the [335] candle and contents of the candle by applying like that. What is the formula of the chemicals of the candle and how to make it, step by step all the details will reveal to your mind. Similarly any science. And then the next step is seventh one. That is, the candle exists and you do not exist, that is, the observer does not exist to himself, only the object exists. To the total absence of the observer, the object only exists. That is called ‘Dhyana’ or meditation. This is meditation. Closing the eyes is not meditation. When the object of meditation exists to the total absence and disappearance of the meditator from the mind, that is called Dhyana or meditation.

Then the next step, the candle exists and no other thing exists. Other thing means the observer and the object of observation. There is no other thing. there is only one thing existing. Upon anyone, upon any subject you project your mind, the mind stands upon that subject because of the sixth step and you will disappear from your perception and the object exists because of the seventh step. That is the only way how to know the Lord Omnipresent. When more than one thing exists in the mind, how can the mind know the one existence? Unless you practise the seventh step and make a real experience of it, you can never

know the fifth, sixth and the seventh of the seven planes of existence, which we discussed yesterday. That is called the soul experience.

Now let us see the next step. No doubt the candle exists in the seventh step, in the next step the name candle disappears. Only the candle without a name exists. The colour of the candle disappears, only candle exists. And the name of the flame disappears, flame exists. The shape disappears from your mind, candle exists and the flame and the candle disappear, one thing exists, because the candle and the flame are two but the totality [336] of the candle exists to you. No doubt, all the pans exist to you in your observation, but the pans disappear and the total existence will be in your mind. That is the eighth step, called Samadhi. In English, we call it 'Attainment'. Absorption, contemplation, meditation, attainment- do not think these are chronological phenomenon. Do not think you will get these things one after another. Sometimes you will get two at a time or three at a time and the last three steps can be made to exist simultaneously. The sixth, seventh and eighth steps can be made to exist simultaneously. That is called "simultaneity of existence". In Sanskrit it is called Samyama.

Let us stop here today because the time is too much, and tomorrow we will complete it. Thank you all!

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Thus the senses lose their identity in the mind. Then mind begins to reflect towards the real centre, 'the real I am or the positive I am'. When the withdrawal starts, we have understood how to make a total surrender to the 'real I am', who is also called the Lord. The method of making a total surrender to the 'real I am' is to make the respiration uniform according to the process of pranayama, which we described yesterday. And in the process we begin to withdraw senses into the mind, the process of which is called absorption. Then we will have the experience of our real existence for the first time. Then it is said we are able to exist as ourselves through time, instead of the environment presenting itself to the mind. we are in a position to prescribe the environment to ourselves. We are able to ask the mind to expose itself to anything we want, but not anything that is presented by the environment.

So, in the course of this process, the pairs of opposites disappear, which we call pain and pleasure, success and failure, [337] heat and cold and the various impressions of others about us, and our various impressions about others. For the first time, the mind exists without any impressions. For the first time, you will know that you are a light and the mind is your flame. So to say, you will

understand that you are self-luminous, you have a light of your own transmitting out from yourself, in the form of the mind into the senses. Then you will understand that the same light is existing in everyone, in the name of the 'real I am' in everybody. Then you will come to understand that only one existence is there in everyone. This is called the existence of the Lord in all. That is why Patanjali calls it the Lord consciousness.

Now it is your duty to apply this to something. Prescribe something to your mind to work upon. Now the mind is your secretary, previously the mind was the manager and the proprietor. It never allowed you to remember that you exist. That is why you existed in the form of your mind and senses. You were not permitted to exist as yourself. But you are permitted only to exist as your environment, ever changing. So you were also ever changing. Now, we have known the art of withdrawing the mind within yourself, in the name of absorption, the easiest method for this is to utter the call of the Lord. The sound OM is described as 'the call of the Lord'. When you practise uniform breath through pranayama and you begin to utter OM vocally, at the same time listening to your own voice, you will begin to understand that you are uttering OM, then you will understand that you are uttering it with your breath, then you will understand that you are not breathing. But there is an inner yourself who is breathing. He is breathing for you, because He wants to make your body and mind live.

He wants your body and mind for Himself. It belongs to Him and not to you. This you will come to understand. [338] As you listen to the call of the Lord. you will understand that it is a call from the Lord, not from you. That is the next stage of your understanding, because the respiration is starting from Him and not from you. The voice and the call also start from Him and not from you. That is what you understand. It is something peculiar. At first you will begin to call Him with that sound. When you begin to listen to it, you will understand that the call is coming from Him and you are listening. Then you will understand that He is knocking at your door to look at Him. This is the next step.

Then the senses are automatically withdrawn into the mind. And the mind is automatically withdrawn into the Light, 'real I am'. This is what is called meditation. Then you apply this state of existence to something you want to apply, most preferably a sentence from any scripture, or a sentence from any good book you like or a thought or a concept. For example, there is the sentence, "I am the way", in the Gospel. You apply your state of existence to that sentence, you will find the Lord teaching that sentence. Mysteriously enough the sentence stands without any change. There is no distortion or disturbance as long as you want to make the sentence stand. Similarly, when you apply this to the face of your friend in your mind, the face stands in time without getting

blurred in your mind, because it is not an impression from outside enforced upon your mind, but it is a proposition from within stamped on the mind. So you are the master and you are no more the slave of environment.

The next step is, you think about the meaning of the sentence. For example, "I am the way or Love thy neighbour as thyself". Then the thinking process will be very sane and consistent and you can take the picture of sunrise or sunset [339] in your mind. Any picture, which can purify and make you brighter, stands along with the concept you prescribed to the mind. That is what is called meditation. The next step is, you will disappear from your recollection and the object of your meditation only exists. When this happens, there is only the existence of one thing and not two things. Previously when we were in the reaction state, we had three items in our activity the thinker, the thought of the object and the process of thinking. When you are eating, you have three things. Yourself the one who eats and the food which is the object of eating and then the action of eating. When you see also, the same thing happens. Yourself the seer, and the object of what you see and the process of seeing. So, three things were inevitable when you were in the reaction state.

But when we come to the stage of meditation, only two things are existing, that is, the object of meditation and the person who meditates. The process of meditation is eliminated from the mind. That is what is called meditation. So one factor disappeared. Then the next step is, you will disappear from your recollection, the object of your meditation remains, you will not be there for yourself.

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