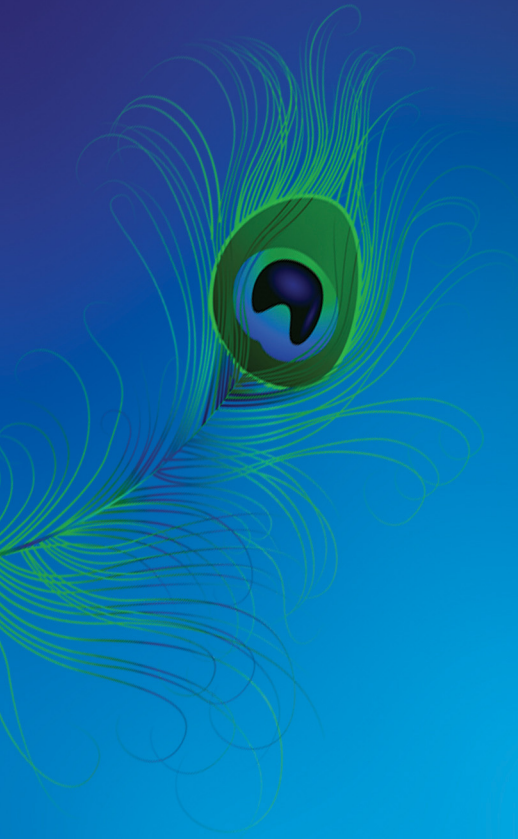


Master E.K.

*The Science of
Symbolism*

(Overseas Messages-VI)



KULAPATHI BOOK TRUST
VISAKHAPATNAM

The Science of Symbolism
(*Overseas Messages - VI*)

MASTER E. K.



KULAPATHI BOOK TRUST
VISAKHAPATNAM

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15-7-1, Angels Enclave, Krishna Nagar

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Phone : 0891-2565291

e-mail : kulapathibooktrust@gmail.com

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Introduction

The Overseas Messages of Master EK are ever enchanting. They are as enchanting as the Master himself. The Master covered varied topics of wisdom in the West as per the demands of the groups. He was versatile, spontaneous and was presenting the topics afresh giving insights into wisdom.

The Science of Symbolism, the symbolism of scriptures was often spoken of and varied symbols were presented at different times in different places. The Science of Meditation was the pet topic of Master and was invariably spoken with the intricacies of *pranayama*, *pratyahara* and *dharana*.

The Master is famous for his new age approach to astrology. His book Spiritual Astrology is widely accepted in the world. Master E.K. used to playfully present analogies in Astrology. To him dealing with intricacies of astrology was a child's play. He had an intuitional approach to the subject and always presented astrology as per the receptive ability of the listeners.

Master E.K. was as much a healer as he was a teacher. Healing was part of his nature. The way he healed the people around was always amazing and even amusing. For the benefit of the listeners he always gave tips to practise healing as a way of

solitude while a part of him was functioning for healing, teaching and training the followers. He is the one who awakened people who were resigned to destiny, to make their own destiny through wilful effort. Master was dynamic and never let his followers resign to destiny and fall a prey to fate. He advocated that man is essentially creative. With the help of the creative will he can bring in the needed change. He had many tools to help people who tended to be pessimistic through wrong understanding of the destiny.

This sixth volume of The Overseas Messages would be widely appreciated. The effort to bring in the teachings of the Master would also be widely recognized and appreciated. Kulapathi Book Trust consistently brings out the unpublished teachings of the Master and their efforts are rewarded even while they are at work relating to Master's Teachings. Indeed it has been a team of dedication to the works of Master. I congratulate Kulapathi Book Trust for the continuing effort.

May the readers be benefited from the Wisdom presented. They may also be benefited by the Presence of the Master while they are at study.

K PARVATHI KUMAR



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

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

We are Blessed

Incredible as it may seem, the Brotherhood of Machilipatnam Branch of W.T.T stumbled upon a large number of audio recordings of Master E.K., at a time when we were feeling happy, that we had completed the printing of his Overseas Messages. But later we came to know that there were many lectures of the Master carefully archived at Head Office and we thought that it is our duty to bring them in to book form.

We once got them and initiated the tremendous work of listening and typing the lectures with a handful of committed members who came forward to execute this sacred but assiduous assignment.

This is a real blessing from the Master!

We feel, we are Graced!

As usual, the topics discoursed by Master E.K. always open up and reveal higher dimensions of Ageless Wisdom. They are always spell-binding because they are the Voice of Silence.

He says *"You are the Space inside and you are the Space outside "*

"A Noble deed and a good work never leave you weak ".

See, how elevating and soul-stirring the messages are! We feel something unfolding from within!

Whenever Master started giving discourse, his subjective auroral brilliance and radiant aural presence always transmitted into objective ambience and the audience felt transported, nay, teleported into a world of blissful experience.

May the aspirants go through these outpourings of wisdom and derive the required unfoldment and enlightenment.

Ch. S. N. RAJU
Managing Trustee
Kulapathi Book Trust

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The Science of Symbolism

The Science of Symbolism, of course symbols are daily used by every one of us. Without symbols, no one can live his daily life. Now what we are going to do is to understand the scientific aspects of symbolism. It is important in the sense that all the ancient scriptures happened to be the most important texts of the esoteric school of the world. These scriptures are full of scientific symbolism which includes three or four different methods of application. Without going into the ancient scriptures of the different nations, we have no basis at all for our modern esoteric studies. If we want to go into the depths of spiritual experience, there should be a methodology to approach. Because the alphabet we use to understand something is rather abstract and not as concrete or gross as the man-discovered symbols or alphabets.

For example, if we take the man-made symbols, this symbol for the sound "Aa", this symbol for "B", it is concrete and easier to follow and there is nothing abstract about the alphabet we use but we cannot rely upon this symbolism for the simple reason it received the curse of the Babel Tower. That means, it has reached the stage of

different symbols in different corners of the world. In some places, we use like this. For the same sound, in some places, they use this symbol. And in some other language, for the same sound, they use this symbol. If we begin to follow any one of these symbols, only a fraction of humanity can follow. The barrier of language is there. This barrier is symbolically called the curse of Babel because the tower was being built which we call the tower of individual consciousness which has the soul consciousness as the basis and has the thought as the second level of the tower, and then when it begins to reach the third stage, everyone translates the thought into his own language and there it is stopped. There cannot be a communication.

So, we should understand the various aspects of symbolism because the ancient esoteric schools were teaching about the eternal wisdom; whereas man-made symbols differ from place to place and from time to time. Even the most popular language like Sanskrit or English which has grown global cannot serve as a universal study for symbolism. So, we can understand that the Science of Symbolism is very important if we want to make a correct approach into the spirit of the scriptures.

When you really make a proper approach to all the scriptures of the world, you will understand one point. There is a common wisdom which has been revealing itself to the human mind, and the human mind becoming responsive of it and at some stage of evolution, the individual begins to feel the presence of such wisdom. And then as it begins to feel its presence, it makes an attempt

to absorb what it feels from within himself and try to express to others what it has absorbed. In making such an attempt, it has produced some symbols and through thousands of years, from the many corners of this earth globe, many nations and races have made the same attempt and the attempt included much personal and much more impersonal about the wisdom. The wise ones every time tried to filter the personal aspect and take only the impersonal aspects of these teachings. Then they came to understand wonderfully that there was something common even in those symbols they used. And that every time the human mind begins to express its response to the wisdom, it expresses in terms of those symbols that are common to all religions.

When you pickup from all the scriptures, the teaching which is common, you will find the symbols also commonly used. For example, if you draw some regular figure like a triangle or a square or a cross, and if you draw some lines like this and ask hundred people to sit here, ask them what the difference is, at least 90 people will express the idea that these figures are regular and those lines are irregular. What do they mean by regular and irregular? There is something which is making them understand the difference. This something has nothing to do with the literacy which we know.

There is a sense in the human nature itself, which the ancient ones, the seers called by the name 'beauty'. So, it is that sense which makes you differentiate between regular figures and irregular figures. This gave rise to the need of the study of a subject which we call symbolism.

So, remember whenever the word symbolism is used, it is not correct to remember that symbols are man-made. We should distinguish between the two types of symbols. One type, the man-made symbols that are conventional and personal, commonly accepted and that have nothing to do with Nature and its phenomenon. For example, the alphabet of any language expressed through script. So, they are man-made symbols and the real symbols are quite different from the man-made symbols. Unless we make a differentiation of these two, we cannot accept the existence of a science in Nature called the Science of Symbolism. Unless our mind accepts the existence of the real science in Nature, it is not at all possible to go into the esoteric studies of spiritualism, for the simple reason that esoteric study is not man-discovered, but it is given by Nature to the mind of man.

Of course esoteric schools are man-made and man-formed; they come and go, but the instinct of establishing an esoteric school again and again comes from the fact that there is an esoteric science existing in Nature. It is an instinct; that means more than a man-made subject. For example, what is the difference between the capacity of reading a book and the capacity to breathe? The capacity to read a book is man-made and purely man-trained. And there may be additional advantage by having the capacity to read a book, but in its true and spiritual sense, there is no loss at all if we do not have the capacity to read a book. But, *what about the capacity to breathe? It is not man-made or man-trained. Does a professor of respiration require teaching the newly born child to breathe?* In that case, he is not required at all, because the child will not

survive before the professor teaches him how to breathe. But, how is that the child able to breathe? Who told him, who asked him or suggested him to breathe? He feels like breathing. That is what is called instinct which is in itself sacred in the sense given by Nature.

So, we can say that book reading is non-sacred and respiration is sacred only in the technical terms; technical sense of these two words. Do you remember how these two words are used technically in the works of Alice A. Bailey? Do you remember the two words 'sacred planets' and the 'non-sacred planets'? Does that mean that some planets are sinful and wicked? Do you remember the two terms the sacred suns and the non-sacred suns of the solar systems? That never means that some solar systems are wicked. The terms sacred and non-sacred are used in a technical sense.

The astrologer in his symbolism uses two terms, the benefic planets and the malefic planets. He calls Venus, Mercury and Jupiter the benefic planets and he calls Saturn and Mars, the malefic planets. Does that mean that Saturn and Mars are devilish in their nature and are they to be killed? No, it is in a technical sense we use these words. This is an example of man-made symbolism. That is, unless one teaches the other people the particular meaning of the word, it is not clear; whereas natural symbolism is different.

Everyone feels what is beautiful and what is not beautiful. This is also called the aesthetic sense of a biological mind, which exists not only in the human mind but also in the mind of any living being and also in Nature.

For example, if you take the human constitution, you can imagine a line drawn between two halves of yourself. See how the body is made symmetrical. One hand this side and one hand other side; one leg this side and one leg other side; one eye, one nostril and one ear, like that you find two lateral halves.

So, Nature works in terms of symbolism in terms of beauty and in terms of symmetry. So, there exists some science in Nature into the workings of which we are expected to enter. There is a hidden way of Nature's workings. There are certain hidden principles working in Nature. *The more natural life we lead on this earth, the more calm mind we have and the less worries we have in the mind, the more Nature begins to present its hidden secrets to our mind.* If you see and observe a biological cell, it has a centre and it has its own surface and it has its own field of activity which is a chemistry laboratory, in which chemistry experiments are being conducted. The same chemicals are produced in the same way which we call the biochemistry of the cell.

If you take an atom, you will also find a centre and an outline and a field of action. If you take yourself, you will find a centre which you call your heart and lungs, your own surface which you call your skin, in between the whole constitution which you can call the field of action. This field of action, in Sanskrit, it was called *Kurukshetra*, where it was symbolically described that a great war took place between two armies, and a chariot which is called the human constitution is standing between two armies. This

is the symbolic introduction given to a great book of initiation which we call the *Bhagavad Gita*. Same is the case whenever you approach a scripture. Take any one of the ancient scriptures of any nation, they are presented to us on a background of symbolism. We should understand the nature of symbolism they used.

We should differentiate between the two categories of symbolism they used, that is, the conventional or man-made symbolism, which is also inevitable, and the archetype or impersonal symbolism. So, you find that Nature has its own symbols which we can call the centre and the outline. So, if you use the word centre, it indicates one principle which exists in the atom, in the biological cell and in the heart; let it be the heart of a human being or any centre which we call Sun. Now we can suspect that there is something hidden in Nature. It contains principles that are common in every aspect of Nature and these principles can be felt and studied. The more we go into the nature of these hidden principles, the more we will be able to understand that which is taking place within ourselves and also outside ourselves. Then we can filter the man-made activity of the world and take the impersonal or the background activity that is going on.

We can chalk out our own life according to the natural activity filtering away the various aspects of man-made activity. Then we experience a state which is called liberation. That is an existence of absolute values which are in fact a freedom from self-conditioning. This is the object of a spiritual student. And it is his duty to go into

the hidden truths of Nature and always truths exist hidden in Nature though they are openly taking place. There is always secrecy in the process of the activity of Nature, though Nature is not concealing anyone of these things. For example, the flower becoming the fruit is a hidden process, though the flower never conceals the process. This hidden Nature is due to the limitedness of our consciousness. The secrecy in Nature's workings exists because of the limitation of our observation, because our capacity to observe is very limited.

The secrecy never exists in Nature. And this secrecy and this hidden nature which depends upon the limitedness of the capacity to observe, what is called esoteric nature of Creation. And one, who cares to go into the secrets of Nature is called the real esoteric student. Nature reveals its secrets to the human being in accordance with his care and consistency in observing Nature. So, the Science of Symbolism is inevitable if one wants to be a real student of esoterism and instead of making all the discoveries once again, everyone can take advantage of the already discovered records which we call the scriptures of the various nations which include the wisdom teachings of the Masters of various ages.

If we take the teachings of a Master like Pythagoras, we derive great advantage in knowing how to approach the secrets of Nature. It is for this reason, the Science of Symbolism exists. The very activity of Nature has its own symbolism which is different from man-made symbolism. You observe the butterfly; there are designs on the wings

of the butterfly. They are beautifully decorated and both the wings have the same decoration. You will understand then, how symbolism of Nature works. If you walk through a flower garden in the morning, and bestow certain amount of attention and devotion to the flowers without calling them flowers, you will understand that every flower has a definite design of its own, symmetry of its own, the number of petals and the arrangement of petals and the colour combination and the perfume. All these things are pre-arranged.

At every step, every flower proves that the arrangement of the flower is not accidental or random. It appeals to our commonsense that there should be a mind in space, and an intelligence that is working and it is producing these designs. It proves that there is a process which produces only regular forms and not random forms. To differentiate this regular form, man called this process, a creative process. This whole thing he called Creation. The word Creation comes from the Sanskrit root which means well-made.

So, a study of symbolism makes you recognize space mind. It makes you understand scientifically that the mind of space is a scientific phenomenon and not a poetic fancy. It also makes you understand that poetry exists in two different levels, one is poetic fancy and the other is poetic Creation. Then it makes you differentiate between false poetry and true poetry also. Then immediately you will understand the poetry of the scriptures which is different from false poetry or man-made fancy or imagination.

From this point of view, let us try to understand symbolism. Let us try to understand a few examples of the study of symbolism of the ancient scriptures. Suppose the esoterist wanted to speak something about numbers; suppose there are two persons, one the esoterist and the other a mathematics professor, both expressing their ideas about the origin of numbers. What does the mathematics professor say when asked to explain about the origin of the numbers?

You know the definition of numbers given by the mathematicians about the discovery of numbers. They give you the history of how man discovered numbers. For example, some numbers were discovered in ancient Babylonia, some in Crete and some in Ancient India. And after that we came to understand that there are numbers and also the decimal system has been discovered in some century.

But you observe two children coming to you; give one child two chocolates, another child ten chocolates. The first child immediately understands the inequality. You have not taught him that numbers exist. You have not taught him the names of numbers. He does not know that addition and subtraction exist. But immediately the fellow understands that less number of chocolates is given to him. What does this prove? This proves that the young fellow knows numbers before you teach him. How does he know, what is the process of his feeling the existence of numbers? This is a straight example of symbolism which is not man-made. And if you find that you have two eyes and two

ears and you have fixed number of bones in your bony system, and that you have thirty two teeth on your skull, all these things are prepared long before your brain was made in the mother's womb.

So, as an esoteric student, you will immediately understand that numbers exist long before the origin of man. So, the opinion of the mathematics professor is thoroughly wrong. If you count the number of petals in a flower, they are always constant. So, then you will understand the statement of Pythagoras, '*that numbers exist in space and that numbers are among the properties of space.*' Then only we will be able to understand these two statements. Before that we will think that Pythagoras had his own superstitious ideas. This is one example of how the scriptures view the symbolism. Another example is the existence of a *Deva* who governs the numbers in us. The scriptures describe that there is a *Deva* who presides over numbers, under whom there are different *Devas* each one different of them working as the *Deva* of each number. Each number is the power or potency of a different *Deva* and these *Devas* of numbers are called the forefathers of our Creation; for example, the Patriarchs of the Old Testament.

Then if you study the Old Testament from this point of view, you will understand how the *Devas* create in Nature. In the Sanskrit scriptures, they are called *Prajapatis* who are well explained in the books "Isis Unveiled" and "The Secret Doctrine" of Madam Blavatsky. In the Old Testament they are called Patriarchs, for example Abraham,

Jacob, etc. They have their purpose in Creation. In the Sanskrit scriptures there is one *Deva* who presides over all these *Devas*. He is called *Kapila* who is described as a great professor of numbers in Nature. He helps in constructing the human frame in the mother's womb and under his direction the number of bones in our constitution is fixed. The whole system is arranged on the cerebro-spinal column and all the parts distributed according to numbers on either side of this column. For example, the two lobes of the brain as correspondences of the two halves of the day, that is the night and the day which alternate and also the one point in the middle which we call the pineal gland. So, two eyes and two nostrils and one tongue. So, it is in the design of two plus one. Two hands and one trunk, two lungs and one heart. Like this, along the spinal column, it is arranged in the formula of two plus one.

The whole frame is arranged and the numbers one to nine applied in the construction of the frame and this *Deva* who is called *Kapila* who presides over the function of the Number *Devas* in us. After the completion of the construction of the physical body with all the nerves and the blood vessels that are fixed in number, then when the whole construction is complete, he enters into the cerebro-spinal system and he exists in a place which he has constructed as his own home in the cerebro-spinal system. He exists there as long as the fellow exists in the body working as the first teacher of numbers to the boy who is to be born. And with his help, the additions and the subtractions and the multiplications are being done by the fellow.

So, if the scriptures use the word Kapila, and when they define him as the professor of numbers existing in Nature, and that science they call "The Science of Sankhya System". Then we can very easily understand the symbolism of the scriptures.

If we do not care to understand natural symbols different from man-made symbols, then we will understand that in the ancient days, a great philosopher existed by name *Kapila* who discovered a system of philosophy called *Sankhya* and who was teaching his philosophy and then we begin to discuss the date of this fellow. If you go through the history of Sanskrit literature, many scholars differ about his date and they discuss and write books. If you are a real esoteric student, you will laugh at the ignorance of these great scholars of history because *Kapila* is a symbol, a principle which exists in Nature and the story given about *Kapila* in the scriptures is a great allegory of natural phenomenon. Similarly, if you take another symbol, another *Deva* who presides over shape-consciousness, you will find allegories about this *Deva* also.

For example, a human being gives birth to only a human body and this requires an intelligence on the creative plane which prevents the human being giving birth to a dog or pig. So, there should be a *Deva* who is careful about this aspect and he is presiding over the shape consciousness of the embryo. If every seed is producing its own tree, there must be an intelligence which is remembering the shape of the whole tree and giving rise to the germination of the same tree without any mistake. This is what is called the

Deva of the shape consciousness. In the Indian scriptures he is called the *Vishwakarma* who is commented upon by Blavatsky in the Secret Doctrine. In the symbolism of the various esoteric schools, he is called The Great Architect of the Universe.

It is said that his name should be uttered only in the ritualistic temples in Freemasonry. A great secrecy is maintained about his existence, as a result of which the student has lost the real meaning of it. No Freemason knows who the great architect is. He is only conscious of one thing, that he should maintain the secrecy and this secrecy is only hollow because he has forgotten the real significance. Except the pride of secrecy, this Freemason knows nothing about this. So, if we go into the esoterism of the aspect, you will find that the author of the scriptures was more simple and better in his explanation than the Freemason because he never kept it secret and he never lost this truth in his secrecy. He conveyed the truth through the story of a *Deva* called *Vishwakarma*. You will find the story and the allegory of this *Deva* in the scriptures. He is described as preparing the shapes of the various living beings on this earth. So, this is another example of the symbolism of the scriptures.

We will take a third example. We have three aspects working in Nature which are called *Rajas*, *Tamas* and *Sattva*; Dynamism, Inertia and Poise. These are called the three basic qualities working in Nature. They work on the mental plane and produce the mind and go on functioning in the various levels of the mind producing three types of

mind to the living beings. They exist in the plane of force producing three manifestations of energy and they exist on the plane of matter producing the three consistencies of matter. So, all the three lower planes of existence are governed by them. And then on the fourth plane, only one of the three is functioning, that is Poise; the other two are reabsorbed into himself. In the fifth, sixth and seventh planes of consciousness, they are not functioning at all because they are not required there and their purpose is finished on the three lower planes.

As long as a human being exists in the first three planes of consciousness, he is conditioned by these three qualities and when he is not regulated by his own habits, he has to live a life of a prisoner imprisoned by these three qualities. And when he begins to live a disciplined life, he is no more conditioned by these three qualities, but he is helped and supported by the *Devas* of these three qualities. And he learns how to exist in the third quality which is Poise by making his inequalities equal and then these three *Devas* begin to help him and work as his teachers and then liberate him from the three-fold activity of the universe.

This, the symbolic student uses in a peculiar way. He makes us understand the existence of a Creator, a Destroyer and a Preserver principles working in Creation. The presiding deity of Rajas or Dynamism is symbolized by the Creator called *Brahma* who has four faces; the Destroyer aspect is working in the form of a God called *Shiva* who has three eyes and also a trident in his hand;

the Preserver in the form of *Vishnu* who has four arms. This is one type of man-made symbolism which expresses the original symbolism which is not man-made.

When studying such aspects in the scriptures, majority of the students are mistaken. *Either they understand that these Gods exist in the form of persons in Nature as personal Gods or misunderstand that these are only symbols used by the symbologists.* Both are wrong. They are not personal Gods existing on an objective or a personal layer; at the same time they are not merely man-made symbols. They exist as eternal truths working for the equilibrium of Creation every moment and they are existing as truly as anyone of us exists. So that, if we know how to make an approach to one or the three of them, we will feel and realize their presence, communicate with them, derive benefit out of them as definitely as we derive benefit by making an approach to our own intelligence.

The existence of these three fellows is as true as the existence of our intelligence. But at the same time, they do not exist objectively as personal gods, just as our intelligence does not exist somewhere else objectively. So, they should be understood as symbols that exist in Nature and not man-made. And the esoteric student of the ancient days has produced the three man-made symbols in such a way that they reveal the already existing symbols in Nature and their functions and our approach towards them. So, this is one example of the double symbolism. That is the symbolism of the esoteric student superimposed upon the symbolism that already exists in Nature. So, this is what is called the symbolism of '*Trimurti*' in Sanskrit.

The word '*Trimurti*' means the three forms that is the three-fold functioning of Creation. So, Dynamism is the cause of Creation, Inertia is the cause of Destruction and Poise is the cause of Preservation of this Creation. This threefold activity exists in Nature and manifests as the Creation and it manifests in every atom of the Creation also. This forms one of the major symbols. The four faces of the Creator *Brahma* is another aspect of this symbolism; the four arms of *Vishnu* is another aspect of the same symbolism. When we remember that this Creation manifests through four stages of utterance, the fourth of which is the manifest universe, so, we understand why the Creator is described as four-faced in the symbolism.

The whole Creation is described as an uttered word of the Creator which exists in four stages of utterance, just as these words we utter are uttered in four stages. If we say, "This is a chalk piece", it is one stage of utterance, which we can call the 'vocal language sentence' which indicates the fourth stage of utterance. Before I utter, "This is a chalk piece", I should utter it in my mind. Therefore the sentence exists previously in my mind in the form of 'language mental sentence' which is the previous stage of utterance. Before that, the sentence exists in the form of a thought. It can be called a 'thought sentence' which exists in the second stage of utterance. Before that, it exists as our 'idea' to utter the sentence.

So, the idea exists with us and before that the idea has not come out into our mind and we exist without the idea. So, every sentence we utter exists in four stages, the

vocal language sentence, before that the mental language sentence, before that the mental sentence without a language, before that as a proposal to utter the sentence, before which there was no proposal and there was only the utterer. For every sentence we utter, these four stages exist. Without these four stages, we cannot utter any sentence at all. This is because our utterance follows the same order as the utterance of this Creation. Because we are part of this Creation, we represent this Creation, our utterance represents the utterance of this Creation.

This Creation also is uttered in four stages and the fourth stage is what we see around us, this objective Creation, which includes our solar systems and galaxies, our planet earth and the objective universe around us. All these things put together form the fourth stage of utterance of the Creation. And there are three more stages hidden in this same Creation because this Creation is uttered by the Creator in four stages, just as we utter our sentence in four stages. Only in the fourth stage, this Creation comes into objectivity whereas the three previous stages exist in subjectivity.

So, there are four stages of the utterance of the Creator. And before it was uttered, it existed with him as the proposal to create. Before the proposal came to his mind, it is only he existed and the Creation never existed. This is the meaning of the *mantram* which we find in the Gospel. "*First there was the word. The word was with God. The word was God.*" This speaks of the first stage of utterance. And for this reason, the Creator is described as four-faced

and the four-faced Creator is symbolized by the square for many secret reasons and the Preserver is described as the centre.

In the activity of the day of 24 hours, we find this symbol of four arms making its manifestation as the four points; Sunrise in the East, Sunset in the West, and Meridian that is Mid-heaven and Mid-night, the four positions of the Sun. So, we have the formula of the cross working as the symbol of the day and working as the symbol of the month, with full Moon as one point, with new Moon as another point, with half Moon of the increasing and half Moon of the decreasing phases. So, the same symbol exists in the day as the four cardinal points of the day. The same symbol exists in the month as the four cardinal points of the month. The same symbol exists in the year as the four cardinal points of the year, that is, Aries, Libra, Capricorn and Cancer.

So, the same formula of the Lord of preservation produces the Creator from itself as the four faced *Brahma* or Creator. The same formula works in every magnitude of space and time. And according to the functioning of the numbers, this double symbol of *Vishnu* and *Brahma* works as the birth of the triangle and the birth of the square producing the basic numbers of space and time, producing two halves, that is producing the potencies of these three numbers, and producing their resulting numbers, the number of the septenary principle and the number of the months in a year. This produces the structure of the year and the function of the Seven Rays in Creation.

Then, there is the function of another number which has the three-fold functioning which is called the number, what is called in the Bible is 666. It is the number of the beast of apocalypse. That means, you should use the number thrice. You will have another number of the bigger year, producing what is called the bigger day. That is the number of years that take for the equinox to complete one degree. If you take the precession of the equinox into consideration, which decides the higher cycles, that is the bigger year and the bigger day which we call the Ages of the Zodiac; for example, the Piscean age and the Aquarian age, etc.

This should be taken as one day; a period of seventy two human years is equal to one day of the bigger cycle. And a period of thirty days makes one month. That means, if you want to know the magnitude of the Aquarian age, it will be so many years. Every age has only so many years. After so many years of Aquarian age, you will enter into the Capricorn age. This is one of the applications of the given symbols.

We were speaking of a salt crystal. Don't be confused that I am continuing morning's lecture. Salt is required only even in this lecture also, a pinch of salt. We were talking of sodium and chlorine and molecules and atoms and the various intelligences that are working with the atoms that are called the *Devas*. All these things could not be understood by each and everyone, even the greatest scientists of any century know only a little of atoms and molecules. Even in the 20th century, human being knows about atoms only in a negative and a destructive way. He

has to know about 99% of the atoms still. That much we know that the atoms of one substance are different from the atoms of another substance.

No one existing on the face of this earth knows fully what happens with every atom of every substance. But at the same time we know the total effect of each atom, which we call salt, another substance sugar. So, here the word salt indicates all the known and unknown phenomenon happening in space that is happening in it. So, we can know only by words and not by the knowledge of the things. You can call this as a convenience to make others understand about the reference of a substance. So, the word 'salt' can be called a symbol because we use it only symbolically. To indicate that it tastes something like that. Similarly, if we use the word sugar, it indicates some other substance. We don't know the chemistry of either salt or sugar completely, but we know the total effect of each substance.

The total effect of the one substance is saltish to our tongue and the total effect of another substance is sweet to our tongue. When we are talking, we want to convey to each other. So, we use words which suggest the totality of the substance. This is another example of symbolism used by us unconsciously; whether we call it symbolism or not, we are automatically using it. All these things are concealed in the salt crystal and revealed by our behaviour towards it.

There is a sentence used in Freemasonry. The teaching of Freemasonry is, *'truth concealed in symbol and revealed through allegory.'* This is what Freemasonry tells us. But

almost all the people repeat the sentence like parrots, not knowing what it is. It is concealed in a symbol means, we know only the symbol, for example, the name of the substance.

The secrets of it are concealed in it and only when salt is used, we know how it behaves. The man in the kitchen knows some part of the behaviour. The man in the laboratory knows some other part of its behaviour and the man in the clinic knows some other part of the behaviour. The one fellow knows only the physical properties of salt; another fellow knows only chemical properties; a third fellow knows only bio-chemic properties; a fourth fellow knows only the pharmaceutical properties; a fifth fellow knows only the medical properties; a sixth fellow knows only the homeopathic properties and still there is secret in the same substance which is enough for 10,000 people to discover and use. That is the nature of Creation and that is the nature of Nature. When we speak of it, we speak that, truth is concealed in a symbol and revealed through allegory. This is one interesting point about symbolism. Those who are in Freemasonry will be able to enjoy the significance of this statement.

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Before we go into the next interesting point, a few people questioned about a particular biological aspect. It is, "if the number of human beings on this earth is same or is it increasing now a days?" I said that I would answer it in the class so that it may be useful to all of us. I would spend few minutes on the issue and then go to the next aspect of symbolism.

Generally speaking, the number of souls that enter into the human kingdom from animal kingdom are limitedly uniform, though not arithmetically the same always because our counting and arithmetical calculation is subject to many corrections depending upon the various planetary phenomenon of this earth. So, at least the number of human souls that exist on this earth is uniformly same at least, but there are certain periods when the number of souls that enter into human kingdom will enormously increase and there are periods when it is minimum. So, we can say there are maximum and minimum periods and we are in the increase of the maximum period for the present.

One guiding point about this aspect in ancient astrology is, the understanding of the Zodiacal signs and their grouping. For example, there are human signs and the signs of the quadrupeds and the signs of the insects and the signs of the water, plants and animals. This grouping is there in astrology. It is roughly used in the modern market astrology but its significance is different in the spiritual or esoteric astrology.

For example, if you take Aries or Taurus, they are quadruped signs. They are the signs of the four legged beings on this earth. If you take Gemini, it is a human sign, biped sign; Cancer, the sign of the crabs and the water animals and plants; Leo comes to the quadrupeds; Virgo comes under the human signs; Libra a human sign; Scorpio, the water and insect sign; Sagittarius is cut into two because the first half is under the human sign and the second half is in the quadruped sign; first fifteen degrees a human sign,

second fifteen degrees a sign of quadrupeds. That is why this horizontal line is given in the sign. That means, the sign is cut into two parts. In its symbolism also, the first part indicates a human being and the second part indicates the body of a horse. Of course it means many things among the living beings and biological kingdom. The first fifteen degrees are responsible for human birth. The second half of fifteen degrees are responsible for the birth of horses, donkeys, etc.

While in the bigger cycles, the sign indicates the return of the Saviour who returns again and again in cycles and who establishes the Law on earth once again, coming on a white horse with a drawn sword as he is described in the *Puranas* and in the revelation of Saint John. In the *Puranas*, it is said that he will come from the village *Shambala*. So, every sign has much significance and for the present, it is enough for us to remember that it is half human and half quadruped sign. Capricorn is half quadruped and half water animal. That is why it is cut here into two. That means, the first fifteen degrees are responsible for the birth of a type of quadrupeds that belong to the species of the goat, etc. Capra means goat. That's why it is called Capricorn. We have the English word capricious. If a person is impulsive and unpredictable, we call him capricious fellow; that means, a goat like mentality. See, how the goat stands and suddenly jumps somewhere or other! The second half is a water animal which has some correspondence with crocodile. We have Aquarius which we all know, because it is our sign. It belongs to us. We

the present human beings are trying to help that sign. We are trying to elevate it. And then there is the Pisces, the water animals.

Remember these three groups. Whenever the equinox is passing through these signs, there will be a sudden increase of number of animal kingdom on this earth especially from plant kingdom into water animals, it increases enormously. Whenever it is entering into one of the quadruped signs, there is a sudden and enormous increase in the number of the quadrupeds on this earth. Whenever it is entering into the one of the human signs, there will be an enormous increase of the human fellows from the animal kingdom; souls are enormously thrown into the human kingdom. So, there is rather a hastening of evolution into human kingdom and also the animal like behaviour of the human beings because we have just come from the animal kingdom into the human kingdom; there will be more emotionalism than in other ages.

There will be more differences and more wars and more internal disturbances in any country. This is one thing which is very important and which is a periodical change. And now, we have just entered into the human sign Aquarius. That is why the enormous increase of the human fellows on this earth. It is a seasonal effect. Just as we have seasons in the year, we have seasons in the bigger years also which we call the Ages. This is the explanation for which you asked, I think.

Once again when the equinox comes back to Capricorn, the number of human beings on this earth will

be once again limited. Another interesting aspect now is, when suddenly there are more number of souls from the animal kingdom into the human kingdom, there should be a compensatory delay of further promotion of animals into human kingdom. For this reason, for the present, almost there are no animals that are entering into the human kingdom. The door between the animal kingdom and the human kingdom is almost closed for the present.

This is hinted in Alice A. Bailey's books also. And another interesting point is, evolution is hastened. That is the speed of evolution is increased for the time being. And the number of births and deaths required for an experience of death and birth will be also increased. The speed of the rate of birth and death will be increased. That's the reason why we have global wars and mass-scale political massacres.

For example, the Jews were persecuted and the Muslims are killing Muslims at a large scale now. We find such phenomenon more common in the present age because the rate of birth and death should increase and we are also among the animals. We behave only according to our Law of Nature and the human fellow cannot transgress the Law of the Seasons.

I think yesterday, I made a mention of a day called 72 years. That is the time taken for the equinox to pass through one degree of the Zodiac; four such days, earth years. Of course here the years are to be taken as lunar years, not the calendar years. This is the period through which there is an enormous increase of the human fellows

on this earth. Four days, 72 years is one day. It is 72 human years is equal to one equinoxial day because it takes 72 years for the equinox to take precession through one degree. So, so many human years indicate four equinoxial days. For four days, it increases and for the next three days, it exists as the same rate and then there is one week of the equinox. Then it begins to reduce. And then another seven, it reduces more. It comes to the minimum. Again it increases and again it goes on increasing. So, there is another cycle which should be applied to this day. The method of applying is like this. Fourteen days increasing, fourteen days decreasing and one day as cusp day. Here also, one day as cusp day. So, you have fifteen and fifteen days, thirty days making one month. Like this, you have to calculate the calendar of the equinox.

This is what you find in the Indian scriptures. And another interesting point is, the law of correspondences is working in this. You find the Full Moon and the Half Moon taking seven days and then the New Moon another seven days, again the half Moon another seven days and again the Full Moon another seven days. It is 28 days plus one Full Moon and one New Moon, thirty lunar days of month. You will find the four quarters of the month. This has a correspondence with your equinoxial point. And these two have correspondences with the fourteen *Manus* and *Manvantaras* and then Dissolution. It is called *Pralaya* and then fourteen *Manvantaras*, another *Pralaya*. So, the same formula holds good in many magnitudes.

You will find these figures for the first time in "The Secret Doctrine" of Blavatsky and another book "A Treatise on Cosmic Fire" by Alice A. Bailey. There is first application, second application and a third application also. That's why this number is given in the Old Testament as the number of the beast. That means animals coming into the human kingdom. At three places, it is to be applied. Here we have applied at two places. There is a bigger cycle.

For example, if you apply this key to this, you will get the bigger cycles. Do you know this figure? I think all of you know it. Given by whom? Yes, this figure was for the first time given to the western world by Pythagoras and it was given by the Tibetan school of Buddhists in the name of *Manipadma*. Because, the key how to use this exists in the syllables and sounds *Manipadma*. For example, 'Ma' is one syllable, 'Ni' is the second syllable, 'Pa' is the third syllable, 'Dma' is the fourth syllable. And there is a numerical key to the sounds in Sanskrit and ancient Tibet. So, this is taken as the name of the Lord Buddha.

Manipadma is one of the names of Buddha. There is the name of zero called "Hum" in Sanskrit. The whole thing is given as a mantra "*Om Mani Padme Hum*". The *mantram* carries the keys how to use this. And the older scriptures of India give this as the emblem of a Lord named *Dattatreya* who is the Lord of Yoga, that is, yogic consciousness. He is said to be the son of a seer called *Athri*, meaning not three. That is the triangle as one total period of bigger time. If you take this as one unit, it is

called the period of unit. In Sanskrit, unit is called *Kali*. The word *Kali* means unit. And if you multiply it by two, you will have another period. If you multiply it by three, you will have a third different period. And if you multiply this by four, there is another period.

So, we have four different periods, that give us the biological keys and the keys of the spirals of evolution on this earth. The total period is ten times the original number. And therefore the total period is same numbers with one more zero. That's why Pythagoras taught his disciples how to use this formula, and he called it the Sacred Decad. So, this is called the Great Age. In Sanskrit, it is called *Maha Yuga*. If you multiply it by the number of the equinoxial day, that is 72, you get one period of *Manu*. It is called one *Manvantara*. Fourteen *Manvantaras* is a Great Period. It is called *Kalpa*, called the day of *Brahma*.

You need not take down these things. You have all these things worked out in the book, "Cosmic Fire". You will find it within the first five or six pages threateningly. So, these are a few points regarding the seasons of the bigger years. Just as we have seasons in the year, and just as in the spring season, we have the flowers and the fruits and the trees springing up; we have the spring seasons of this bigger year also. In some seasons, the human beings come too much. In some seasons, the quadrupeds become too much. In some seasons, the water animals become too much. It is a cyclic effect.

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Now, let us go to our subject 'Symbolism' once again. We said yesterday that the day has its four cardinal points, the Sunrise, the Sunset, Meridian and Midnight. The month has its four cardinal points, Full Moon, Half Moon, New Moon and Half Moon. Similarly we have the four cardinal signs Aries, Libra, Capricorn and Cancer. Of course in the western system of Zodiac, it will be in the reverse order.

This is the reason, why there is a peculiar point in Esoteric Astrology. The Master who dictated was an Eastern. He used the Indian way when he spoke of the reversal of the wheel. Alice A. Bailey did not know anything of Astrology at all. So, she depended upon some astrological fellow who gave the western chart. So, finally in the book, we find a mysterious point which is very difficult to understand. She says that the wheel is reverse and the horoscope travels from the Aries to Pisces via Taurus. It is not via Taurus but it is via Aquarius. But, she says it is via Taurus because she followed the occidental chart. So, we find a great difficulty in understanding it. The Master dictated in the Eastern way and the disciple took it in the western way.

Now, these are not conventional divisions. For example, if you take the beginning of Aries on March 21st, the night and day are exactly equal, when you stand on the equator and measure. The same thing happens on the first day of Libra also, that is September 21st. And on the first day of Capricorn, December 22nd, you will find the longest night and the shortest day which is called the winter solstice. And on the first day of Cancer, it is June 22nd,

you will find the longest day and the shortest night. So, they are according to the phenomenon in Nature and not at all conventional like the present Gregorian calendar. The calendar is purely conventional and non-scientific. It doesn't depend upon any phenomenon. So, some day in the future, the calendar will be revised in a scientific way.

Previously many times it was revised by the ancient Indians, Egyptians and Chaldeans. But many times, political reasons changed it. Every ruler had his own beginning of the year. Whenever a powerful ruler came to throne, he wanted that the date of his coronation should be taken as the beginning of the year. The result is the present Gregorian calendar.

Like this, you will have the four armed God manifesting in time as four through cycles up to the biggest *Maha Yuga* and *Kalpa* also. This pattern or design is called the form of *Vishnu* the Lord of Preservation. So, in the symbolism, he is called a God with four arms. If you find a calendar of *Vishnu* in India, he will have four hands; he has two postures, one is vertical posture and the other is horizontal posture. We will speak something about these two postures.

When *Vishnu* is represented on the vertical posture, it indicates the Creation in existence. When he is represented in horizontal posture, it indicates the whole Creation going into dissolution. So, the former is the objective state of Creation and the latter is the subjectivity of Creation. If you go to South India, you will find *Vishnu's* temples. In some temples, he will be standing like this and in some temples, he will be found in a lying posture.

So, the Lord of Existence has two phases- Creation and Destruction. Creation is represented by *Brahma* the four faced and it is said to take place from the centre of *Vishnu* that is the centre of space. Where does it exist? *Space is described as his body with its centre everywhere and circumference nowhere, having never ending spirals of Creation.* So, this is described as the navel of the Lord. From the navel, a lotus stalk is described as verticality and in that Lotus, there will be this little fellow with four faces, the Creator or *Brahma*. It is a wonderful symbolism. Here, the Lotus is described like this. This is called Lotus leaf. Previously we have seen the half of it, the key of bigger cycles that is of Pythagoras. This is described as one petal of the Lotus. And there are seven such petals in the inner layer of this Lotus. And there are fourteen such petals on the next layer and there are twenty one petals on the next layer and twenty eight in the next layer.

This is the structure of the Lotus in which this little fellow of the Creator exists and begins to create in four faces. *Vishnu* will be lying horizontal. This Lotus begins to sprout from his navel and then in the Lotus, the four faced *Brahma* will be sitting, creating this whole universe. It is described that at every step the Creator is confused, because his Creation is not objective. He is creating it subjectively, just as a poet is producing his poems in his mind or a dramatist or a novelist imagining his characters and conversations in himself. That is how it is described in the scriptures. So, at every step, he is becoming the Creation and the various planes or various levels of consciousness.

They begin to exist in Him only. And the living beings exist in him only just as our biological cells are existing in our body. So, in one sense, He is not separated from his Creation. *The whole Creation is His body and the whole space is the body of Vishnu. So, space is the body of Vishnu. Creation is the body of Creator Brahma.* So, God should not be confused with the Creator. Creator is different from God. God means, God as Background. That is the Eternity. That's the reason why this *Vishnu* with the Lotus and *Brahma* and his Creation with his four arms is floating on an ocean. This ocean is the real God and on the ocean, there is the big serpent with its thousand heads. Once again there is a great significance about this thousand, which is not so easy to understand for the present.

But, for the time being, let us take it as thousand headed serpent having seven spirals. At the end of the seventh spiral, you will find the tail of this serpent. So, this ocean is what we call the Background or Eternity. It is the God absolute who is described in the first three or four pages in the Secret Doctrine of Blavatsky. He is called *Brahman* whereas the Creator is called as *Brahma*. We should be careful. If we use *Brahma*, it is Creator; the four faced who is in the Lotus. If it is *Brahman*, it is the Background, the Absolute God. This is a little about the symbolism of *Vishnu* and *Brahma*.

Now we are going to talk about Destruction. *Shiva* is said to have three eyes. The one eye will be like this. Another eye will be like this. That is the Sun, the Moon and this eye will be like this. His right eye is called the

Solar eye. His left eye is called the Lunar eye. His third eye, of course it is not his pineal gland, but something great. Some people have written that third eye is the pineal gland.

When the scriptures have come into the hands of the occidentals, we find every author writing in his own way. There is one wonderful fellow who said that the third eye can be opened by a surgical operation. A strange pseudo spiritualist who named himself after a fictitious name called "Lobsang Rampa", he described that you should make a hole here. Another fellow writes that third eye is the pineal gland. Tomorrow there may be a third fellow who writes that the third eye is in the nasal holes. *Third eye is something different and Lord Shiva's third eye is Fire. And this fire has three layers, the blue, the red and the colourless. If you take a candle flame, if you place your finger just above the flame, you will find what the colourless flame is.*

There are Three Fires. You will find the three fires on the first page of the book "Cosmic Fire." From the second page onwards, it is very difficult. From the second page, the fire is very difficult to understand. We can see only on the first page, the three fires and then close the book and then worship it in our library because we believe that it is very sacred. We have neither time, nor energy to go through all the pages of the book "Cosmic Fire." If anytime we happen to go through all the pages, we understand why the candle flame has three layers and then we can understand why the third eye of *Shiva* has three fires. Here, Sun and Moon are not planets, but planetary principles. What's the difference? Planets come and go in

every Solar Creation. Where from do they come and where do they go? They have their original moulds, according to which they are prepared and sent into the Creation.

These original moulds are called the principles which we call the properties. For example, the Sun properties, they are there before the Sun exists. The Moon properties are there before the Moon exists. Fire properties are there before the fire exists. How can we believe? Imagine a time when the human beings did not know that sugar could be prepared. At that time, was it not true that sugar would be sweet, if at all it could be prepared? So, any time, sugar will be sweet when prepared. When not prepared, the fact exists in Nature that sugar will be sweet even without which sugar can ever be sweet. So, the properties exist as eternal principles. And the Creation comes only as a periodical application of the Eternal Principles. Am I clear? So, the Solar principle is the eternal Sun according to which the periodical Sun of every solar system is prepared and sent.

The difference is, like the difference between the railway department and a train; the airlines and the aeroplane; the postal department and a post office. You can close a post office at a place when it is not required but still the postal department exists. So, these are the original departments which exist during Creation and no-Creation also. They are the eternal principles. So, his eyes are the solar and the lunar principles and the fire principle. When the three are there, simultaneously destruction takes place when there is Creation. Otherwise what happens? There will be only Destruction and no Creation. Then the

third one is *Vishnu*, He will have no business at all. He has to close his shop and go home. So, it is a simultaneous process. That's the reason why in the scriptures it is described that when *Shiva* wanted to destroy, there was the birth of millions and millions of little beings from his hair pores. They came out and they destroyed. That is how the story in the scriptures goes. *So, whenever there is Creation, there is Destruction. And whenever there is Destruction, there is Creation.*

This is because for the first, the highest three principles in Creation, there is neither Creation nor Destruction. They are among the eternal principles. And in the lower three principles, which we call the physical, the etheric and the mental, there is the Creation and Destruction always going on. *Physical matter is produced and at the same time destroyed because what we call matter is nothing but an aggregate of atoms. An atom is not a matter at all. It is an office where tremendous force is being released, energy is being released.* Remember that energy is not matter. When an atom is a packet of energy; when some intelligences are working in the atom; when we remember that intelligence is not matter; neither energy nor intelligence is matter. *The atom consists only of these two things, that are energy packets and the intelligences who are called the Devas.* But, when some atoms are put together, we have the existence of matter. So, matter never exists at all.

Matter is how it appears to us and it is not how it exists. That's why the esoteric schools teach us that matter is matter aspect of spirit. And matter and spirit are two

states of the same existence just as we have steam and ice block, in between we have water, three states of the same existence. There are no two existences in this Creation. There is only One Existence which is manifest as two and then the three. So, what we call matter is only matter state of spirit. *Don't be confused that spirit is God. The total is God. No aspect is excluded from Him. God is a principle of inclusion whereas human intelligence is a principle of exclusion. With our intelligence, we know how we are different from others. God knows how he is one with all of us. That is the difference between God and Man. He is All Compassion, whereas we are some intelligence; not 'all intelligence' because 'all intelligence' is automatically compassion. So, the total is God.*

Spirit comes down as matter and matter goes up as spirit. In between there is water. The first aspect is called the path of descent. The second aspect is called the path of ascent. And the whole cosmic Creation is a cycle having a spiral action in it; producing the two hemispheres; one, the path of ascent and other, the path of descent. This is one design of Creation which you find in the year.

See how the water in the earth goes up as clouds and then how the water in the clouds comes down as rain. So, the same pattern is working in every aspect of the year in its centripetal and centrifugal phases and this is the reason why the four armed *Vishnu* has one wheel of rotation in one hand. That is an aspect of force throwing things from centre to circumference and another form of force which is bringing everything from circumference to centre

working as the attraction principle which works as the gravitation of this earth. This is compared with a conch, as a shell. *Vishnu* has in his left hand a shell to blow and a wheel that rotates in one hand. That means the Lord of Poise called Lord of *Sattva* which keeps everything existing in equilibrium has the centripetal and centrifugal forces with him. This is another aspect of this symbolism.

The Lord *Shiva* has a trident in his hand with Solar, the Lunar and the Fire principles. He has a trident in his hand which once again indicates the Solar, the Lunar and the Fire principles worked out through the head centre into the vertebral column to make the Solar impulse on the right side of the vertebral column and the Lunar impulse on the left side and the Fire impulse through the centre. In Sanskrit, the solar aspect is called *Pingala*; the lunar aspect is called *Ida* and the central bore is called *Sushumna* which the *Raja Yoga* students know as three layers of consciousness. This is one aspect of symbolism.

Imagine that there was no Creation at all in the beginning which is utterly false. Such a state never exists because the Creation is also one of the eternal things existing. Creation is coming and going, but the process is eternal. Imagine that there was nothing in the beginning. Then there was the manifestation of Poise or Equilibrium. That is the reason why *Vishnu* is a representative of the Absolute Background, whereas the Creator, that is the dynamic one and the destroyer are two aspects in him, that is two counter parts of the same fellow. So, Poise exists when Creation exists and also when no Creation exists; just as the pot exists in the mind of the pot-maker.

Pot means a clay pot. You know that potter prepares pot with the hand. Before he makes a pot in clay with the hand, he has the original pot in his mind and that pot exists with him after the pot is made; and also before the pot is made; and also after this pot is broken. The model in his mind exists before and after the physical pot. Similarly, *Vishnu* aspect exists before and after the two other aspects. These three exist as principles in *Vishnu* and they come out as Creator and Destroyer from *Vishnu*. When they go into Him or into Dissolution, it is called the Eternal Seed. When they come out, it is called the germinated tree of Creation. That's why, *Vishnu* includes the Background also.

That's why the space is called the body of Lord *Vishnu*. In the symbolism, He is described as having a blue colour body. That means space is His body. The *Brahman* is beyond Creation and Destruction that is the Eternal Background whereas *Vishnu* is the Eternal Periodicity that is the Periodicities of Creation which are also Eternal. That is when the Creation is there, it is a change. So, every aspect of Creation is temporary and not eternal. But the total phenomenon is periodical. That is coming and going like respiration. But, this periodicity is eternal. So, the Background and *Vishnu* are *Vishnu* Himself. That means, the periodical phenomenon and the eternal background are eternally periodical. Yes, that's why to help us understand, the background is called *Narayana*, the philosophers called *Parabrahman* and many named it *Sadasiva* or *Maha Vishnu*.

This can be taken as the standard name of the Background and the three aspects are called *Trimurti*. So,

this *Narayana* is the Background who exists as *Vishnu* in Creation and in Dissolution; who exists as *Brahma* while creating; and who exists as *Shiva* while dissolution taking place. So, the background is *Narayana*. It is the light produced by the spiritual practitioner. It is the light of consciousness.

The Compound symbols, which are also called emblems, the explanations of which are in the form of little stories called allegories. The scriptures are full of such allegories. Those who know how to approach the scriptures can know the special technique and science of these symbols. Others understand the scriptures in a blind way like cock and bull stories just like the students of history and archeology understand the scriptures. They are among the most foolish stock of scholars, especially the research students of history who have spoiled thousands of pages writing about scriptures, writing nothing except nonsense. The best example being Frazer who has written the volumes called "The Golden Bough" (to be pronounced as a "bow"). He has written as many as twelve big volumes and he has learnt almost all the details of all the world scriptures to write that book but wonderfully enough, every page is a big nonsense.

At the same time, there are students of esoteric schools maintaining the tradition from generation to generation till today who know the real teachings of the scriptures and their stories. That's the reason why great Masters like Pythagoras tried to popularize the tradition of the scriptures and hand it down to the next generation as much as possible and also started esoteric schools which are continuously

running till today. I think some of you know that the esoteric school established by Pythagoras is continuously running till today and thirty three volumes of his teachings are being explained and taught to students from generation to generation.

There are students from every country and every nation and they have a peculiar method of making a collective study and peculiar way of teaching and learning, which Alice A. Bailey calls teaching through impression. For example, the students receive their lessons during nights through sleep and in the next morning, they gather their lessons on books. Like this, they will have quite one or two volumes during the year. Once or twice a year, they gather together and compare the notes of each other and correct the mistakes which are caused by their personal error while receiving. The method in which Alice A. Bailey received lessons from the Tibetan is one of the examples of the Pythagorean way of '*teaching through impression*'. These schools are maintained to give us the keys to the scriptures.

I will give you a few examples of how to understand these allegories according to these schools of wisdom. You remember, yesterday and day before yesterday, we were speaking of *Vishnu*, *Brahma* and *Shiva* and I have introduced to you how they are symbolized and how the various details of each symbol are worked out. Now, we will go into the compound symbolism of these three Lords. They are said to have their wives. *Vishnu* has his wife who is called *Lakshmi*, that means sign and symbol. *Vishnu*

is the Lord of poise and existence. *Brahma* is the Lord of Creation. *Shiva* is the Lord of Destruction or *Pralaya* that is the merging of the whole universe into the original background again. This much we have seen yesterday.

The existence of the Creation is understood only through sign and symbol. For example, if you call Sun, Moon, etc. they are only names which are a type of symbols. Naming is a type of symbolism which we use. For example, we use the Sun to indicate the central light of our solar system. He has nothing to do with the word Sun except a convenience to understand. So, we can understand only through symbols and signs. If I talk to you, I can only look to your face and I have to talk to you, but not to your face. How can I do? I can only do it by looking at your face, because I cannot look at you. This is what is called symbolism. Unless there is symbolism, we have no communication. We are looking at physical bodies and talking to each other. We know that we are not talking to bodies, but we have no other go except looking at bodies and talking to persons.

Similarly, we can understand only through names and not the original. We understand Sun to some extent and call him by the name Sun. The name has nothing to do with the object. For example, there is a cat in this room. We call it by the name cat. But the word cat has nothing to do with the animal, because in another language you call it by another name. There are as many different names to a cat as there are languages. So, we cannot call cat directly except through a name which we use.

This is what is called sign or symbol. Even while we directly look at the animal cat, we can look at the shape, but not the animal. We look at the shape and understand the animal. We look at the sunlight and we understand Sun. Is it the original form of Sun? No. It is how he appears to our eye and not how actually he is. The Sun is not a globe in his existence. But to our eye, he appears like a globe because our eye is in the form of a globe. This is how we can understand and better than that, we cannot understand.

That's why we use sign or symbol. I will give you another example. If I say, there are ten people in my room, I use the word ten. It has nothing to do with the number, because it is only a word and also sometimes we write like this - 10. This is also not a number, but a figure which represents a number. So, this is the figure of a number. This is the name of a number. Neither of them are numbers. Where do the numbers exist? They exist in us. They never come out. They function in us as potencies and intelligences. No one can show us a number. If we say ten persons, you can show ten bodies of persons. But you can't show ten. Can anyone show me a number or for himself see? But at the same time, we know that numbers exist because we use them. We add, subtract, multiply and divide. That too we are not doing so frequently after we discovered calculators. So, these are called signs or symbols. Can you tell me anything directly without using a sign or symbol?

So, the whole world in existence can be understood or spoken of only by sign and symbol. That's why in the

scriptures, sign is described as the wife of existence. So, existence and sign are said to be a couple, the husband and wife. Yes, he is called *Vishnu*. She is called *Lakshmi*. The word *Vishnu* indicates pervasion, God of pervasion. *Lakshmi* indicates sign or symbol. Yesterday we have seen that *Vishnu* has four hands and while standing with his four arms, having the rotating wheel on one hand and the conch on the other hand. The centripetal and the centrifugal forces of Nature and the lotus in one hand and a weapon called the mace on the other which indicates the head and the spinal column, and then he has his wife on his chest. Why should she sit there?

We will understand why she should sit there. We can understand only after knowing the wives of the other two. The wife of *Brahma*, the Creator is called *Saraswathi*. It means communication, flow and she is said to dance on his four tongues. You remember *Brahma* the Creator has four heads, the four cardinal points, four faces. So, she is dancing on his four tongues as the word uttered in four stages of its utterance. And the wife of *Shiva* is called *Sati*, also called *Shakti*, the Power. Here the First Ray is represented as a lady and she exists as half of *Shiva*. Left half of *Shiva* is *Shakthi*. So these two exist in one body. So, one lady sits on the chest of her husband; another lady dances upon the tongues of her husband and a third lady occupies the left half of her husband.

The whole Creation is coming out of the Creator and the process is to be properly understood. Unless the scriptures make us understand the process properly, we will

understand it in a wrong way. If we understand that the Creator is making the Creation something outside himself, just as a carpenter is making a chair or a pot maker making a pot or a house builder building a house, then we have a mistaken idea of Creation because Creation is never done outside himself. Then it cannot be called Creation. Then it can be called only construction.

If a building is being constructed, can you call that the masons are creating a house? No, you call it they are constructing the building. Building is different from Creation; builders are different from Creators. So, the process of Creation should be understood different from construction. The process of Creation should be differently understood from construction. Construction is something objective. Creation is something subjective.

I will give you an example. If you want to build a big building in an empty space, what do you do first? What is that you are doing? Do you want an engineer or a mason? You want an engineer, not a mason. What's the difference between engineer and a mason? An engineer is the one who builds the house in his mind with all the details with every hall, every window, and every pillar. First he builds the whole house in his mind and then brings it upon paper as a draft of the plan and then he invites masons and carpenters. Then the rest of the work is construction and not Creation. The first step of the work which was done in his mind is the only thing that can be called Creation.

So, first he created the building in his mind and then there is the process of externalization, just as we have the

externalization of the hierarchy. It's a peculiar process. So, how can the Master represent this? In what allegory does he represent this? Through what symbol should he make us understand? When he remembers that the scriptures are properly understood by esoteric students, how should he construct the scripture about Creation? Even then we wrongly understand sometimes because, though we belong to an esoteric school, we have not yet entered into the art of esoterism.

When we study the first sentence in the Old Testament, *"Darkness filled the deep"*, we understand it in an objective way, thoroughly wrong. We imagine that there is big space, where there was darkness. And then we go to the next sentence. God said, *"Let there be light. And there was light"*. We understand that it is a story of a mad man because we are still children to approach such sentences. We are too immature to understand such sentences.

Suppose your grandson comes to you and asks you, "Grandfather, how can I grow my beard and how can I shave myself like you?" What is your answer? "Boy better wait". You cannot make him grow his beard at that age. Similarly, a student of esoteric school cannot come to understand the esoterism of a sentence of any scripture until he or she grows into the maturity to understand it. And we should be neither ashamed of this fact, nor underestimate the sentence of these scriptures.

Here is a method. He says that the Creator wanted to speak out and then he spoke out. So, he spoke out the whole Creation into space, time, shape, number, name, etc, just

as we are speaking. Before speaking, he had all the sentences in his mind. So, let this be called the fourth stage of his utterance. Let the previous one be called the third stage of utterance. For example, I say, "This is a piece of chalk". It is a sentence, a sentence spoken out vocally. It is an objective, vocal sentence and also English sentence. Similarly a German will have a German sentence; French will have a French sentence; an Indian will have an Indian sentence. It is a 'language sentence'.

So, we can call it 'objective vocal language sentence'. So, the whole Creation is in that state when it is perfected and comes out. Before I spoke out, 'this is a piece of chalk', I should speak it in my mind first. So, that is the third stage of sentence. It can be called 'objective language thought sentence'. The difference between the fourth stage of utterance and the third stage of utterance is, in the fourth stage it is spoken out. In the third stage, the same sentence is spoken in, not out. Similarly, the whole Creation exists in the mind of the Creator with all its details of space, time, shape, number, name, etc. This is called the third stage of utterance.

Now let us come to the piece of chalk. So, before I uttered, "This is a piece of chalk", I should utter in my mind the same sentence, "This is a piece of chalk". Before I utter like that in English, I should have a thought sentence which is not yet translated into English. It is the second stage of utterance. So, this sentence is common to a German, English man or an Indian, because the English man had the thought sentence not yet translated into

English. The German man had the thought sentence not yet translated into his German. The Indian has the same thought sentence not yet translated into his Indian language. So, all of them have the same sentence in their thought. So, this is the second stage of utterance.

Now you can understand, while passing from the second to the third stage of utterance, humanity has undergone a limitation of language which is expressed as the curse of the Babel Tower. So, while we are passing from the second to the third stage of utterance, we received the curse at the Babel Tower. Now, if you meditate upon this thought, you can understand the significance of what the curse of Babel is. So, this is a thought sentence which is not yet translated into language. And before this thought sentence, where was the thought? Here the thought is in your mind. Before the thought is in your mind, where was the thought? Still there is no idea that such a thought should come to our mind. For example, I will ask you, "Is it yours?" Before I wanted to ask you, the thought was not there in my mind. Where was it? Here the author of the scriptures helps us. Otherwise we cannot be esoteric students without the help of the author.

From the time, thought came to our mind, we know the thought is in our mind and we think that the thought belongs to ourselves. But before it came to our mind, where was it? To whom did it belong? The fact is, it was not there. But, it was there. We should understand this. This is the difficult part of understanding and the author of the scriptures should make us understand this.

There is a lump of sugar. When we place it in water, it gets dissolved. Is the sugar existing or not existing? Existing. Where is it? In the water. Yes, but is the crystal of the sugar existing or not? No. When it comes out again, does it come as sugar crystal or something else? Is the shape of the sugar crystal constant or not? A sugar crystal can never be like a salt crystal. A salt crystal can never be in the shape of ice block. Every substance has its own shape of the crystal into which it crystallizes. Now tell me, does the crystal exist or not when the sugar is dissolved in water?

Esoteric study is not religious preaching. Truth should suggest to your mind, not to my mind. And I should not enforce it upon your mind. Think for a moment, 'whether the possibility is the original or the physical sugar crystal is the original?' Yes, so, there was the crystal. The crystal was with water. The crystal was water. So, first there was the word. The word was with God. The word was God. Now, approach the sentence once again. You will understand the first stage of utterance. The idea was with the utterer. But before that, the idea was the utterer himself. Do you accept it? The idea was the utterer. Then the idea was with the utterer. Then the idea came out objectively and then it is spoken out objectively, four stages of utterance.

Here, this is compared with an ocean upon which *Vishnu* was sleeping. The waves are coming and going. Before the wave came out of the ocean, where was the wave? It was in the ocean. Before that it was the ocean. That's why he is said to be sleeping on the ocean with many

waves called the waves of Creation. If each wave is taken as an object of esoteric study, you will be able to understand what the law of vibration is. Do you know where the law of vibration is described? Do you remember in the books of Alice A. Bailey, the law of vibration is given? It is a very subtle law. It proves us that there is a fall and a rise, a maximum point and the receding.

So, each creation is a wave having all these stages and each creation is an utterance. The whole thing is understood in terms of a sentence. Now, read the sentences, "God said that, Let there be light. There is light. Now, at least you feel that you are trying to understand it. Previously, you have to believe that it was only an imagination.

As you begin to enter into esoteric study, you will begin to understand the sentence of the scripture. God said, "*Let there be light. There was the light. God has blown air into the nostrils of Man and Man breathed.*" What does it mean? What is the capacity to breathe life? What is life? We are changing words. *It is the capacity of the total to pulsate into a part of the total. Unless space permits us to take in air, unless there is little space separated in the form of our lungs and nostrils, unless the total space permits this little space to breathe in, there is no respiration.* Now, can you begin to believe that the total space allowed us to breathe? That is what is called '*God breathed air into the nostrils of Man*'. You have to meditate upon the idea how respiration started to you. Then the sentence will be understood.

So, for such reasons, the Creator is said to have four faces. And the word that is passing through the four faces is said to be his wife. Her name is *Saraswati*. She is dancing on his four tongues. Not only that, meditate for a while how you are speaking out. Same is the process that is taking place. The idea is starting from you. It is coming out objectively and then you are expressing out in the form of a sentence and the sentence contains same idea. It was yourself at first. Then it was with you and it came out of you and you spoke it out. These are called the four stages of utterance, without which neither the Creator could create nor you can speak even a single word or a sentence. So, the word is the capability of the utterer. The capability started as a thought. Thought created the energy channel of utterance. At first, thought came out and then it made a channel. Through the channel, force or energy has flowed out. Now read the sentence once again that *energy follows thought*.

These are sentences for meditation, not for understanding. We should differentiate between books of wisdom and books of knowledge. All the text books of the universities we see, for example chemistry, physics, engineering, medicine, etc., they are to understand and put into practice, whereas the scriptures are books of wisdom that is to meditate and become that. While you are meditating it, you will be transformed into the object of meditation, just as an iron piece touched by magnet is transformed into a magnet. These sentences of meditation are taken from the scriptures or from the books like the

books of the Tibetan. There is nothing to understand in it. There is everything to meditate and you have to become that. This is what is called transformation. So, previously you were something else. After reading these sentences, you must become something different.

This is the purpose of these books. If you approach these books, thinking that they contain a lot of knowledge to understand, you will be thoroughly disappointed because your head begins to reel as you read the sentences. That is what happens when you begin to read 'Cosmic Fire', etc. The trouble is, we are reading them to understand.

Same is the thing with every sentence of the 'Secret Doctrine' of Blavatsky. You should read them not to understand, not to remember or not to possess handful of facts and put them in your bag, because the moment we try to do it, the bottom of our bag will be torn open. Once again we will stand as the same persons having nothing in our bag.

So, we should know how to approach these books. Don't try to remember anything of these books. Begin to live in these books and unless you lose yourself into these books, having no other work and no other activity in life, unless you thoroughly give yourself up to these books, unless you sacrifice your total life span and existence into these books, it is a total waste of time to read these books. So, it is not to take something from these books, but it is to give yourself up permanently to these books.

Unless you believe that these books are more valuable than yourself, it is not at all possible to understand these

books. So, sometime in our life we should decide if we are to be sold away to these books without any return to our own life, or permanently close the books and come away from them permanently to live our own life. A third attempt is a time waste. Either we should live to eat, drink and dance and play sex and sleep, or we should sell away ourselves permanently to these books. If we are on the borders, we will be wasting all our time and energy, falsely calling ourselves students of esoteric schools. This is an undeniable truth about these books.

Now, let us come to *Brahma's* wife *Saraswati* once again. And then we go to the third, *Shiva* and his wife.

What does this Creation contain? Matter, Energy and Consciousness. Compare them to ice block, water and steam, three states of the same existence. They are not three entities at all. And what is there in all these three? What name can you give to the content? You have to call it X. What does this X contain? It contains two parts. In *Brahma*, it contains four parts. In *Shiva*, it contains only two parts. What are they? The container and the content of this Creation. What are they made up of? Imagine, somewhere in the North Pole there is a container made up of ice block. Fill it with water. What is the container and what is the content? Same thing, in two states. These two are called *Shiva* and his *Shakti*.

When the whole Creation goes back into the background, only these two exist. *Shiva* means Consciousness, *Shakti* means Power. Of these one goes and disappears into the other. Power goes and disappears into Consciousness.

Consciousness is called the male principle and Power is called the female principle. Why? Does that mean that woman is more powerful? A Roman Catholic bishop in India remarked with me, saying, "It is a pity that the Indians compare Power with a female." He said Power is male. Then I said, 'when a motor car is moving, is it moving due to the power, the power which is generated by petroleum?' He said, 'yes, therefore power is male.' Then I said, 'It needs a driver. Therefore power is a passive principle and the driver is the active principle.' Then he said, 'Oh I see!'

So, the power goes and disappears into Eternal Consciousness. When power merges into Consciousness, then what is the state of Consciousness? It is total subjectivity. When power comes out, each one is objective to each other. This is the concept of *Shiva* and his wife. In Nature, let it be in an atom or a Solar System, they exist as Spirit and Matter. Matter is also matter state of Spirit. The two halves are the same fellow, one half coming from the other when there is Creation and going and disappearing into the other when it is merging. So, she takes half of his body whereas the wife of *Brahma* dances on the tongues of her husband. Here she occupies half of her husband. That means there is no atom or no counterpart of an atom which does not have spirit and matter put together.

Spirit cannot exist because it is beyond existence. Matter can exist, but it can exist only in one of the states of spirit. So, this is the *Shiva* aspect of it. Once *Shiva* and

Parvathi, that is His wife, they were sitting on top of a mountain. They were lonely and there was nobody at all because the whole Creation merged in Himself. They were calm and sitting and talking together. So, there is a story in the scripture. *Shiva* said to His wife, "See all this Creation, they are in me. Some of them worship me and some of them worship you. But all come to me." And then she smiled. That means, the whole Creation knows only two phases of consciousness. The one is "I AM" and the other is "You are". So he says, "Some people worship me, some people worship you, but all come to me."

So, the language of the scriptures will be like this. And then when it has gone and disappeared in himself, when the whole Creation went into merging or *Pralaya*, when this *Brahma* disappeared, when Power became one with Consciousness, when *Shiva* and *Shakthi* exist as one, then what was it? It was Existence Eternal. That's why, *Vishnu* is said to have his wife in his heart. Where was your word before you wanted to utter? It was in your heart. It was yourself. Just you wanted to utter. Then only it came to your mind.

So, the whole Creation exists in two phases. One is in the form of the objective Creation, the other is in the form of subjectivity. So, whether it is Dissolution or Creation, it exists as Eternity. In Dissolution, it exists as the seed of Creation. In the creative aspect, it exists as the whole tree of this Creation. So, it comes out as the thought from the mind when He is the Creator and it exists inside before it came out.

When He is *Vishnu* with His wife in his heart, and when He is in the background or Eternity, she exists in Him as half of Himself, disappearing in Himself, after which appearing from Himself. *These three steps should be meditated. To make us meditate, they describe that Vishnu has His wife in His heart in the form of love. The wife of Brahma is on His tongue in the form of an idea, a thought and word. And the wife of Shiva is existing as half of Himself, coming out from Himself and going into Himself. This is one example of compound symbolism.* It is useless to approach it through the intellectual key. Only we have to read again and again the stories and try to meditate, not trying to understand or remember. That's the only process. Only for this process, the scriptures are given.

Another little example I will give you. There is one Grand Master, who is the Master of all Masters, who prepares the first group of Masters in the beginning of every Creation. He is described in the scriptures. He has an instrument with him which in India is called *Veena*. It resembles like Lyre. It has seven strings. All of you know *Veena*. People, they play upon the strings. But this is a magical *Veena*. It requires no tackling of the strings. When air blows and touches the strings, it produces music and he begins to sing and initiate the living beings into the name of God. Then, they become Masters. This is one compound Symbolism. This is the symbol of your vertebral column and the strings are the symbols of your cerebro-spinal system and the air coming and touching the strings is the symbol of your respiration, air coming and going and producing the various levels of consciousness in your

spinal column. And the seven strings in the instrument indicate the variety of Creation who differ from each other; each being born under the influence of one of the Seven Rays.

Each of us belongs to a different Ray and having a different temperament, different nature and different belief. Unless this difference exists, there is no possibility of music at all. What happens if all the strings of an instrument are of the same nature? There is no music. So, because of the difference in the quality of the strings, the musician is able to produce the symphony on the instrument. Unless there is difference between person and person, we cannot have the music of the cosmic consciousness practised. And we cannot have the joy of existence. So, the seven strings are the symbols of the Seven Rays working in every plane of Creation. And this Master is described as the son of the Creator *Brahma* who is born to his wife *Saraswati*. That means, the four stages of utterance of the word is imparted to us at the time of our embryonic creation and the utterance and the sound of our voice and our respiration are given as the keys for initiation.

When we properly follow the path of initiation, we will be in a line with the Creation and we will wake up into the Wisdom of the Cosmos. And this Master is called *Narada* in the scriptures. This is another example of it. Each character in the scriptures is an example of compound symbolism having an esoteric commentary of the symbol. In the same way, we have the allegories of the Fourteen *Manus*. How each *Manu* is born, how he is educated, how he received his cosmic wisdom, how he is married,

how many children he has, are the allegories of each *Manvantara*. Each story makes us understand the characteristic key notes of the human beings of each *Manvantara* and the difference in the human beings in two different *Manvantaras*.

This is how the esoteric wisdom is imparted. This is only by way of example and you have to take up one scripture for yourself and begin to read lifelong and if you want to be benefited, you should be totally sold away to that scripture. This is what is possible during these three classes. And we will know something more sometime after.

Thank you all.

The Science of Meditation

I thank our hostess in allowing me to choose my own subject this evening. Always it is a pleasure to visit this place and see her once again, because every time her presence makes some new beginning in the helm of events. It is because whenever I am about to leave Belgium for France and Switzerland, I will come and see our hostess at this place. That has become a habit with me. And this time also it is happening like that. Today I am permitted to speak mainly about meditation and generally the term is used in many aspects and many shades of meaning. Since the time of the advent of Yoga to the West, the term "Meditation" has gained much importance. But the truth of it is, some people know the meaning of the word precisely according to the scientific sense and they use it strictly according to the yogic principles and standards. But there are people who use the term rather vaguely. There are people who close their eyes and say that they are meditating. When someone is sleeping in the car closing his eyes, his friend jokes at him asking, "Are you meditating?" Some people try to concentrate mind upon something and call it meditation. That means they use the word meditation for concentration.

Some people believe that the Yoga practice includes concentration of mind. You know that the real Yoga path has eight steps according to *Patanjali* and *Bhagavad Gita*. The first four steps belong to the external attempt of the disciple to compose himself and to make his body more fit and healthy, to make the circulation of blood and vital forces uniform, to feed the various parts of the body with the fresh flow of the vital currents and to heal the various physical parts of the body and then to rectify the defects in respiration and the blood circulation. These are the four preliminary steps in the Yoga practice which include the first four steps of Yoga. There is an external effort of the disciple in these first four steps and also there is some internal attempt to compose himself and make himself one. The internal effort, which includes the first four steps, is like this- to get under his control all the habit nature of himself, which we can call the behaviour aspect under control.

The first two steps are *Yama* and *Niyama*. They include the attempt to compose the habit nature of oneself into himself. The habit forming nature is the real personality of a human being and it is never under the control of good thought and education. For example we can have many good thoughts; we may decide to do many good things; read many good books and learn many good things and much knowledge about the good things. But still we continue to live according to our own older habits. Our knowledge goes on adding and becoming more and more but our habit is continuing the same as it was before we could gather some knowledge.

The true Yoga student observes two different aspects in his internal existence. The one which is adding day by day in him by the way of good information which he calls knowledge and which has no hold upon his behaviour at all. The second thing is his habits from the beginning, taking a strong hold over his own behaviour, having full control over himself and that are not vulnerable to any good knowledge of any book at all. So, the second aspect of himself, upon these two aspects, the real student of Yoga tries to have some control, while he practises the first two steps of the eight fold Yoga path, that is the *Yama* and the *Niyama*.

The positive way of living is established during these two steps and the attitude towards his own living is gradually habituated to positiveness. The attitude towards his own life will be gradually transformed into a positive way of behaviour, not by fighting the evil of himself, but by ignoring the negative aspect by engrafting into his daily life a new habit and a new habituated way of living. Because he comes to understand that it is the habit nature that is controlling him, and his knowledge is not at all controlling him and his desires are not at all controlling him. The desire to become good does not at all have a hold upon him.

So, there is an aspect which has full control over this internal living. The power of that one aspect will be understood by the student of Yoga. That aspect is the aspect of habit. He understands how powerful the habit is upon the human psychology and how rationalism and logic are not at all powerful to have any control over him. Knowing

this, the Yoga student begins to rectify the second aspect of his internal existence, that is, he begins to experiment with the habit nature of himself and not the rationalistic or the logical nature of himself which has no control over him at all.

In fact, what we call logic is floating upon the surface of our individual nature. This is the reason why everyone has his own logic, though we deceive ourselves by thinking that logic has a standard. Everyone arranges his own logical steps according to his own lifestyle and everyone finds his own way of living reasonable to himself. Now it is this aspect that attracts the attention of the real Yoga student, because the other aspects are of no use at all. When we begin to tackle the other aspects, adding knowledge to our existing knowledge, reading of valuable books one after another; knowing many valuable things one after another for ten years or twenty years or thirty years, the subjects will be increasing in our logical counterpart of the mind. There is neither expansion of our consciousness nor transformation from the present to a better stage.

We remain what we were 30 years ago, even though we read the four Gospels and understand them completely; the Bhagavad Gita completely and the teachings of the Buddha and Confucius completely. We will be learning, discussing and knowing, but we will remain as we were because our habit nature is not touched at all by this approach. It is this habit nature that is to be transformed. If at all there is any specific method to transform this habit nature, it is that method that is really useful to us.

During these first two steps of the eight fold Yoga path, that habit forming nature is touched for the first time by the Yoga student. He will be forced to form certain habits which were not there previously. Habit formation is not always according to our liking and our convenience. Whether we like it or not, we have to make a habit if we want to practise Yoga. We should select a place and a time in our daily routine and present ourselves at that time and that place regularly. Exactly to the minute we have to maintain the time and the place and while doing so, we will face a lot of tension in our daily routine, because we have to steal some time from our busy routine and arrange every other thing to present ourselves according to the programme.

It is not the programme of one day but a lifelong programme. So, your mind struggles to get adjusted. As long as your mind has been struggling to adjust to a programme, it means you have not entered the real spirit of Yoga practice. Only when you feel the happiness of keeping the time, only after you have released all the tension of your mind to keep to the programme, only then you could secure the ease and comfort of making yourself present at the programme. Then only your programme can be called as the Yoga practice of the second step. Otherwise, when a student is struggling hard to keep timing of the Yoga practice, that practice cannot be called Yoga practice at all, because Yoga, first of all, indicates a relaxation of your mind.

Some people think that they have to concentrate their mind. But it is the opposite we have to do when you are

to practise real Yoga. An attempt to concentrate the mind makes you nervous and restless. When you concentrate your mind to study a book, the result is you are fatigued after studying a few pages. When you try to concentrate your mind upon the teaching of a lesson, the result is the mind refuses to work after some time to attend and receive the class. This is the result of what we call concentration.

Many people wrongly understood that concentration is meditation. You can better understand when I say that meditation is the opposite of the concentration. *It is the relaxation of the conscious mind upon the background mind which we call our higher existence.* You have two minds in you which you can always feel when you are a bit careful. The one is the lower mind and other is the higher mind. When you close your eyes and begin to think of an idea, other ideas come to your mind and the idea you wanted to concentrate upon will go away and slip away and after a certain time you will understand that your mind is entertained into ideas which are not intended by you. That shows you have intended to think something and you are thinking something. *That means there are two people in you; the one intends to think something, the second begins to think some other thing.*

After some time the first one understands that the second one is thinking and then the first one pushes the second one aside and tries to think for himself. Again after a few seconds, the second mind pushes the former mind aside and begins to think itself. Again after two or three minutes we will find the thoughts we are entertaining are

not the thoughts we intended to. For example, if after going to India, I want to make a recollection and thinking of our hostess here, if I try to make a recollection of her face, then for a moment I can see her face in my mind and then how she received me when I came here, how I entered the hall and how the hall has so many pictures of Yogis and how I talked to my friend in this hall. Then I came to understand that I wanted to think of only our hostess, but I began to think of this hall and the pictures and the lights and the pillars. We should clearly understand that we have two minds.

One wants to recollect one's hostess, the other one wants to entertain into other thoughts not intended. Concentration is an attempt against this process. It is to try to bring the mind again to the intended thought or idea or form. It is impossible. When there are two persons in us, we can't bring concentration of mind because there are two minds in us. But when we carefully understand, there are hundreds and hundreds of minds working in our mind. So in the *Bhagavad Gita* also it is said, '*It is impossible to concentrate the mind and an attempt on those lines is as useless as anything.*' So, it is not concentration that is aimed at in the Yoga practice.

We have seen that mainly there are two people who are thinking in us. The one person should get absorbed in the other, just as a block of ice becomes a second item with the water on which it is floating; second item though the water and ice are the same, when a part of the water becomes ice block, it works as two items, the one floating on the surface of the other.

This double nature which is false in essence is always present in us. One is the mind which we are using and the other mind is which is habituated to work in its own way. It is like having two servants in the house. The one who is ready to obey us and the other who wants to do things according to his own will and wants to be maintained by you. Whenever you want to instruct the first servant, it is the second servant who interferes and he begins to work and he does not allow the first servant to work. This is what is normally happening in our mind. Here the one servant should be made to be absorbed into the other. The second item should be made to absorb in the first item. Then there is no first item. There is only one item. When there is another item, then only the first item becomes the first. Only when there are two items, the first item becomes the first item. When one item disappears, the first item starts to be the first and becomes the only item.

Such a process is required in meditation. In the process of concentration, the two minds strengthen separately and the conscious mind becomes more and more powerful, because an attempt to concentrate is an attempt of the conscious mind. Concentration is an attempt upon the conscious mind. And hence the attempt also is made by the conscious mind. Concentration is a process which is made upon the conscious mind. Concentration is a process which is made against the conscious mind and the attempt is also made by the conscious mind. So, it is the conscious mind that makes the attempt to concentrate the conscious mind. So, if you ask the thief to take care of the thief, the result is a miserable failure. Suppose a thief is in the dress

of a policeman, you think that he is a policeman and call him and say, "My purse was stolen by some body and you please take care of my purse and see who has taken it".

Then the thief, in the dress of a policeman smiles to you and says, "Yes". It is what happens when you try to concentrate your mind.

Whenever you ask your conscious mind to get concentrated, it also repeats the same thing. The conscious mind repeats the same idea. When you ask him to concentrate, he will ask you to concentrate. If you close your eyes and say to yourself that I should not get other ideas, and then the mind also begins to say, 'I should not get other ideas, I should not get other ideas.' The result is always a failure and not a success. So, meditation is never concentration. See that the one mind merges into the other. Of these two minds, the one mind should get merged in the other. The conscious mind should get merged in the higher mind. The higher mind is the true mind in you. The lower mind is the desire mind in you. It may desire that you should practise Yoga. But a desire can never be fulfilled. Second aspect of your mind should stand stable by getting the conscious mind disappeared on the background of the higher mind. Then the higher background mind exists.

Every day we are experiencing the disappearance of the conscious mind, but we are not experiencing it. It is only in sleep that such a thing is happening to us. The conscious mind is getting absorbed along with the activity of the senses while we are sleeping. But since we are

sleeping, it is of no use at all. It is as good as showing a basket of fruits to a sleeping man. But there should be another occasion different from sleep. When there is the total disappearance of our conscious mind, we should be awake, we should be aware and our conscious mind should disappear. This is the process required when the word meditation is used. We know it and we are experiencing it sometimes, but we do not know that it is meditation. When you begin to know it, you will be able to know the comfort and skill to use it.

For example, when you are sitting at the TV in the house; suppose there is a beautiful theme of a bit of cinema; suppose the theme is something biblical and something pious which is liked by you more; suppose there is good music; good story and good situation and very good conversations written by a good dramatist; the film started exactly at 8.40 PM and you began to witness it in your room. Before you began to witness it, you wanted to start for somewhere by 9 PM because your friend told you that he would be waiting for you at some place. Now you started to see the picture in the TV by 8.40 PM, when the film came to an end it was 10 PM and then you looked at your watch; now you remember that your friend was waiting at 9.00 PM.

What has happened during this time? During the interval, were you existing or not? Were you present or absent? As far as the conscious mind is concerned, you are not present. During that time do you remember the room in which you are sitting? Do you remember that a TV

instrument is present in the room? Do you remember that a cinema, a talkie is being played in the TV? You do not remember. Had you remembered these things, you would have remembered your appointment with your friend at 9 pm. So, there is something happening in you during that time; something which is very similar to sleep. It is not sleep because you are enjoying the picture. You are listening with your ears and seeing with your eyes. The sense of vision and the sense of hearing are normally working. But the mind is not working. Had the mind worked normally, you would have remembered the television instrument and the room in which you were present, chair in which you were sitting and the house where you were located and the name of the street and the number of the door and the name of the town or city, the name of the country.

All these things would have been playing upon your mind consciously, had your conscious mind been working normally. But there is something different that is happening. The conscious mind is absent. The mind which has fixed up the appointment with the friend by 9 o'clock is absent, but some other mind is present. It is using your eyes to see the television. It is using your ears to listen to the conservations and music. But the mind is different from what you know. What has happened is that your conscious mind disappeared and another mind is working. That another mind is employing the sight and hearing to serve its purpose. So, the conscious mind has disappeared and you are existing. The one mind who intended to think something now exists. The one mind who wanted to practise Yoga now exists.

So, whenever you attend something which you like mostly, you will find this experience. When you attend a sweet musical opera, when the music is quite in tune with your taste, even then same thing happens. Your normal mind or conscious mind disappears and the background mind is enjoying the music. When the music is stopped, your normal mind takes birth once again, your conscious mind takes its birth once again, and you will understand that it is 10 p.m. and that you have disappointed your friend at 9pm. In fact you are not responsible, because you are not present.

Normally you are your conscious mind much of the time. But very rarely you are your higher mind. Normally since you are much of the time in your own conscious mind, which we call the lower mind, we will fix up our appointment with friends only with the lower mind; because the programming of the daily routine is made by the lower mind. But very rarely when the higher mind comes into functioning, the lower mind disappears and its programmes also disappear along with it. Again after the function is finished, the lower mind is permitted to take birth once again and then its programme will be recollected.

Now you understand that it is possible for you to live in the absence of the lower mind. You also understand that many times it is becoming possible for us to live with this lower mind absent. You have to know only how to do it. That process is what is called the fourth and fifth steps of Yoga. It is called *Pranayama*, the fourth step. The fifth step is called *Pratyahara*. These steps include what we

call meditation. The fourth step prescribes you what to do and the fifth step indicates you what happens.

The second set of four items in the Yoga path is the second half of the eight items. When the first set of four items are finished, then the second set of four items indicate an internal effort to practise Yoga. So, the fourth and the fifth steps indicate your passage from the conscious attempt to the unconscious internal attempt. *When you practise the comfort and ease of Pranayama, when you understand what Pranayama is in its true sense, then you enter into Pratyahara, that is absorbing yourself into yourself, absorbing your lower existence on the background of the higher existence; absorbing the conscious mind on the background of the supra conscious mind.* The first mind is conscious mind, the second mind is supra conscious mind. The first mind has sleep and awakening. The first mind undergoes the two stages of sleep and awakening, where as the second mind is not submitted to any sleep.

No sleep exists to the second mind, supra mental mind. Sleep exists only to the conscious mind and the senses. Whenever we sleep, it is only our conscious mind and senses that are sleeping and the supra conscious mind is not at all sleeping, because it has to look after all the duties in the body. Our conscious mind looks after only our external activities. External mind or conscious mind attends what we want to do in the outer world. It is to do our job and to earn our money to purchase a house and some property and to get more and more profits in business and save some money in the bank for security.

All these activities are done by the conscious mind, but the supra conscious mind has to attend the more important duties; that is your respiration and your heart beat are to be maintained even while you are sleeping. Otherwise when our supra conscious mind stops when we are sleeping, then we will never get up once again from our sleep. It is only until we sleep that we are permitted on this earth. And then when a person sleeps he should be thrown into a truck and taken and buried, because he will never get up again. He shall be thrown into a van or a truck and taken and buried because he will never awake, when once he sleeps. This is what happens if the supra conscious mind sleeps when we sleep. But the supra conscious mind is not sleeping when our mind is sleeping. Our conscious mind and our senses are sleeping but the supra conscious mind is alert about our heartbeat and respiration. Not only that, when we eat a heavy dinner and sleep, the supra conscious mind has to keep itself busy with our stomach also. If it also sleeps along with our conscious mind, our stomach gets blocked and we never get up again from sleep.

So, understand that our supra conscious mind never, never sleeps. The Yogi understands that it never sleeps, even after this body goes away because the supra conscious mind is nothing but what we call space. When this body is working around this space, then space begins to speak, and breathe and live. When this body goes, space remains as space. So, this constitution which we call the living body is nothing but a generator very much similar to the electrical generator which produces space into the form of what we

call living beings. It is not the bodies what we call the living beings, it is not the minds, it is not the senses and it is not the intelligence or the total psychological unit which we have. All these layers are formed only in space just as the layers of onion are formed in the onion. When you try to detect the original onion taking off layer after layer thinking that within there is the original onion, you will be thoroughly disappointed because there will be only layers and there will be nothing like the original onion inside. The layers will be exhausted, the layers will be completed and there is no onion finally. But no layer can be called onion and if you put all the layers once again together into a lump, you can never call it onion once again. It is only a lump of the peeled layers of onion. But it can never be an onion. Onion never exists in any one of the layers of onion, but keeps the layers in oneness.

What is it that keeps the layers in oneness? There is a science which is not yet revealed to the 20th century scientists till today and which was familiar to all the ancient nations, the ancient Egyptians, the ancient Indians and Chaldeans and some other nations. They were well versed in that one science that is The Science of Space. Now the modern science is too immature to know these fundamental steps of The Science of Space.

There are still professors in Physics who are foolish to believe that there is vacuum existing in space. We have to cover much before we understand the advanced science. *We have to realize that there is no vacuum in space but that space is made up of space and it is full of something*

from which everything is being created. We should understand the universal solvent which can be called Aqua Regia of this creation. That science says that onion exists in the space of the layers of onion and it keeps the layers of the onion in oneness and that oneness we call onion.

Similarly we have layers in us. If we begin to take off layer after layer in the name of the physical body, the Astral body, the Etheric body and the Mental body etc. Many are the names given to the divisions and subdivisions of ourselves. The more we wanted to appear scientific, the more names we will give you. Our intellectual aristocracy makes us invent more and more names for no purpose at all. It is called the technical jargon of a science with which a real scientist has nothing to do.

For example, Albert Einstein has nothing to do with all the technical terms used about the science of Albert Einstein. His theory was invented by him like a little boy and in the beginning he never used any technical terms to his theory. He described it just as a little boy describes his idea but afterwards it became compulsory for him to cover everything in technical terms because he has to communicate the theory to the so called scientists of his age.

In any science the real scientist has nothing to do with the technical terms of the science. Similarly if we study our constitution, forget about the many divisions and subdivisions and their names of the constitution and try to understand it in its true scientific level, we will know

all the layers of the human constitution do not contain the human being.

Every layer is part of the human being and no layer contains the human being in it. When we group the parts of a human being into one lump, if we put the parts of a human body together; we will never call it a human being. We can call it only a corpse. What is it that is making the human being? It is this space that occupies these layers, that is keeping these layers in oneness and this oneness we call human being. So it is the space that is speaking, that is seeing, that is hearing and these constitutions are to make the space transact with itself to make the space communicate within itself, just as two bottles when they are immersed in a river, they are filled with the same water. Until the bottles are filled, the pressure of the water drives the water into the bottles. When once the bottle is full with water, the pressure of the water drives from within outside. The inner water tries to push and touch the outer water.

Similarly until space is filled within the layers of our constitution in the mother's womb, consciousness begins to expand into the functions of our layers and when once this function is finished, consciousness begins to push forth itself out. This is what we call the objective consciousness that is, trying to understand that there is something else different from ourselves. But, in fact, there is nothing different from ourselves around us. Everything is made up of the same atomic substance. The body of other people is also made up of the same tissues with which our body is made but we call them others. This is what is called the necessary limitation or objectivity.

About this branch of understanding there is quite a big literature in the ancient Indian Sanskrit scriptures and there were people who devoted their whole life to explain what the phenomenon of objectivity is. They are called *Aitareyas* in Sanskrit. *Aitareyam* means something different from ourselves that is objectivity. The scientists called *Aitareyas* are those who explain us about objectivity. They explained us that the physical vehicles are what we call bodies; they are only the generators of space within. They are produced to make the space active in the objective world and it is to express themselves to speak, to see, to hear, to smell, to taste, to sense, to think and to understand.

To conduct all these functions space is producing its own vehicles which we thought our own bodies. So, it is the space within that is called ourselves and when one knows it correctly, then the purpose of the births is finished and that will be the last birth for him, because he is nothing but space when he leaves his body. But many people do not die completely or leave off their bodies completely due to the power of desire they have for living. They leave off only some of these vehicles they have and we can scientifically call it an incomplete death and then the personality suspends and lingers and then the force of the previous desire will push the fellow into its own environment required and is attracted to parents fit to receive him in the type of desires he had.

Like this, rebirths take place because of the desires and when the death is complete, there is no continuation of that soul to take a rebirth. Every time space creates its

own layers around itself in the form of the vehicles required, bigger or smaller. When the vehicles are bigger we call them solar systems and the planets. When the vehicles are smaller we call them atoms and molecules and we call them the physical bodies.

When once we get the conscious mind is absorbed into ourselves, then it is the original mind that exists, that is the pure ourselves inside. Then this lower mind does not exist. What we now call the conscious mind does not exist, but the senses will be functioning. The tissues and the body will be functioning. The respiration and the circulation will be functioning. Everything is normal except the conscious mind. You will live in this world just as you were living when you were attending the opera or the TV. All the programmes of your conscious mind will be cancelled. Once again programme will be chalked out by your inner personality, according to the universal plan and not your plan. Such a state will be achieved by a proper practice of *Pranayama* and *prathyahara*.

Pranayama should be practised in its true sense according to *Pathanjali* and according to *Bhagavad Gita* and not according to other Yoga books. For example, *Pathanjali* never asked us to make *kumbhaka* in *Pranayama*. When we take a deep breath inside and keep the breath inside for some time, it is called *kumbhaka* by the Yoga teachers. But neither *Bhagavad Gita* nor *Pathanjali* prescribed *kumbhaka* to be practised by us. The type of *Pranayama* prescribed by them is regulation of the pulsations of life and not the smothering of the respiration and not the suffocation of respiration.

Pulsations are different from respiration. Respiration is also one of the results of pulsation and pulsation never means respiration. There is a pulsation going on from the time of our birth till the time of our death. It is the double pulsation of centripetal and centrifugal pulsations. It is making our muscles and nerves expand and contract at various places of our body and this is causing what we call respiration and circulation of the blood by the heart. The pulsation is causing respiration to the lungs and circulation to the heart. That is why respiration is taking place and we are not doing the respiration.

Sometimes we say, 'I am breathing.' Breathing is being done through us and we are living. *So, the pulsation is the power to expand and contract the material of our body and that pulsation is called Prana. That Prana is regular when we are born and that is rhythmical and musical when we are children.* But when we grow old in age, many times we disturb the music of the respiration and the circulation. Whenever we are angry, they are disturbed. The respiration becomes quick and the heart beat becomes a palpitation. Whenever we are jealous, they are disturbed. Whenever we fear, whenever we are suspicious, they are disturbed. Many are the situations we create to disturb the music of the lungs and the heart. The result is, after some years of age, our respiration is irregular and heart beat is irregular until the doctor discovers it. But the doctor can never do anything to help you about this matter because the cardiologist knows only the muscles and the nerves and the skin of your heart. He has nothing to do with yourself

who is making the heart work. So, no use of Cardiology or Pulmonology.

It is the pulsations that are making you work your lungs and your heart and they are not working independently. So, a doctor of pulsations is required and a cardiologist, however great his qualification may be, is absolutely of no use when the function of the lungs and heart are disturbed. Now the art of *Pranayama* is to set right again the respiration and the heartbeat. It is a great dimension of new science that *Patanjali* and *Bhagavad Gita* have given us.

When you begin to practise *Pranayama* in its true sense, the respiration will re-establish its own previous rhythm and music. That is, the regularity of respiration and the regularity of heart beat will be re-established and the process of *Pranayama* should be like this according to them. In order to make the pulsations of your respiration equalised, it is useless to try with your nose and chest because the regularity or the irregularity of the lungs and the heart depends upon the regularity or the irregularity of the work of your conscious mind.

Now begin to make the work of the conscious mind regular. That is, fix up certain timings in the day and try to do the same thing in the same hour and minute. Every day try to do it like that. Select your own timings according to your own routine and your own profession. First of all, understand your duties at home and your duties in the office. Make a programming, fix up your timings and from the next day onwards try to follow the programme. Trying to

do the same thing in the same hour and the same minute without having any tension of the effort at all; gradually a change takes place in you. The vibrations of your mental activity get regulated. The various ugly polygons of your mental vibrations will become regular polygons. The nasty pictures of irregular polygons of your mental activity will become regular and gradually you will have a regulated mental activity and it begins to respond in terms of your increased consciousness. The respiration becomes normal day by day and the heart beat begins to become normal. Then only you are expected to begin the practice of *Pranayama*.

Before practising the regularity in the daily routine, if you begin to practise *Pranayama*, it is nothing but self-suffocation and self-smothering. You will understand that the music in your respiration is gradually re-established. At this stage you begin *Pranayama*, the fourth item of Yoga practice.

Sit in a comfortable position, close your eyes and relax every muscle and nerve in your body. Mentally travel through every part of your body relaxing every muscle and every nerve. When you have completed this from head to foot in a slow and leisurely way, then close your eyes. Begin to observe the movements of your respiration. Begin to observe within yourself how the muscles and nerves are making their movements within your chest. How the abdominal muscles are moving, how the respiratory cage is moving. Begin to observe every moment that is going on. Do this for 15 minutes every day.

Try to understand how the respiration is re-establishing its own equilibrium. You will find that your mind is engaged with your respiration. Every day after your practice, you will understand that, you are living for 15 minutes a day in the absence of your conscious mind, yourself being present. When your conscious mind is engaged with your respiration, you are living freely without your conscious mind. When you go to the house of your friend who has a horrible dog in his house and when the dog is not allowing you to approach his gate. All your life you are trying to go into the house but the dog is not allowing you to go into the house. Then when the friend comes from within the house, he smiles at you and calls the dog away. The dog will be engaged with the owner. Then you have full freedom to enter into the house, because the horrible dog is called back by its owner.

Like this you will find yourself for the first time free from your conscious mind. You will begin to know what you are. *You will, for the first time, begin to know that you are the supra conscious one.* Begin to practise this for 15 minutes and after two or three months, you will find yourself fit to take the next practice. That is you repeat all the experiment and then after the first 15 minutes of the practice, that is observing your own respiration, then begin to breathe in slow, soft and deep, breathe in as much as you can, as deeply as you can without the least discomfort to your lungs.

Some people, when they are asked to take deep breath in *Pranayama*, they will take it as deep as they have to

cough it out again. But you see that you take it as if you are comfortable only. There are some people who take respiration and block it like this. If you block it here, it is the worst thing and it can be called the worst experience. Don't block it; let it stand there after taking the deep respiration. Then when you feel, begin to exhale slow, soft and deep. Once again in the same manner in which you have to inhale, you are expected to exhale also. In the middle you are not expected to block the respiration in the name of *kumbhaka*. After some time you will come to such a stage that the respiration is not necessary for a time. It is what is called *kumbhaka*, and not the blocking of the respiration.

The necessity of respiration stops for a while and it will be an experience of great ecstasy and joy and that is what is exactly called *kumbhaka* by the scientists of Yoga. It is called the poise of respiration and it is called *Samanavayu* in the *Bhagavad Gita* and when you practise this daily just for 15 minutes then you will know that the mind is coming nearer and nearer the respiration because the mind is engaged in observing the movements of respiration. Then finally the mind disappears in respiration just as your mind disappeared when you were watching the TV. This is what is called meditation. You will exist but your conscious mind will never exist. All the activity of your life will exist, but it is never mental but it is only supra mental. This is what we call meditation according to the scientists of Yoga.

The purpose of this meditation and the conscious application of this meditation, I will try to explain to you

in some other lecture once again. But in the mean while, if you begin to practise this process you will yourself experience what meditation is and you will know what purpose it serves and you will be able to make a proper application of it because when once you are awakened into the supra mental, you have nothing to learn from the objective world. It is only a matter of verification that you get from the Great Masters and the elders and from the scientific books and the scriptures. No doubt you will never stop reading great books or going and attending the discourses of Great Masters. But it is only a matter of verification that you get through them. But the instructions you require will be received from within regularly.

Question : What is the difference between doing and not doing?

Answer : The difference is when we do not practise meditation we will be doing our duty. When meditation is practised we never do our duty but our duty will be done by us.

In the first case there is the strain and tension. In the second case, since you do not do anything at all, since it is only your body and mind that do everything. There is no strain and no tension because you will do nothing at all though everything is being done by you. Compare the driving of a motorcar of a novice and an experienced driver. A novice is always driving every moment, every minute and every second. His legs are driving, his hands are driving, his eyes are driving and every part of his body is driving. But if you sit down in his car, you can never

enjoy his driving. It will be very jerky and you have to take some medicines in the evening for the pains you have and while driving you should sit by the side seat and ask him, "Does this road lead to mountains?" He will never turn towards you. He says, "Shut up, don't talk."

But an experienced driver who has a successful drive without any accident at all for 30 years; if you sit by his side you can question what meditation is. He will clearly explain to you what meditation is more easily and more clearly than I have done to you now because he is not driving at all. His hands are driving. He is not driving. His legs are driving. He is not driving. His eyes are driving. He is not driving. His mind is driving. His intellect is driving. He is not driving. His caution is driving. He is not driving. So he is not doing anything at all. In the Bhagavad Gita he is described like this "*Udaseena vadaseenam asaktham teshu karmasu*".

That means, sitting in a chair, not doing anything, looking at you while all of you are doing something; you will be like that while in meditation. While you are in meditation, all the things half done and something done at this stage of your experience will be done fully and with perfection after you attain meditation. One day's work will be done within one hour by you because you are not doing anything at all. That is, therefore no trouble to your daily routine life when you practise meditation. There is no one who can be said that he cannot attain meditation. Even the insane fellow, if you know how to bring him gradually will be able to begin meditation and reach at least to some degree of perfection. But a human being of average physical

and mental health and a normal birth is sure to gain perfection in meditation.

Question : Can you explain about the Diet and routine?

Answer : About the diet and the details of taking of food and food habits, it is a subject in itself. But generally speaking we should avoid all rich foods which are called the dishes of dinners. Reduce cooked foods as much as possible. Take more and more green vegetables, juicy fruits, fruits that have juice, regular use of wheat and honey and many of the cereals soaked in water kept for one day should be eaten. Much more liquid than we take normally, especially pure water than any other things should be the diet of a person who wants to attain perfection in meditation. Such a food is not compulsory but if we want to get a hold over meditation it becomes compulsory. All the rich foods should be stopped. For example, butter and cheese also should be stopped. Therefore meat is expected to be stopped. Milk, yogurt, buttermilk and skimmed buttermilk can be taken according to the ancient authorities.

As long as there are impurities in the etheric and astral matter, as long as there is some toxic influence in the finer vehicles, we go into sleep when we meditate upon the respiration. But when we continue the same process, the subtler vehicles get cleared of their toxic conditions and then we will experience sleep no more and we will go into the supra conscious stage as soon as the toxic condition is completely thrown out. The only thing is we should not get desperate and stop the process.

Thank you all.

Astrology and the Law of Correspondences

Brothers and sisters, it is a very strange subject that we have come across this evening which has existed since the dawn of the man on this earth and a subject about which man disputes till today. This proves that the subject is inevitable; it proves that there is a necessity of the subject for man to develop. There have been strange and fantastic notions about astrology from the beginning till today. Always a sense of mystery surrounds the idea of astrology. And it is like an utopia and a fairy tale in the minds of many. We will try to know and understand what idea we have to form about astrology in order to make use of such a subject in a proper manner. It is used for prediction by some. It is used to know the proper diagnosis of the diseases by some. Some people make a self-analysis of themselves by studying their own horoscopes, know their own potentialities, their own strong points and weak points, and understand what they have to do and what they should not do, when to do and when not to do. This is one of the real uses of astrology.

The ancient Indian seers compared it with a lamp in the room. If you illumine the lamp in the room, then you

will be able to see what is there in the room and then you will walk in the room without stumbling and faltering. But, the light in the room, it never adds anything to the already existing articles in the room. Similarly, the knowledge of astrology works as a light in your own life. It never adds anything to your life, nor does it take away anything from your life. It decides what is there in you and what for you are born and what your fitness in this world is. In that way it is very valuable.

If we follow psychology and try to understand ourselves, it is not of much use, but it is also dangerous because, psychology as it exists in the 20th century is a science of analysis of problems without solutions. A psychologist can explain you why you are not sleeping, but he has no solution to offer you. He can tell you why you are forgetful; why you are nervous; why you are somatic or psychosomatic. But he has no solution to offer you. So, the present psychology of the universities of the world is a science of wonderful analysis of problems without offering any solutions at all.

So, instead of following such fantastic subjects as psychology, if we try to understand what astrology is in its true sense, we can know the right values of our life. We can know where we are strong and where we are weak and what we are expected to do and what not to do. So, it is a science of analysis with solutions. But as long as we think that it is a science of prediction, it fools us. It is not intended for prediction. If a newly married couple goes and asks the astrologer, when they will get a child, it is useless because it is not written in horoscope that every

couple gets a child on such and such a date. But there is a time for everyone to get anything. But these are not the questions that are to be posed to use astrology in a proper way. A husband among a new couple went to an astrologer and said, "Sir my wife is pregnant. I want to know if I get a male child or a female child". Then the astrologer smiled and asked, "How many months of pregnancy your wife is carrying?" He said, "Now eighth month." Then the astrologer said, "The best way of knowing whether you get a male child or a female child, I will tell you." Then the husband asked, "Tell me Sir." Then the astrologer said, "The best way is to wait for two more months because you can know it surely." So, such things are not intended to be the real use of astrology.

In India there is a strange story about a King who wanted an astrological reading. He did not have children for a very long time. Finally, it was understood that his wife was pregnant. There was an astrologer in his court, the royal astrologer. That astrologer was a fool. He did not know anything at all. But he had been there in his court for many years. Then the King sent messengers to the astrologer asking, if it would be a son or a daughter. Then the astrologer was in great trouble. Then he said, "There was a great curse to this king. If anything can be known in advance, the child will be in abortion. So, let us wait. But at the same time, I should prove the validity of astrology. I will write down the answer on a paper and keep it sealed in a cover and after the child is born, the King can take the cover, tear it open and verify. Then he can know the validity of the science." Then the King said, 'yes'.

Then the King got a male child. He sent word to the astrologer. The messengers came and said that the King had a son. Then astrologer said, "There is the sealed cover. You take it to the royal court, tear it in front of all the officers and the King and then read it out. You will know the correctness of astrology." They found it was correct. But the fact is here the astrologer acted as a magician. He has prepared two different covers. In one he has written 'a son', and in the other he has written, 'a daughter' and then he has put one cover in one place and the other cover in some other place. So, it was only a magic and necromancy and no astrology at all.

The purpose of astrology is different. The truth of astrology lies in what we call the Law of Correspondences. What is the Law of Correspondences? *"As it is above, so it is below"* is the law. The seed of a banyan tree bears all the parts of the banyan tree as I told you a few hours ago. The relationship between the banyan tree and the seed is the same as the relationship between the whole universe and yourself. Your solar system is like a full-fledged tree developed, and you are the one among the millions and millions of the seeds of the solar system. You may think that you are very insignificant. But when you know the potentiality of the banyan seed, how can you think the banyan seed as a useless thing? Similarly, by knowing the right type of astrology, you can never think that you are insignificant. It makes you find your position and it gives you how the trend of things goes. It tells you how the world around you is; it tells you how the world within yourself is; it informs you also about the gateways between the two worlds.

For example, if you see the Sun and the Moon and their movements, you will understand the centre of illumination and also the surface of reflection. *The Sun is the centre of illumination. The Moon is the surface of reflection.* When you will see from this earth globe, you will understand how the correspondences go. As you probably understand the Sun, the Moon, and the Earth, you will understand what you say the "I AM" in you, the centre from which you illuminate your environment and the surface of reflection which you call your mind and the earth globe which you call your physical body. Now you will discover correspondences for three centres in you. One is for the "I AM" in you; the other is for the idea in you; and the third is for the vehicle which provides space for yourself in you. This way of understanding is called the Law of Correspondences. Unless we know such laws, which were propounded by the ancient seers, we can never understand certain things. Even though we discover many hundreds and thousands of new sciences, mere analysis will never help you without the power to synthesize.

The type writer has all the letters in its keyboard. Similarly, we can know all the sciences in the world. But just as the type writer cannot construct the sentences of its own, a person who knows hundreds and hundreds of sciences can never make a correlation of any two sciences. No doubt the keyboard of the type writer can give you any book, type written in any science and in any subject on this earth. But unless a person who knows the subject is there, the type writer can never give you the book. So, also unless you know certain laws which were propounded by

the ancient seers, you can never unlock certain secrets of this Nature. The Law of Correspondences is one.

Another is the Law of Pulsation. The law of pulsation goes like this. *From consciousness, there is the descent of power, and from the power there is the descent of matter. So, in the plane of matter, we see all the planets. Again, on each planet, the atoms begin to keep the existence of themselves. As the light of the Sun falls upon the atoms of each planet, every atom is illumining and it begins to feel its own "I AM" in it.* That is, it gets its own awakening. On this earth, it gets its first awakening which is called nuclear awakening. The second awakening is called the biological awakening. And the first sub-division of the biological awakening is the plant awakening. The second is the animal awakening. That is the awakening of the atom into the animal kingdom. The third awakening is human kingdom. So, from the stage of the mineral kingdom, the evolution takes place via the plant kingdom and animal kingdom into the human kingdom.

But all this evolution takes place simultaneously and it does not take one after another just as Darwin and his followers have explained. The ancient seers differ from the idea of Darwin about evolution. The dummy and natural philosophers believe that the higher forms evolve from the lower forms and gradually the lower forms will disappear. Then what happens? Man has to eat another man because the plant kingdom and the animal kingdom will disappear. It is foolish to think that the evolution takes place from one step to another step. All the stages of evolution exist always. The living beings travel from one state to another,

just as we get into an aeroplane in the airport. But again, tomorrow there are passengers in the same airport, similarly if animal kingdom is evolved into human kingdom today.

Tomorrow the plant kingdom is there to get its new recruit into animal kingdom. So, if we consider the evolution theory of the ancient seers, we will understand that the theory of Darwinians is utterly false. Now, astrology gives you a key to understand such things; how the various atoms of the planets are illuminating and on each planet the beings are evolved into biological kingdom. Here, matter is steered by the power and again intelligence evolves from the second stage. You will find intelligence in power and the power in the physical body. That is power in matter. Matter forms the physical body, power forms the life and the consciousness remains as the "I AM" in you. *The whole creation is a descent and an ascent. A descent from the subtle to the gross, and the ascent from the gross to the subtle, through the same steps reverse.*

For example, steam is condensed into water; water becomes ice, again when heated, ice becomes water and water becomes steam. In fact, the content is neither steam nor water nor ice. So, astrology makes you understand such things properly. It makes you understand your own position. It will make your layers of consciousness understand in the form of symbols. Just as chemistry is learnt in the form of symbols, and mathematics is learnt in the form of symbols, you will learn the intelligences in yourself in the form of symbols.

So, instead of "I AM", you will call it Sun. Instead of mind, you will call it Moon. Instead of intellect, you

will call it Mercury. Instead of love, you will call it Venus. Instead of power, you will call it Mars. Instead of experience and reputation, you will understand everything in terms of certain symbols. And then these symbols exist with you just as the letters in the keyboard of the type writer exist. Then you will be able to edit these symbols in the required manner. You will understand how to edit by knowing the movements of the planets around you. For example, if you take one solar year, you will find twelve new moons and twelve full moons alternating in one year. And you will come to understand that there are twelve repetitions in the year which you call months. And you will understand that there are twenty four nodal points in the year.

The ancients called it, the song of the year. It is called the music of the year. It is called the meter of Gayathri by the ancients. I think you know that the Vedic meter Gayathri has twenty-four syllables. They have arranged it so, because they wanted to give you the secrets of the twenty four nodal points of the year. Then they divided the twenty four into three equal parts and then they could understand some more secrets. And through gradual steps, they could give us all the secrets of astrology and they could make you understand your position. Gradually they could give you the use of the law of correspondences. One more thing is, when you stand on this earth, you can notice, you will find a horizon. If you look at the earth, you will find another horizon. Half space globe above and half space globe below.

That is how it appears when you stand on this earth and look to East and West. Then they could understand

the correspondence between the space globe around you and your mother's womb when you are born. You know how the egg in the mother's womb will be a very little egg. The child will lie in a particular position in the half globe position. At the time of the fertilization of the child in the womb, if you find the planets positions around the horizon, you will find the correspondences on the limbs of the child. For example, if Sun were to be rising at the time of the birth, the affect of the Sun is there on the head of the child. So, this explains certain things with these ten months. That means the head suffers from too much of overheat throughout the life of the person and the person is never expected to over view the heat of the Sun in the summer. And when he goes near the equator, he will get sun stroke to the head.

Similarly, suppose Saturn is to be in the western horizon, where a child is born, there is the correspondence on the feet of the child; for example, the person has rheumatic troubles to the legs, especially in feet. The circulation of the blood is very sluggish. And from the middle age itself the person starves. Like this, the astrologers find correspondences between the sky and our body. So, the East is understood as the correspondence with the stalk of the egg in the mother's womb. The whole of the egg corresponds with the space around us from East again to East. The brighter half of the day represents our objective consciousness. That is how we appear in the eyes of others and how others understand us. The lower half is known as the correspondence of subjective consciousness. That is how we appear to ourselves. So, the highest point

of the upper arch which the astrologers call the meridian or the tenth house, it indicates the point where the person is understood by the world.

For example, when Sun is there in the tenth house, all people will have a very quick image of the person; but if there is Saturn in that particular point, all the persons underestimate him though he has great potentialities. But it is neither advantage nor disadvantage to the person if he knows the fact. For example, the person who has the Sun in the tenth house may appear great in the eyes of others, but he behaves in his own arrogant way and he may trouble many people in his own office, and then he may have a fall by the competition of others. Or he may preserve his own powers without using and be honoured by everyone, it depends upon how he uses his knowledge of astrology. And the other person, when there is Saturn in the tenth house, he knows that he will be underestimated. And he knows his potentialities can never be understood by others. And for that he may feel sorry and disappointed and he may become retired in his life. Or he may use it to his own advantage. When others are not able to understand your own potentialities, you can use them better because they do not understand it. You can have a better hold over the other fools around you.

Like this, the secret of how to use the knowledge depends upon you but not upon the planets. So, don't think that the planets give you good or bad. If you go to the bank, are you sure the cashier will give you money if you give him a cheque? It depends upon your own bank account. It never depends upon the cashier in the bank. So, if you

have some amount in the bank, he will be able to give you. If you have no money in the bank, even though he is your friend, he can never give you anything. Similarly, the planets discharge their duties.

If he receives a bad aspect from any other planet, the person suffers seriously from the disadvantages of being underestimated. That is, he will lose all the opportunities his friends will have, and he will fail in every selection about a job or in thinking because he is wrongly understood. One of his parents will misunderstand him and he will have unhappy life with his parents and he transmits the same thing to the next generation. That is, he will have very tough time with his own son. He will misunderstand his own son and he will have some misery from his own son also. He will have a fall because he is misunderstood. That is the difference. No doubt, it gives troubles. Troubles have nothing to do with success or failure. Let us not confuse between troubles and success. Definitely there will be troubles when there is Saturn in the tenth house. But no one became greater than the ordinary mankind without having troubles in his personal life.

You can't give a single example of a great leader who has gone beyond the ordinary humanity without having serious troubles and sufferings in his personal life. So, troubles are a different thing and success is a different thing. A true astrologer should not confuse between troubles and success. Pressures from the social level cannot control for a long time. In any country, not only in India, when the spiritual values between two persons are cared most, then even though there are the differences on the psychological

plane, the people are never dissatisfied with each other. If you once travel through India into the villages, then you will understand what spiritual harmony is. It is nothing to do with the poverty or the wealth of a country; it has nothing to do with the economic conditions of the country. You see, a husband and a wife doing physical manual labour, earning for the day and eating, having nothing for tomorrow, they will lie down on the platform in the night and talk wonderful things in a very happy way and they feel very happy, because they are together.

This is true in any country. And this is true in India also because this is cared more in India. You will find the divorces only 0.5 percent. When the law permits to divorce, what is it that stops? When you like your wife and your wife likes you, if the liking were to be in its real sense, then how can law separate you though it allows divorce?

So, we have to go deeper. If you really select a proper wife and a proper husband, if the planets are ideally compatible between the two that means their marriage is already made in heaven. So, you have to make a marriage once again on the earth. That is how we understand in India.

Question : How planets work on individual and higher planes?

Answer : The planets have higher functions also to do. These functions concern the races on this earth, not individuals. In the evolution of races and nations, such things occur. And they cannot be estimated by ordinary human understanding. The forces of earth know how a race has to evolve and what to believe and what not to believe

and how to take a direction. All these things are directed by the planets, not only to the individuals but also to the races and nations. So, it is the will of the planetary forces of this earth that such steps should occur in the evolution of man.

Question : Can you explain about the planetary intelligences?

Answer : It is a big subject. Just I can hint one or two things now. Just as we have our own personality, the total earth has its own personality. Just as we have our own mind, the total earth has its own mind. Just as we have the many forces in us working, forces that work for health and strength, forces which are working to make us understand things and read things; the psychological and the supra psychological intelligences in us; all these things are working in the total earth also. They are working in the total solar system also. Those forces are called planetary forces and planetary intelligences. They know how to direct the races of this earth, just as our intelligence knows how to direct the members in our family. Like that we have to understand the rest of the subject. Sometimes later we will go into the matter in an independent lecture.

Question : How can we believe and know that someone is a real astrologer?

Answer : It is a question which cannot be solved in any subject. Whom we can understand a good doctor? Like that in every subject it is there. Unless you yourself study astrology and get satisfied of all the doubts in you, you cannot have a proper answer of this question. But, when

you believe in the omnipresence of the Almighty, you will find the right person in any subject according to your sincerity. The moment you are sincere about your purpose, remember that God responds because the same God exists in him and in you also. So, no one who is sincere about any subject is deceived. Unless we have something wrong in our mind, we can never be deceived by false astrology.

Once it so happened in my childhood that a *Swamiji* came to our place. Of course, he was not a real *Swamiji*. He was a cheat in the guise of a *Swamiji* and he entered the house of a rich man and asked for a little Gold and he has given a little Gold. The *Swamiji* meditated and gave him double the quantity of Gold to the rich man. Then the person got too much avaricious about Gold and asked the *Swamiji*, "Can I get more gold?" *Swamiji* said, "You are a real devotee. You are a real believer in God. So, I will help you make your gold double if you get bigger quantities of gold." Then he and his wife made a bundle of all the gold in the house. And he thought, "I will get my sister's gold also because she listens to my words." So, he got his sister there. All the brothers and sisters gathered there and made a big collection of all the gold. Then his wife said, "Why can't my brothers and sisters also?" The husband said 'yes.' The *Swamiji* said 'yes.' There was big bundle of good gold and the *Swamiji* put it in a holy pot and covered it with a holy lid and began to offer prayers and rituals. He said, 'For seven days, this lid should not be opened.' On the third day, the *Swamiji* disappeared.

They did not open the lid until seven days. At the end of the seven days, they opened the pot to find only space

in the form of God in the pot. Then they shouted, 'The *Swamiji*' deceived us. If people deceive us in the form of holy people, how can we believe holy people?' But God answered to them in the form of a friend. He said that 'the *Swamiji* could deceive only you and your people. He could not deceive all the rich people in this town. Why have you the idea to have more gold freely? So, you are punished. The others do not have such a dirty idea. So, they are not punished.' So, always a man is deceived in any subject, only when he is not sincere. The moment one is sincere, immediately he will get the right person who is sincere. This is the Law of Nature which never fails because it depends upon the Law of the Omnipresence of the God. I have experimented with this law for the past thirty years, and I found no reason why I could not believe it.

Question : Is the sickness written in the horoscope?

Answer : Yes, sickness will be written in the horoscope in the form of the result of what we do. But, it is said in astrology that self-control neutralizes Karma. If the causes of our sickness are controlled, then the disease need not take place. That is what the astrological science says. As Alan Leo says to us, "*The stars will condition you. They do not compel you to do anything.*" They work only as your tendencies according to your past habit. We behave only according to our past habits and tendencies. Suppose, I have been very much addicted to coffee for the past thirty years, and my brother Michael is not at all addicted to coffee at all. While we are giving lecture, suppose someone brings here beautiful coffee, to show me, suppose I am giving good lecture on astrology, but as I smell coffee there, my

lecture stops. My mind goes to coffee. Do you think the cause is coffee? No, it is my habit with the coffee for thirty years. It will not disturb my brother Michael because he has no habit of taking coffee. So, the presence of coffee is not the cause, but our behaviour with coffee for thirty years is the cause. This is what we call the force of habit. This is what we call tendency. This is what we call Karma and the result. And this can be overcome. Because the presence of God is there in you also, this karma can be burnt into ashes within a split second when His grace showers. That is what astrology also says.

A sickness need not be enjoyed at all and need not be experienced. The ending which we call death may be very healthy without any sickness at all if we understand astrology properly, and begin to behave well with our food, with our drink with our sleep and with our work. That is what the philosophy of astrology says.

Question : Does Pluto influence all the persons and horoscopes?

Answer : Not in all horoscopes. But in the horoscopes where Pluto is on the important degrees of the houses, then only Pluto influences the person. Otherwise Pluto influences only nations and races. The influence upon individuals only indicates that the individual is of a very public nature; he has an important role in the history of the nations. Otherwise in all horoscopes we need not consider Pluto. Only if Pluto exists in one of the cardinal points, exactly to the degree, then only he will influence the individual horoscope. Otherwise the individual is too little to be influenced just as the man on the street is too

little to be influenced separately by the government. There is the influence of the government on anyone of us, but independently and separately, there is no influence upon many of us. If one is very high in his position with the government, he will be recognized separately or if one goes to the Gallows or Guillotine then he will be recognized.

Either very seriously good or very seriously bad, that is what is indicated by Pluto in individual horoscopes. Of course, but if the important degrees of that house do not fall upon Pluto, then definitely Pluto has no influence upon the individual horoscope. I know individual horoscopes where Pluto influenced them. For example, in our native place, there is a great musician in whose seventh house exactly the degree falls upon Pluto. He had been my friend since the age of a student, and his friend astrologer advised him not to get married. He married, and the wife died of some ununderstandable disease within two years. And again, he married. And she killed herself with kerosene and fire and the cause was not known by anyone. And then he didn't want to marry but after five years, he got attached to a nurse who was unmarried. He planned to marry her but her brother was a police officer, and suddenly he appeared on the scene. He didn't like the marriage. So, the fellow was in the police station for three nights and three days and the marriage was a failure. Seven times he tried like this. He has not succeeded in having a wife. So, exactly the seventh house falls on the degree of Pluto. Then only it is influenced.

Question : "To evolve, men need passing through sufferings? It seems you have said the contrary."

Answer : No. They are said by all scriptures that ignorance gives suffering. It is ignorance that makes us experience sorrow and difficulties. It is knowledge that is divine, that makes us overcome difficulties. So, evolution is a very artistic and a beautiful process in the creation of God. And we need not have an ugly idea of God, thinking that suffering is necessary for evolution because the scriptures say on the contrary that difficulties are due to ignorance. That is how I understand. If we should know how to behave in the kingdom of God, and the more fit we are, the more God's blessing will be showered upon us and we can't suspect any suffering when God's grace is being showered upon us.

Question : *Can you please explain about Zodiacal periods?*

Answer : Yes, these are called the intermediary periods and also called as the zodiacal periods. The equinox passes through all the twelve signs in an anti-clockwise direction, and it takes about 72 years each degree and during the period when the equinox passes through the 30 degrees of a zodiacal sign, time of the people on this earth and the civilization of the people on this earth will have the features of that particular Zodiacal sign.

For example, when the equinoxes were passing through Pisces, the international supremacy was of the navy and the oceans. The British people ruled the whole world and you know the sign of the Pisces is a watery sign, and the supremacy will be through water. Now that it has crossed the Pisces and it has entered Aquarius; the naval supremacy stopped and supremacy through air has started. It is evolving into the supremacy of space. That is after 30 or

40 years, we will understand in the world politics, that the country which has the maximum number of bombs on the other planets, let it be the Moon or the Mars; if a country can store its bombs and aeroplanes and rockets on another planet, that country rules all the other countries.

That is what is called **Space Age** on this earth and man crosses the barriers of his understanding and he understands all the sciences in this world during this age. *The final test of mankind for the final step of evolution will be experienced during this age. That is if man can show his morality and save his own race on this earth or if man wants to rule man and kills himself completely. This is the final test and the war or wars may be the result.* Like this every sign has its own features. Aquarius is a sign of space and radioactivity. Therefore, the Aquarian age will give us many wonders which we cannot estimate now, but the Theosophical Masters have predicted through Madam Blavatsky three things for three centuries.

In 1875, it was predicted that scientist was a slave of matter, because he was not in a state to believe unless he sees anything with his own eyes and feel with his sense of touch. He was blind to the forces of space. In 1875, the scientist was a slave of matter. In 1975, the scientist was a master of space. In 2075, Man will travel through space that is the prediction which is awaited. The first two have become true. We know how the 19th century scientist was a fool, not believing in any finer forces. We know how the 20th century scientist is a skeptic discovering everything in space, but not believing in the human values on this earth. These two things have come true about the

predictions of the Aquarian Age. The third thing awaits, that man goes into a cabin and closes himself and he tunes to the station where he has to go. Then he will get disintegrated and dissolve into the pre-atomic state of existence and once again he will form into atoms and his own body and himself in the cabin where he has to arrive. These are some of the features of the Aquarian Age. Of course, the subject is a big ocean and we can have an idea if we have a series of lectures.

Thank you all.

The Science of Spiritual Healing

Today's topic is '*Spiritual Healing*'.

It is one of the foremost topics of discussions and explanations in the modern Age. The word 'cure' is gradually being replaced by the word 'healing' in the modern age, the difference being the difference in the concept and the process itself. For example, when we take medical science from the point of view of disease and its 'cure', then we are inclined to use the word 'cure'. But if we take the medical science from the point of view of health and not disease and then rectification, then we are inclined to use the word 'healing'. That's all. It is the formation of the basic concept that makes the difference.

In the Modern Age, almost up to now, the medical science includes a science of disease and its cure more than the science of health and its maintenance. This, we have to accept. That is, we have rather a negative approach than a positive approach towards the medical science. I think that requires a little bit of rectification. Since the age is a scientific age, an age of growing scientific awareness, I think the word healing is gradually replacing the word 'cure' for the simple reason that the word 'healing' is more positive in its concept and approach than the word 'cure'.

An attempt to cure the disease is basically different from an attempt to rectify the constitution and re-establish the health. Health must be the ideal and not the disease. A cure of disease should not be the ideal. In fact, health must be the ideal and a distortion from health should be understood as a disease which has no existence of its own. A rectification and re-establishment of health should be the ideal. I think it is this spirit that is making us use the word 'healing' more than the word 'cure'.

Another aspect I want to bring to your notice is that the medicine we use to cure the diseases plays only a minor role in the process of healing. When we take the view point of the Tibetan Master, that is Djwhal Khul, it is only twenty percent that the medicine has its role in the process of healing and the remaining eighty percent is based upon the other factors; for example, rectifying our behaviour, our habits like food, drink, sleep, rest, work and sex etc. This includes the major portion of the process of healing where as the application of medicine and the role of medicine in cure plays only a twenty percent.

These are the two factors which are to be remembered when we consider the process of healing from the modern point of view. Of course the word healing is predominantly used in a spiritual sense by many people rather in a religious sense also. It should be used in a more comprehensive way. The medical science and its application should also be part of healing. *The use of solar energy, the use of sound, the use of colour, the use of a thought and the use of the presence of the healer- all these things put together form the process of healing.*

Medicine also is included as one of the items. That is how we should understand the whole subject. And until very recently, healing was considered as a miracle and something which cannot be explained and something which happens, inspite of the ignorance of the healer and the healed. Many times the process of invocations or *Mantrams* is being used in many countries and many nations and the average healer through sound or *Mantram* uses the process without his own knowledge of the *modus operandi*.

How it takes place, he is not concerned but he uses and it works. just as we use the electricity though we do not know how to produce it. It is but natural. In India, till today, the power of thought and the power of sound are being used in a miraculous way in cobra bites and in case of insect bites like scorpions etc. and we find instantaneous miraculous cures. The healer does not know how he heals in many cases. But, a type of magnetization by the name of initiation is given to the healer and from that day onwards, he begins to heal and he is successful; not hundred percent but a little bit higher percentage than the success of medicine.

Medicine also has its own cases of failure and every science has its own failures. It depends upon the person who uses it and his degree of understanding and mastery. In case of insect poisoning and cobra poisoning; some acute diseases like certain types of jaundice, psychological diseases, sudden fright, and some type of fevers- such cases are miraculously cured by a healer who is not able to explain how it occurs, but confident that he can do it and he does

it. This is a statistical truth which occurs in many countries and many nations. And systematization and a way of formulation have been attempted about the process during the past one century and as a result of which there is much literature on healing. We find in the market thousands of books on healing.

Of course there is something super curious always when a subject begins to come to prominence. I don't claim that all the literature on healing is scientific, just as all the books in the medical science are not scientific. Always in every subject there is literature produced for money making and market and literature produced for self-glorification, aggrandizement and produced as a product of glamour. All these things will be there in every case and every situation and we should be discreet in such matters and we should use our discrimination. The only proof being not the recognition by anybody or any organization, but we should always base on the simplicity of its truth and the tenability, the practicality of the procedure and the infallibility of the result.

So, when we do not lose our commonsense in choosing, we have some very good books on the Science of Healing and the Art of Healing. ***Healing is also a science while learning, and an art while applying.*** It is just like a medical science. All medical practitioners cannot be doctors. ***Practitioners can be made but doctors are born.*** Similarly a healer also. Healers cannot be made. Healers are born. But healing is a science which can be learnt by everyone if he has a purity of motive and continuity of purpose. This is the scope of the subject.

The advent of the wonderful book, "Esoteric Healing" by Alice A. Bailey or the theory of the Tibetan Master Djwhal Khul given to the world through Alice A. Bailey, that stands unique. According to my understanding, it is the text book for the science of healing and the art of healing for the next century. One century to come, it caters the needs and it stands to test and it stands as a challenge of the power of understanding and discrimination of the student. It is a book which aids us for decades and repeated reading reveals always a new dimension. That is how the book is composed. The first reading, of course gives us only a conventional way of understanding. We come to understand that it is something tough. The book has something very difficult to be understood. There are certain points that are vulnerable to reason and some other points that are mysterious and mystical.

That is the impression we get when we read the book for the first time, however leisurely we may go through. But as we begin to observe the patients and begin to apply the principles which we have understood or half understood, then begin to make a second reading, we will understand that we have to read deep for a third time. Then a second reading reveals us something more of the practicality and the practical application of that book. And then after about six months or one year, if we begin to read the book once again, we will understand that we skipped off much of the subject and we could capture only about four or five percent of what the author wanted to convey. So, we should live with the author through the book for at least two decades before we can have a rough understanding of the scope of the subject.

Of course there may be people wiser, but this is my own understanding of the book. And also it is not too much to speak if I say that when once we begin to understand this book, we will be able to have a correct estimate of other books on the subject and then a proper utilization of the other text books on the science. So, the indiscriminate way of application will go away from us and we are scanned and our intellect is realigned into the subject. That is how the book is composed.

Now let us go into the subject and the application aspect of it. ***People heal because of the magnetism they have.*** This is one aspect. At the same time, a healer is not expected to deny the use of medicine. If a healer says, 'let us stop to apply medicine, you should use only healing'; it is as good as the doctor claiming that the science of cure is exclusive of the doctors and medicine and healing process is unscientific. Both are orthodox in their own way but they should open the gates and come out. They should have a meeting point.

The orthodoxy of the two fellows should be relaxed and they should shake their hands and try to understand each other. In cases where medicine is required, spiritual healing can help the medicine acting better within a short time. But, where medicine is inevitable, exclusively spiritual healing won't help. That should not be taken because every branch of healing has its own scope and its own limitations. We should not claim too much about anything. We should understand the limitations of our subject and we should know the way of supplementation to make the grand total as a self-sufficient whole.

For example, if we take the clinical approach of understanding a disease, that is diagnosis, taking the results of the clinical tests and diagnose a disease, naming it and trying to antidote it with medicine- that is one approach. That is an allopathic approach. And then trying to understand the human constitution and not the disease is another approach which should never be denied. Allopathic approach is trying to understand the disease and the other approach is trying to understand the human constitution, its natural state and the deviation from the natural state. This is what is called the homeopathic way of understanding.

In the first case, what is required is a good knowledge of anatomy, physiology and pathology. In the second case, something more is required. For example, you should understand the physical body as an aggregate of matter where the reversible reactions of biochemistry are taking place; and the chemical action that is taking place in the constitution by way of metabolism, anabolism and catabolism. It is not physical and it is not matter. The change that is taking place in matter is not material. There should be a force which is called vital force which is galvanizing the matter of the body and which is moving the parts of the body. If we are lifting up something, it is not matter that is helping us but it is the force that is helping the matter. Here our knowledge of anatomy and physiology is not enough.

There is another dimension that is, what is called Force. The Yogic science calls it Pulsation and in Sanskrit

it is called Prana. And then due to the functioning of this Prana, the physical body after death is getting itself decomposed into the chemicals that are to be returned to the earth in the form of inorganic substances. Again, whenever there is fertilization or a germination of the seed, the same substances are called forth from the earth and again they are being synthesized and used to form the organic substances. So, an analysis and a synthesis is taking place in alternating succession.

Whenever there is a death, there is the analysis of the biochemistry into the inorganic substances and a restitution of the substances that is, a returning is being conducted; whenever there is a birth, a borrowing just as the industrialist borrows the money from the bank and makes an industry, hypothecated to the bank. So, this reversible reaction which the spiritual astrologer and the esoterist call the phenomenon of the zodiacal sign Cancer in Nature. It is the sign of the reversible reactions that are occurring in every living organism. In the advanced organism they are occurring in the form of the inhalation and the exhalation put together forming the respiration. So, this is what is called the sign Cancer which represents the respiration and its apparatus.

So, you have to superimpose your knowledge of the vital force upon what you already know, that is the anatomy and the physiology. Then the whole process requires intelligence because it is not working at random. There seems to be a plan, a programming, more efficient than the programming of a computer. Because a computer

however sophisticated and modern it may be, requires a person to programme it properly. And if your feeding were to be defective, the computer gives you defective results. It has no intelligence. But here, there is an intelligence also involved along with the force which can be called mind and its layers.

So, the homeopathic approach gives you an understanding of the human constitution as a threefold capsule; a unit of matter, force and consciousness. And here the concept of health is a little bit different from the concept of disease. The causes that maintain the constitution exist in the intelligence and the vital force and not the matter of the body. So, any disturbance that takes place in the higher planes that is the mind and the force is bound to follow a manifestation of its results on the physical plane. So, homeopathy teaches us that disease never exists on the physical plane. Always disease exists in the mental and the vital planes and the results of disease are manifest on the physical plane. The forces of re-establishing health should take place in the mental and vital planes, whereas the results of health will be once again enjoyed on the physical plane.

That doesn't mean that the theory of allopathy is incorrect; but this means the true theory is required in the supplementation before we can understand it anything, before we can understand it something. So, knowledge is of many branches and all the branches are to be supplemented. *As a student of spiritual science, you are expected to be a student having a principle of inclusion*

and not exclusion. So, we have to relax our orthodoxy through slow degrees. Unless we accept to do it, we can never be students of spiritual science.

That is the reason why often we feel the books of Tibetan Master very difficult to understand because at every step, the 20th century mind refuses to accept something new. Because of the degree of evolution of the 20th century mind, we have a political way of understanding things. We understand allopathy as something different from homeopathy and homeopathy as something different from allopathy, just as we understand democracy different from communism, communism different from democracy etc. Essentially the century is of political nature and the poor human mind on this earth in the 20th century is bound to present only a political way of approach and understanding things.

But, there is the next century and the next generations, the youngsters who have no obligation to submit their mind to the political way of understanding, because we already entered into the Aquarian Age and the impact of the age is there on the minds of the younger generations. We cannot impose things upon the mind, because it is an ever expanding Age and the student is bound to have a greater maturity of mind and understanding than what we have.

Our pious duty is to provide the best of what we can to the next generation. So, let us approach the subject from that point of view and make a supplementation. The medical student of the 21st century, about the middle of the century is taught to understand that this is one chapter in the medical science.

There is a third chapter which we can call a diet science. Call it dietetics, or whatever you want. That is understanding the relationship between your food and drink and your constitution; how the body reacts to the food, how the individual constitution reacts to the foods, curing the constitution with the required food and drink and the timings of diet, the qualitative and the quantitative dietetics etc. This is another branch of science which should be supplemented.

The fourth, you can call it Nature cure which is now considered as a different science, Naturopathy. So, make experiments with non-medicinal substances and see how the constitution reacts to those substances and make a supplementation of that science. Then use Sunlight, use water and make a cure. You find miracles. Every branch shows miracles in a particular purview of the subject. There are limitations to each branch. Beyond the limitations you will fail if you apply it to anyone of these branches because no one of these branches is an independent science.

If you apply homeopathy where you have to apply surgery, you will fail. For example, a decayed tooth cannot be healed by *Mantram* or medication or Spiritual Healing. It is something physical and we have to make a physical removal. It requires a mechanical approach. There is no use of doing something like witchcraft or something like that.

So, next aspect, use a magnet. It gives wonderful cures but only for certain diseases, not all. For example, if a fellow is suffering from bone abscess, no use of magnetism. If

you apply South Pole or North Pole or both or bringing a third pole also, there is of no use at all. But there are certain diseases that are not vulnerable to either medicine or surgery; they are only curable by magnetism. You can never cure in any way, except by using magnetism; for example, certain types of mental depression, unaccountable mental depression. Ask the fellow to have a pair of magnets in his pocket for one week. You need not do anything at all unless you want to make a trade of it. Just ask the fellow to have two little magnets properly arranged in his pocket. And after one week, ask him how it is! He says splendid. That's it.

Then what you call Spiritual Healing is today's subject. It's not a miracle. I think many of you have gone through the wonderful book "Isis Unveiled" written by Madam Blavatsky. She has given the ten precepts of the spiritual student. The first precept is, there is no miracle. The so-called miracle is what we have not yet understood. Science also has not yet understood what is called miracle because the sum total of the science of all branches put together discovered by the human being till today is about fifteen percent or eighteen percent and not more than that. The secrets of Nature are still there waiting for the human being to go and get himself tuned and honour the law of Nature and be benefited. Instead of trying to conquer Nature in a beastly way, the human being is invited to make friends with Nature. The attitude of conquering should go. The attitude of friendship and brotherhood should develop. Then Nature reveals many more secrets; otherwise, his own

concept of conquest stands as a block on the way and he has to wait for a long time until he is pleased to depart from the beastly concept of conquering.

So, here is a block. We have to wait sometimes for centuries. Nature knows when to reveal. Blavatsky says, *'what we call miracle is a science which is not yet understood.'* In my childhood, there were people, religious bards, who used to go round singing the glory of the name of God. They used to bring miraculous dolls. One the Lord and the other His Lady, they bring together, and then the two dolls come together. And then the doll of God and the doll of devil, they brought together. They go away. That is, a North Pole of a magnet and a South Pole of a magnet on this, the picture of God is placed. And on the South Pole of another magnet, the picture of the Lady of God is placed. They are brought together. They come together. And then on the North Pole of the same magnet, the devil or the giant was placed and brought to God. They go away because they are like poles. So, in our childhood, we used to believe that God and his Lady come together. It's a miracle; whereas God and devil go away from each other. That's another miracle. For the first time, the science teacher in the school taught us that it was all magnetism and nothing else. Then we were free from the illusion and we could understand the truth of it until thirty years more.

Then another professor asked me, 'what do you mean by magnetism? Why magnets should have their like poles repelled and unlike poles attracted?' That is what is called God. For thirty years, we were prodigal sons. We went away

from the North Pole of God to the North Pole of ourselves that is ego. Again it took thirty years to find another person who asked us the same question. We used to boast, it's not God. It is magnet of North Pole and South Pole. He said, 'Why should magnet should behave like that?' Then there was a second awakening into another fundamental truth.

I think you know a book by Leo Tolstoy - 'The Reminiscences.' In the first chapter he said "how I believed." In the second chapter he said, "How I disbelieved." In the third chapter he said, "how I again believed." This is what is required. That's why the name of Leo Tolstoy has been removed from the list of the Progressive writers. When people did not know, that he had written his book 'Reminiscences', they were pleased to keep his name in the top list of the Progressive writers because he never spoke, he seldom spoke of God. From the moment this book 'The Reminiscences' was published, silently his name has been removed.

Spiritual Healing is also not a miracle. But, it is something which occurs through man and not by man. This is the fundamental truth of Spiritual Healing. We have to know certain basic principles and fundamental postulates before we can make a healing, because in the Modern Age, there is suddenly a great exuberance towards healing. We find tens, hundreds, thousands of people coming forth to heal. They are very anxious to heal. Why? It's not crime, it's not confusion. It is the nature of the age. We have entered into an age where service is the key note.

Yesterday we have seen what service is. Service is a great virtue in the Piscean Age. Service was the motive

of aggrandizement in the Arian Age. In the Aquarian Age, service becomes natural. It is an instinct. That's the reason why we find many healers. Don't brush them aside. There is something there hidden. Why should they feel the instinct of healing? Why can't they feel some other thing? There is a greater truth.

Just as the spring season has its own fauna and flora to be presented to earth, every season has its own fauna and flora. *The Aquarian season, which we call Aquarian Age has its own fauna and flora and its own characteristics. We feel goodness. That is the characteristic of the Aquarian age. Greatness is considered to be a mental disease, a devil, hysteria, glamour. Goodness is a thing that is to replace greatness. Something valuable is considered to be meaningless in the Aquarian Age. Something useful is invited. The basic change is taking place, without understanding which we fall back and we will be of no use to humanity at all. So, however valuable a thing may be, we cannot present it to the world nowadays without being called a fool.*

It should be something useful. Something valuable has no place. Something useful has a place. So, this is the kind of change that is taking place in the Modern Age. We can't claim authority or personal element. I may have great achievements, but they do not go in my name. Any achievement goes in the name of the humanity, not individuals. That is the peculiarity of the Aquarian Age. No one may feel shame of it or disappointed of it.

So, the Spiritual Healing is something which is taking place automatically, making its manifestations at a

tremendous speed through individuals and to systematize the approach of these individuals, Master Djwhal Khul has given the book "The Esoteric Healing". The Masters know the need of the day and they are always timely to provide things; not that they do not have this knowledge before, but they don't impose knowledge unless it is needed.

That's the approach of the Masters. Just like a good host, they serve only according to the taste and need. They don't impose upon others. Now it is the need to have the book. According to that book and according to our understanding, let us try to understand the fundamental postulates that are impersonal and that are to be applied to each and every one to heal, to make healing a success.

The first postulate :

"Let the healer be healthy."

If a lung specialist suffers from asthma or TB, we lose our confidence. So, we find many healers too nervous, too hysteric and too psychic and having depressions. They suffer from anxiety, anxiousness in life. They say, 'I heal.' How can you? Be healed first. In the first postulate, be ready to use the required branch of healing. Let it be allopathy or homeopathy or dietetics or spiritual healing or magnetism. Find out what is required by you. Apply it to yourself first.

The second postulate:

"It is only a healthy mind that can understand a disease"

If a patient is irritable, if the doctor is unhealthy, he is also irritable. So, we think that it is a doctor and a patient,

but the truth is, they are two patients! So, here homeopathy comes to our aid and whispers in our ear, "My dear doctor, you have a disease which is called susceptibility to moods. Heal yourself. Select a medicine that is most similar in the mental symptoms to your constitution. Take a dose or two, minimum doses. Get yourself healed. Get transformed. Test yourself if you can stand calm when your patient is irritating. Then you are ready to heal."

So, this is the most important aspect which you have to consider. The second aspect is, to heal yourself. Unless you know how to heal yourself, you cannot be a good healer for others. And to heal yourself successfully, what is required? There are two things. One is wrong and the other is right.

One, to be conscious of one's own disease, this increases your sickness at a tremendous speed. What is required is, this is negative aspect, and you want a positive aspect. Make timely steps. That is what is required. You are not expected to be conscious of your own disease continuously. Taking required steps has nothing to do with being conscious of your disease. They are two different things. The first trait is the most undesirable trait that leads the patient straight to the grave in spite of the best doctor. Here the healer has to switch off the mind of the patient from his disease.

He should be able to do it. Otherwise, he cannot be a doctor. He cannot be a healer. I warned you, every medical practitioner cannot be a doctor. Practitioner is different from doctor. A doctor should be able to divert the mind of the

patient from negativism to positivism. In order to do this, it's not enough if you suggest to the patient, "Don't think of the disease. Don't think of the disease." That means suggesting him once again about his own disease. Suppose I meditate to remove anger from my mind, what happens? I am meditating upon anger. And within a short time, I go impatient about myself and angry upon anger. So, there is a trickish way of wrongly tackling us. So, you should create a nucleus of some new activity which is of a positive nature in the mind of the patient.

You should engage him off the disease in something which is positive. You should suggest the mind to do something. If I never suggest the mind not to do anything, it is wrong. You will fail. This is the reason why many yogic students fail in their practice of Yoga. They close their eyes, they suggest to their mind, 'not to think of anything, not to think of anything'. After about five or six or ten years of Yoga practice, you ask him "How do you feel? Do you succeed? Is your mind free from thinking?"

He says, "Just trying. I may succeed in the next few years." You can assure the fellow that he goes to grave without a success because he is on the wrong line; not to think of anything. If you suggest to the mind, the mind begins to think of it. So, a negative approach is never needed.

A positive approach is required. Ask the mind to do something which eliminates the mind from existence. That is the process of Yoga. Ask the mind to observe the movements of the respiration; like that suggest something to the mind. Otherwise it is too mischievous.

There was a little story, an allegory about the mind in the Indian tradition.

A fellow went to a *Swamiji* and asked him, "Give me a *Mantram* by doing which I can conquer the entire world."

The *Swamiji* said: "Don't have such thoughts. It is dangerous."

But the fellow insisted. "Give me the *Mantram* if you know."

The *Swamiji* said: "I know it but it is dangerous." He said "If you know, give it to me."

"Then, I will give it to you. Do this *Mantram* for twenty one days. A great giant will stand before you. He can do anything in this world. But, it is up to you to suggest something to do every moment to him. The moment you fail to suggest anything, he will eat you."

This is what is called mind. The giant is mind. This is a story, a parable about the mind. The fellow meditated upon the *Mantram* for twenty one days and on 21st day, there was the giant standing before him and said, "What do you want?"

This fellow said, "Oh, meals".

And the giant said, "Here is meal, eat." This fellow is eating.

The giant asked, "Next tell me something." "Water"

"Here is the water".

Then he was agitated and said "Take this table and put it there."

And the giant said, "It is there".

And when he saw, the table was not here. It was there.

Again he said: "Put this table there, take this house there, take this mountain there."

The giant said, "They are there."

Then the fellow lost his head. He did not know what to do. The giant opened his mouth and said, "I will eat you."

This fellow ran and ran to the *Swamiji*. In the meanwhile speaking, "Bring water, bring tumbler, bring watch, bring paper."

He was calling out and running and he ran to the *Swamiji* and fell upon on his feet and said, "Save me".

Then *Swamiji* said "What is it?"

"This fellow is eating me. You take him away. I don't want this *Mantram*. Please you cancel it."

And the *Swamiji* said "I know only the *Mantram*. I don't know the process of canceling it. That is the reason why I did not meditate upon this *Mantram*. It was there with me for a long time, but I do not know how to cancel it. Go to my Guru."

"Where is he?" "He is in the Alps."

So, from Scandinavia to Alps, this fellow ran. And then there was his Guru.

He asked, "Why, why are you so much frightened?" He said: "The giant is chasing me. He will eat me."

"Don't worry. He will not approach there. My presence is there. Sit down for some time. Take the bread and milk and then tell me."

"The giant is there" he said.

"I will tell you a solution which is very easy. You would have yourself discovered it. Poor fellow! I will tell you."

He whispered something.

"Oh! it is so easy. Now I will tackle the giant" he said.
And he went there.

The giant said, "Tell me something to do?" Then the fellow said "Bring a big pillar." The giant said "Here is the pillar."

"Establish it here".

Then the pillar is fixed.

Then he said "Go up the pillar."

The giant went up and shouted from there. The fellow said, "Come down".

The giant came down.

"Go up, come down. Go up, come down. Be doing this until I call you."

So, until October 14th, 1983, the giant has been going up and coming down, going up and coming down. This is the little story about the mind, narrated in the legendary fables of India.

So, how to control the mind? Not by thinking about the mind or asking the mind to control. But by suggesting

something which is significant, which can control the mind. So, create a new centre of activity to the mind. Let it be a fine art, a science, a pursuit, a study etc, where the fellow is kept active.

I know my experience with this. We have as many as 83 big clinics in India conducted by my students in what I call the “New Era Healing” which includes allopathy, homeopathy, naturopathy and spiritual healing; supplementation theory. And there, people come forward to help the patients and to work in the clinic daily. They come with some diseases from which they have been suffering for a long time. When they begin to work, within six months or one year or two years, they find wonderful development and they are healthy. For the first time, they feel the real meaning of health because they stopped thinking of their own and they began to think of the health of others. This is my experience. In eighty percent of the cases, it is a success. The fellows needed no more medicine at all. They needed only a diversion of the mind from their own disease. So, one of the wonderful principles of healing is, see that the patient is not continuously conscious of his own sufferings.

You find some people always talking and talking of their own diseases and complaining about how they suffer again and again. If you want to talk something, once again they will draw you into their own subject. Within two minutes, they speak of their own diseases and sufferings. You will find that they are not cured. They go to hundreds of doctors. They change doctors, change remedies and

medicines, change various systems of medicines, but they are worse because they dwell on their own disease and they meditate upon the disease and they are disease conscious. Unless the healer is able to divert the mind of the fellows upon something, a real healing is not possible. So, without making these corrections, you cannot be a spiritual healer. This is the second aspect of it.

A third aspect of healing:

"The healers heal through the tips of the fingers. They heal through sight. They heal through voice."

There are many methods of healing. The secret is magnetism. When once you develop healing magnetism, it can be operated either through your sight or through your voice and conversation or through your fingers or through your touch. If at all you develop healing magnetism, it can be utilized in any way. You can use your leg or head or hand or anything. So, don't specify exclusively a method to heal. Have all the methods. One method is useful in one case. Another method is useful in another case and your commonsense should be your constant teacher. The way of applying is with you, the keys are with you. We should use commonsense but many times, we don't use commonsense. That's why Blavatsky says in her book, "The Secret Doctrine", 'it is wrongly called commonsense because it is rarely used.'

So, you cannot apply the same rule to a second patient which you applied as to the first patient. For example, the naturopath suggests fasting. It works with certain type of people. It works havoc with certain people. So, it should

be careful to suggest fasting to Mr. X, and to suggest Mr. Y not to fast. You should understand it. If a cardiac patient of advanced stage were asked to fast, he will die. You should be careful. There are certain patients who are better by fasting, but there are certain patients who may die by fasting. Suppose the *Hatha Yoga* teacher suggests the same asana to every patient, in some patients it is wonderful; in some patients it works dangerously and there are casualties.

For example, *Sirshasana* (Head down posture). You suggest *Sirshasana* to a fellow having some bodily pains and some debility, etc. It is wonderful. But if you suggest it to a fellow who has history of epileptic sickness, a grand mal, the fellow immediately gets the attack whenever he does the *Sirshasana*, because blood rushes to the head and the fellow has the attack once again. The crisis is there and from that day onwards, his epilepsy increases until it is too damaging. Sometimes, there is a condition of stasis.

So, you should have a selective and judicious way of applying methods. Then only you are called a healer and a doctor. So, you should be able to use your fingers or your sight. Many times, you should practise it without professing that you are healing. Then you will be able to heal to the maximum extent. Fifty percent of the patients, they are doctor conscious, doctor sensitive and healer sensitive.

Sometimes a patient feels sensitive as long as the doctor is there. Then the doctor cannot have a normal understanding of his pulse and heart and respiration because he is agitated. When the doctor goes, within ten minutes,

the fellow has another pulse rate and another heart beat and another type of respiration. We have a bitter experience when we were students. I was sixteen and we were studying in a college. There was a medical test for all of us every year. The doctor remarked more than ninety five percent of the students were suffering from heart palpitation. Something was wrong. The professors and the principal of our college, they were very much worried and annoyed, why so many of the students had palpitation of heart. What is the hell of it? Something was wrong with the medical examination. Once again got the tests conducted by another doctor. Then it was quite normal. No fellow was suffering from heart palpitation. In the first case, you know what happened?

The doctor arranged his examination in the third floor. The students were required to walk up the three floors and when they were gasping and when they saw the doctor, they had the nervous palpitation; and that too immediately they were tested. Except a few fellows, who had no sensitivity of the doctor, all the others were reported as having 'heart palpitation.' I too was classed among them. This is what happens with the doctor. So, if the healer professes that he is a healer, there are many patients who are sensitive, and the moment a patient feels sensitive of the doctor or a healer, the centres that are to be opened up to the energies of healing, they get closed. They get blocked; it is a blockage of energy centres. It is very difficult for the healer to tackle the cases. So, the best way and the most effective way of healing is, not to profess yourself as a healer.

Of course it is in a way sickening and discouraging because the healer is not recognized. That is the great trouble. If the healer has the hysteria called the fame-consciousness, then he cannot have this method. While travelling in a train also you can heal wonderfully. While sitting in an aeroplane, in a bus, sitting among ten people talking, you can engage them in a striking conversation with a humorous discussion, then it is the best time for you to supplement healing magnetism. All their energy centres are opened at that time. This is how you have to do. Even the doctor who uses medicine, it is for him to have a friendly contact with the patient because his magnetism heals while his medicine cures. Then you find the best results. The healer, who denies the use of the medicine is a fool. One should have supplementation.

Then the next caution is, ***'let the healer and the patient not sit or stand on the same level.*** No healing takes place. If you stand on the floor and ask the patient also to stand on the floor and begin to heal; or sit in a chair and ask the patient to sit in another chair of the same level, no healing takes place. The patient should be in a lower level than the healer. Then automatically healing takes place because healing magnetism flows in a geotropical manner, from above downwards.

We know that the like poles repel. When the two magnets are repelled, there is tremendous activity, undesirable and negative activity which is not visible.

Same thing happens if the patient is asked to sit on a higher pedestal than the healer and the healer begins to

heal. He has to heal only the wall and the chair, not the patient. Even in experiments of hypnotism, let it be the best hypnotist, let the patient sit on the table and let the hypnotist sit on the floor; let him hypnotize anyone. See, it is always a failure. It cannot be a success. Because vital magnetism, that is human magnetism flows from one person to another from above downwards. Why, you can ask. It is arranged that the earth receives this magnetism through the rays of the Sun. The rays of the Sun travel from above downwards. That's the reason why the human magnetism also flows from above downwards.

So, you cannot ignore natural law and the process of the natural phenomenon. This is another principle. Ask the patient to sit a little bit lower than you, not too low. If you ask the patient to stand on the street and you stand here, through the window you can't heal. You should understand how a contact is established and how a circuit is completed. Understand the phenomenon of magnetism and electricity and the working of the electro magnet and the law of alternation of currents. Then you will be able to understand how healing takes place. So, let there be a difference of four feet to six feet, not less than that or more than that. If it is more than six feet, the patient is out of reach to your magnetism. If it is less than four feet, it is inconvenient. Magnetism never flows from you into the patient.

Another aspect is the distance factor. There should be the minimum distance just like in photography. You cannot use a camera however superior it may be, or a lens unless you have the minimum required distance. If you

put a piece of chalk here, you cannot see it. You should have some distance, convenient distance and not too much distance. You can heal a person who is sitting at a distance of a minimum six feet, the distance of the height of an average human being. Maintain a distance from six to twenty feet. Maximum you can conduct healing to a person who is sitting at the end of this room.

Another thing is, you should be able to use a vehicle.
The best vehicle to heal is sound. That's why the ancients gave us the method of catch words or holy sounds in the name of God or *Mantram*. In the name of God, healing is done. That is the way how they do it through ages. You know how Jesus, the Christ was healing.

They asked him, "How to heal?" He said, "In the name of God."

That is the secret. What is in the name of God? Everyone has his own name of God unfortunately. But there should be one name of God which heals.

The God said, "You utter my name."

Then the disciple asked "When I go to Egypt and when they ask me what is the name of your God, what should I say?"

What was the answer? What was the name given by God to Moses? That is the Master Key. God never said His name. If God had said My name is "I AM that I AM", Moses would have gone to Egypt and said "He is that He is." "My God is, 'He is that He is.' God never said, "I AM that I AM". But He said "Tell them, "I AM that I AM".

That is what He used. That means, the person who goes there should tell him that "I AM that I AM". He should never tell "He is that He is."

You should know how *Mantrams* were given in the scriptures. But unfortunately, when the Old Testament was translated into English, there was much confusion in many places. The *Mantram* lost its purity and only the meaning was translated in many places. For example, in some other place it was said "I am unique." That means, no plurality is accepted. But, unfortunately it was translated in a nasty way. "I the Lord God am a jealous God". That was the translation! So, God was made ugly and jealous because of the translator.

What did Jesus say about the name of God? "I Am the Way. I Am the Life. I Am Resurrection." But, the Sunday teacher teaches us "He is Life. He is the Way. He is Resurrection." It is not "He is." But, it is "I AM". God should exist in your heart, not in picture or in the Church or in the tower. So, this is the one.

In the Bhagavad Gita, Lord Krishna said, "I AM" the one who initiated the Sun God into the first existence." That means, when there was no Sun to this solar system, there was no solar system existing in this space, there was an awakening whose meaning is "I AM". And then there was the existence of the Sun. And he shines forth from that time onwards.

So, the healer should have this as the name of God. Through the "I AM" of every healer, healing occurs. That is what Jesus said in the name of God. But, we have

unfortunately two "I AM"s. One is the false "I Am", the anti-Christ, and the other is the real "I AM", the Lord. We should be able to utter the name of real "I AM."

We have the five senses and the mind working; the sense of **sight**; the sense of **hearing**; the sense of **smell**; the sense of **taste** and the sense of **touch**. These are the five senses we have, through which the mind is working and through which the environment is forcing itself upon the mind. And the mind is receiving the environment and reacting to the environment. So, we live in constant reaction as long as we are existing. The moment we sleep, we do not exist. But, as long as we exist, we react and we live in reaction. Therefore we have no time to know ourselves and have our action which is natural to us.

So, the mind and the five senses put together is the negative "I Am", who is the false existence of the entity. So, we have a false existence of ourselves and a real existence, the real "I AM", who shines forth as mind and who shines forth as the five senses and the faculties and he has no sleep. This fellow, the negative "I Am" sleeps, that is the mind and the senses. And we say, we sleep. In fact we don't sleep. If we sleep, what happens? The heart sleeps, the lungs sleep and the body has to be thrown into cemetery. So, we are not sleeping. It is only the mind and the senses that are sleeping, whereas we are there taking care that the lungs are respiring and the heart is beating and the blood is circulating and the food we have eaten is being digested. We eat sometimes heavy dinner and we sleep. What happens if the stomach also sleeps?

What happens if the lungs sleep, the heart sleeps? "For two minutes give me rest", if the heart asks? Within the two minutes, the fellow goes away from the body. So, the fact is, we are not sleeping; it is only the mind and the senses, the false "I Am" or the negative "I Am", who is sleeping. He is called the indweller who is always conditioned by the environment. And the real dweller is called the Lord. So, his name is "I AM that I AM." So, this is the import of all the scriptures of all nations of all times. Though each scripture is possessed by a separate religion, the scriptures are above religion and beyond religion and they give us the same name of God.

The healer is concerned with the same. He should know how to have a communion with the Lord. *Establishing a communion with the Lord is what is called Yoga. The word Yoga in Sanskrit means, a union in the lower sense, a communion in the higher sense and "living as one with him" in the highest sense. That is synthesis.* Just as the petals of a flower live with the flower as one, we should live with the Lord.

You should practise this as a healer. Not that you have to practise all the eight steps of Yoga path, but you should be able to discriminate between the true "I AM" and the false "I Am" in you. The false "I Am" includes the lower principles in you which we call the physical, the etheric and mental. The others are called the higher principles. Of course I used the terminology and language used by the Tibetan Master for clarity because there are many students who are going deep into the teachings of the

Tibetan Master, Djwhal Khul. Therefore, for the sake of convenience, I used the terminology used by Tibetan Master.

The principles five and six put together are called Soul. So, the real students of Tibetan Master and Alice A. Bailey should never say, I have a soul. Should say, I am a soul, I have a body. If you say, I have a soul, it must be this sole; it is rather for shoe. So, if any student studying the book, "Initiation Human and Solar" or "Discipleship in the New Age", if he says, "I have a soul," it is a pity. A spiritual student should say, 'I am a soul, I have a body, I have a mind, I have senses.' All the rest lower principles come under belongings, your belongings what you have. This is what you are. So, from the level of what you have, you should travel to the level of what you are.

The seventh is what is called Spirit. Soul and spirit put together form one unit. *What is Spirit? The God in man. Soul is the purest "I AM" and spirit is the God in man.* How can God exist in man? I gave you the example of the space in this hall. It never belongs to this hall because it was there before this hall was built. Similarly, before our body was created, the space in our heart was there. When we are not there, we are built in space. Space is not built in us.

That is called the spirit of the omnipresence of the Lord in every one of us. Of course, I have a little bit deviated but this basis is necessary for a healer. If a healer thinks that it is a psychic experiment or it is a psychology experiment, he is a thorough failure. It is neither a psychic

experiment nor a psychology experiment, but it is a total submission of the healer along with the patient to the "I AM" in him. Then the energy flows from the "I AM" through the healer into the patient. That is the process.

Another fact that should be remembered is, we find many healers becoming sick day by day, afterwards going into physical and mental wrecks after some time because they lose their health. They pour their energy into the patients to heal and they are depleted. Whenever a patient comes, when they heal, they come into their own room and they are fatigued and too much debilitated. Sometimes some fellows go into perspiration and they have to take rest and then come out, because their energy is flowing into the patients to heal. So, they can heal at best two or three patients a day. Then they go sick. This is the one thing from which the healer is to protect himself. Remember that it is not the energy in you that is healing the patient. It is too much to believe.

It is an auto-suggestion that makes you weak because you sincerely believe that you are pouring your health into him or your healing magnetism into the patient. Remember that healing occurs through you, not by you. When you are a healer means healing magnetism comes directly from the solar energy; through the solar energy from the Solar Logos who is called the personality of our solar system, from a higher source which is called the spiritual Sun who is called in the scriptures, the space in Sun, because even the Sun is not the Sun globe. It is only a God; *the Sun globe is only a garment of the Sun, whereas the true Sun*

is the space in the Sun globe. This secret should be meditated upon. The actual Sun, where does he exist? *He exists as the space in the Sun globe.* That's why, when we meditate upon *Gayathri* and other high spiritual *Mantras*, we are expected to meditate upon the indweller of the Sun, not the Sun.

From the indweller, through the Sun's rays, it comes and enters into your heart and through your eyes or through your voice, words or through your hands, it flows into the patient. Now you begin to heal. You are not going weak. You are becoming strong day by day. You can heal hundred or hundred and fifty patients a day. And you are as fresh as you were in the morning. So, don't ignore this fact. Never believe that healing is done by you. It is done through you. If I say, electric current is flowing from this wire, it is not correct. It is flowing through this wire. The source is different. And you are conscious of this fact and you **are** safe as a healer because healing is a holy process. It should improve your health. You should never get depleted if your process were to be correct.

A noble deed and a good work never leave you weak. That's against the Law of Nature.

If after healing you are weak, that means something is wrong with your procedure and not in Nature. Nature must be a fool and God must be a fool if that were to be true. It is not in the nature of things. Nature is essentially progressive. Whenever you attempt a good deed, you are stronger automatically. There is no doubt about it and there is no exception to this rule. This is next aspect.

Last and final point to be remembered is, you should be able to classify diseases. All diseases in the world come under two headings. One is hyper. The second is hypo. I will tell you, what it is.

If there is the physical body, it is filled with a vital force. We have seen according to the homeopathic theory and the Spiritual Healing theory. We have seen what is called the Etheric body or the vital body. The vital force is being supplied to the physical body through centres called energy centres which are beyond the comprehension of the present medical student. Of course tomorrow's medical student knows it in the 21st century. Present medical student is directed only towards anatomy and physiology, and there the investigation starts. We know only by our frame. That is physical body, the bony system, the nervous system, the circulatory system, respiratory system, excretory system, ganglion system and the ductless glands, that's all.

Beyond that man is understood only in this term, just as the owner of this hall is understood by the hall; or the person who sits in the chair is understood by the chair. Suppose you say, this is Mr. Krishnamacharya, the chair, the wood in the chair, etc. If it were to be true, then the anatomy must be the person. So, beyond anatomy and physiology, there is what is called the force and the distribution of the force is being done through the nerves; just as the distribution of energy into our houses is being done through electric wires. The wires are not electric current.

So also, the physical body is not the vital force and the nerves are not the vital force. The vital force is flowing through the nerves. There are energy centres, mainly six in number. And the seventh is the head centre; the six Chakras and the seventh.

"Where do they exist?" the anatomy student demands you. "Show me if there are Chakras, otherwise accept that there are no Chakras at all."

"What do you mean by Chakras?" The most modern student of an American university asks you. "What do you mean by Chakras? What do you mean? You should show. Take radiography. No Chakras. Or take a corpse and cut a longitudinal section of the vertebral column. No Chakras at all. Not even a half Chakra. Where do the Chakras exist? Where does the energy exist in you?"

These are the questions from the medical students. You can also question them.

"Do you have energy in you or not? "Yes."

"Where does it exist? Shall I take radiography of your body? Can I show your energy?"

Energy is not physical. Therefore, it cannot be submitted to any instrument or the senses. The mind should understand it through the phenomenon it produces. Can you show electricity? If we touch it, we know it, but we will not be there to explain it. But, we know that electricity exists. How do we prove? This is the proof. There are thousand and one proofs that electricity exists. But electricity cannot be seen or shown or touched. It can only

be felt from a distance. It cannot be felt by touching because the fellow who touches goes into it. If you want to live, you should have water through a glass but don't jump into a river. The river drinks you. You have to drink water, river should not drink you. So, electricity, you should tackle it. It should not tackle you. Don't touch it. So, electricity exists; So, energy exists; electromagnetic phenomenon exists; and the lines of force on the poles of the magnet exist. Where do they exist? So, do the Chakras exist! The real student of Chakras is a practical student, not a speculative student, but an operative student.

If a mason were to build a house, he should be an operative mason also. A speculative mason can never build anything except his own thoughts and speculations. He uses his mental set square and vertical plumb and spirit level. When an American sees an Indian, an Indian talks to an American, they remember that they are different. So, the spirit level is only mental, not operative. Unless we maintain the same spirit with each other, we are not operative masons. We may call ourselves Freemasons and boast of all those things. We should be operative also, not speculative. Then only we can be healers. Otherwise healing should be done on speculative level; not on operative level. Can we eat speculative meals? We have to eat on an operative level. Same is the thing here also. So, energy exists.

The centres of energy exist. Through the centres, energy enters into the body. Where from? Where from does electricity come into the electro magnet? Where from does

magnetism come into the magnet? Where from does the solar energy come into the solar system? From galaxies! Where from does the energy come into the galaxies? It is there in space. Space is a pool of energy. In the Sanskrit scriptures, it is called the Ocean, the Primordial Ocean. And there are whirlpools in the ocean which we call the galaxies. And then there are the lines of force in the whirlpools which we call the processions of solar systems. The whole universe is a fabrication of vibrations. That's all. So, energy exists in space and it is flowing into the constitution of every one of us through these energy centres. It exists where we are.

When we have an open mind, a cheerful mood and a positive approach, the channels will be opened and the energy flows in. If we are suspicious, if we are jealous, if we are angry, if we are ill tempered, the centres close and there is debility. This is the ultimate truth of it.

No exceptions, it is truth. So, it is the duty of the healer to see that the energy centres are opened. For certain reasons, the centres are closed because more than a thousand times in the way we have fear, we have suspicion, we have jealousy, we have great hurry and always we are in doubt. We are running; eating before running. All nonsensical things we do. Eating while angry not while hungry, we go into disease. Disease is a wrong distribution of the invisible energies through the visible body.

That is what Master Djwhal Khul defines. There cannot be a better definition of disease at least for the present, for two or three centuries to come. This is the definition

of disease and the healer is expected to be conversant with these invisible layers and he should be able to rectify the inhibition. When the energy centres are strained, ruptured, or sometimes half closed, or paralyzed, wide opened, there are two types of diseases you will find.

One is too much of energy flowing into the constitution creating diseases. The fellow becomes over sensitive, irritable, nervous. There are outbursts of impulses and impulsive nature. What happens when the electric connections are wrongly made? There are sparks, there is flame, there is explosion, there is fire; like that. Between two people we find fighting. If it is individuals, we call it fight. If it is on a large scale, we call it war. So, some diseases occur because of hyper activity of the energy centres allowing energy to flow too much into the constitution. For example, high temperatures, sclerosis, nervousness, neurosis, and neuralgia - all these belong to the first group.

The second group is, the centres are closed. The apertures are dirty. The constitution is debilitated because there is no constant supply of energy. The fellow goes weak. He goes into palpitations, sweats, debilitation, short of breath, dyspnoea etc. The liver is not functioning; intestines are not functioning; chronic diarrhoea, chronic constipation. We use medicines, sometimes purgatives. Again, next day there is constipation. Daily the fellow takes purgatives and goes into disease because he is tackling the disease wrongly on the physical plane when the disease exists on the vital plane. This is the second group of diseases. You should

know more about this by following the system in a systematic way. Of course one lecture is not enough. Just I am showing you how to approach.

You should apply two different methods with your hands to the two different fellows. If the patient belongs to the hyper active type and produces a disease of hyper activity, you touch him in the required places and draw the energy out of him with the thought because energy follows thought. That is one of the *Mantrams* or sentences given by Djwhal Khul in not less than eighteen places in all his twenty-four volumes. *Energy follows thought*. It is a scientific truth which can be understood by objective scientists sometime in the 21st century.

So, you produce a thought and draw the extra energy from the parts of the body. Suppose the fellow has hemicrania, migraines, headaches, pulsating type of headache, blood rushing to the head; then you touch the head. Ask the fellow to close his eyes and you find out the required nerve and muscle and touch it and draw the energy from the head. Within four or five minutes, the fellow is okay.

If the fellow belongs to the second type, if you apply it, he will die. You have to apply the other process. Don't touch him. You produce your fingers just near the concerned parts of his body and induce energy through you into his constitution. Make a free supply of energy and see that his centres are opened. Then he is healed. *So, this is a touch for conduction and this is no touch for induction. There is a process of conduction and the process of induction.*

Try to understand the patient and classify and apply the method accordingly. Don't apply wrongly. Much harm is done. This in short is the scope of this subject. Of course I have not gone into the subject. It is not possible.

Above all there is one principle without which all the process becomes utterly false including medicine. That is what is called compassion, universal love and real love in its true sense. That is God presence in you invoked. Unless you have it, unless you have a willingness to share it, all these things are only child's play and false, an utopia and a fairy tale. That's all. So, this is what I want to convey to you today. Thank you all once again and we go into the invocation before we conclude.

* * *

All those who want to heal and who want to be healed, please repeat the invocation. Let us repeat the invocation given by Master Djwhal Khul.

From the point of Light within 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 work out
 And may it seal the door where evil dwells.

From the Avatar of synthesis who is to come
 Let his energy pour down in all Kingdoms.
 May he lift up the Earth to the Kings of beauty
 Let Light and Love and Power restore the Plan on Earth

* * *

Few of our brothers and sisters asked me to explain about the Vedic chanting invocation I am doing. I take five more minutes. Those who are interested can pay a little attention and try to understand.

The first sentence I utter is, "*Sanno Mithraha*". The Lord *Mitra* is called the God of measures. *Mitra* means measures. Let him bring peace to me. That is the meaning of the first sentence.

The first sentence "*Sanno Mitraha*" means let the God of all measures who works through us, because we live by measuring time, space, etc, let him bring peace to us.

The second is, "*Sam Varunaha*". The same God in the capacity of *Varuna*, that means, the Lord of surfaces. He creates in space, a surface to the solar system and differentiates one solar system from another, similarly one planet different from another and one human being different from another. So, there is a Lord who forms by creating a surface to every entity. So, let that Lord bring peace to me.

And the third is called "*Aryama*". "*Sanno Bhavath-varyama*". "*Aryama*" means the Lord of reproduction and multiplication. The Lord who multiplies the species, who sees that the living beings exist on this earth continuously. Though living beings are dying every minute, and being born every minute, there is an irreducible minimum which keeps the continuity of the living beings. The Lord, who establishes this truth on this Earth, let Him bring peace to us.

Then "*Indra*" and "*Bruhaspathi*". "*Sanna Indro Bruhaspathihi*". Indra means, the Lord of speech and the Lord of the senses. *Bruhaspathi* means, the Lord of utterance. So, let the Lord of speech and the Lord of utterance bring peace to us.

Next, *Vishnu*. "*Sanno Vishnu Rurukramaha*". That means, let the Lord of pervasion and presence. Let the Lord who pervades in everyone and who is giving his presence to everyone, let him bring peace to us. The word Vishnu means, the Lord of pervasion.

Then next, "*Namo Brahmane*". That is I bow down to Brahma, means the Lord of self-expansion. He is expanding in the form of individuals, their minds, their thoughts and their thinking. So, let the Lord of expansion, who is the creator, bring peace to us. I bow down to Brahma, the Lord. "*Namaste Vayuhu*". Vayu, that is the Lord of pulsation, called Prana who brings respiration by creating air in space and lungs in us. That is the meaning of it. "*Nasmste Vayo*".

And next, "*Twameva Pratyaksham Brahmasi*". Addressing the same Lord, 'You are the Lord who is present in us.'. We know all the forms of Lord. But this form of Lord who is in the form of our respiration and the air we breathe in, he is the real presence in us because we feel it every moment. So, he says, you are the very presence in us.

The next sentence. "*Twameva Pratyaksham Brahma Vadishyami*". That means, 'I utter that you are our presence because if we are to utter, we have to utter you only.' So, unless there is respiration, we have no utterance of the word. So, the indweller of utterance is pulsation in the form of respiration and air that is coming and going. So, he says, you are the very presence of my utterance. "*Twameva Pratyaksham Brahma Vadishyami*".

"*Satyam Vadishyami*". So, I utter truth. I utter truth because you made me utter one truth. I am uttering you out. I am able to trace you as living in my lungs and as the truth of my utterance, I have uttered you. Therefore, you see that I utter truth.

"*Rutham Vadishyami*". That means that which I do not know as truth also let it be uttered through me. That means, whether knowingly or unknowingly, let me utter only the truth.

"*Tanmamavathu*". May he save us all.

"*Tat Vaktaramavathu*". That means may he save us; the one who is teaching all these things to us.

This is a new invocation of the Lord in the form of the teacher and the student. That's why it is said, may he

save us all. May he save the person who teaches us these things. That is the teacher. One who teaches.

"Avathu mam, Avathu Vaktaram". Once again may he save us. Once again may he save our teacher.

"Om Shanti Shanti Shanthihi". That is, peace is to all.

This invocation was being used in the morning before the classes started and, in the evening, when classes are closed in ancient schools in India. So, this is the invocation and the meaning. So, I take leave of you and we will meet once again when the Lord makes us meet.

Thank you all.

The Concept of Solitude

Today's topic is about "Solitude" that we are expected to talk. Sometimes it is understood as something very noble and absorbing; sometimes it is understood as a sign of unsocial nature and sometimes it has become a dreadful idea to think. If we trace the human history on this earth, we understand the concept of solitude, living with man continuously. It is the only thing that never allowed the human being to live in solitude because in some form however it is there with the human being. There are great philosophers, seers and thinkers who tried to trace its origin and find out, if it is desirable or undesirable; if it is positive or negative; if it is a concept or a reality. In doing so, they have made many experiments. We know the stories of very noble Saints going into retreat; some mysterious personalities taking a journey of no return; sometimes single and sometimes along with some people. But it is all to know about the phantom that is haunting mankind and the remedy to choose the dread caused by the phantom.

In one of the very important scriptures of India, we find a little story in the end of the scripture. There was a king with his four brothers and wife. The name of the

king was The Universal and the Divine Law. The name of one brother was 'Strength'. The name of the next brother was 'The Human Law'. There were two other twin brothers who were called the 'Twins of the Law' or what we call the pairs of values, what we call the darkness and light, the day and night, sleep and awakening, death and birth, good and bad, happiness and unhappiness, desirability and undesirability, spirit and matter. All these put together form the twin brothers of the King.

The king had his wife who was called the power of 'The Span of Life'. Evidently it is an allegory. The king had a tough time with the eldest son of a blind king and he had experienced many ill treats and much injustice in the hands of the hundred sons of the blind king, but he had the Lord as his companion. Finally there was a battle between the hundred sons of the blind king and five sons of the white King. The King of Divine Law was successful in the battle. He could get the land that belonged to his forefathers, that is his Promised Land which we call the 'Land of Divine Life'. He had handed over the kingdom to his grandson and started to take the journey of "No Return".

His four brothers and his wife also followed him and also there was a dog at his gate. The dog also followed them. They were taking the journey of no return which was not exactly a physical journey, but a journey of consciousness through the concepts of solitude and non-solitude.

The wife was found losing her consciousness on the way and falling down.

She questioned her husband, "Why is it so?"

The king smiled and answered: "It is because you wanted to have a life separate to yourself. You wanted to have something believed by yourself. So, a personal concept you had, a point of view, you had against the Divine Law existing."

So, that is a limitation of every living being. Every living being is limited by his or her own concept of existence, beyond which there is the real existence. And the separation causes the idea of solitude and that is the cause of the concept of what we call death because neither scientifically nor spiritually death exists. Scientifically speaking it is only a chemical change of the physical tissues. After dismantling the physical vehicle, the subtler mechanism disappears just as when we dismantle any apparatus, it no more gives us light or the sound or the telephone or the radio or the television. As long as there is the assemblage of the machine, there is the phenomenon produced by the machine, which we call the existence of the machine, without which phenomena, we cannot call that the machine exists.

See, even though the TV box exists in our house, if the machine that functions the TV does not exist in it, we can never call it TV. We can call it only a box. Similarly in the human vehicle also when the chemistry of the body is dismantled, the functioning phenomena will disappear. And when we think of this, when we are living in this body,

we understand in the wrong way and we name it in a wrong way, we give a name to something which has no existence; we call it Death. Then we begin to feel its existence truly. Then we have our own fears about it. And when our own stories and fairy tales are fabricated about it and we have the mythologies of the various nations fabricated around the false concept of death.

At the same time the great seers and mystiques are warning us that there is nothing like death. It is only your acceptance of an illusion; there is only a chemical change that is quite natural and a change which is essential to give you the betterment every time. So whenever we have our own concepts separate from the concepts of nature, they require our own mind separate from the mind that exists in space. And that necessitates the death of that mind and the death of that body.

The king answers: "This is the reason why you are losing your consciousness". The king never stopped but proceeded. And like that all the four brothers lost their consciousness and fell down on the way. Each questioned the king about the path of his own fault.

His answer to the first brother was that, "He was conscious of his strength and he had his strength as the hope of his living instead of believing life as a greater truth than strength."

His answer to his second brother was, "When he has his own law different from the law of God, then it is bound to come to an end."

His answer to the twin brothers was, "They existed in polarity and duality which did not include real happiness."

If the climate is too cold today we want something warm and call it happy. If it is too warm tomorrow we want something cool and call it happy. So your concept of happiness is only relativity and not truth. So, truth does not exist in relativity, happiness never exists in duality unless the consciousness lives above and beyond dualities, the consciousness of the twins is bound to come to an end. So all the four brothers lose their consciousness and fall down on the way. But the king was proceeding his own way and there was the dog. The dog was following him. It never fell down and lost its consciousness.

Then there was a big Archangel descending from heavens with all brilliance and splendour. He brought his divine chariot down in appreciation of the noble way of living of the king and offered him to get into the chariot, so that he may be taken as the king of the Divine Law and that all the millions and millions of the angels will follow his law.

He said, "Please accept and come into the chariot".

Then the king said, "What about the fellow who is following me, the dog?"

The angel said, "No, dogs are not allowed. Even human beings are not generally allowed. But you, being exceptionally good, are allowed for the first time in the creation".

Then the king once again asked him: "Are dogs not allowed?"

Then the angel said: "Not at all".

Then he said, "To which kingdom are you going to take me as the king?"

The answer was, 'Divine law and Justice'.

Then the king smiled and said, "I decline with thanks, your offer."

Then the angel said, "You must be a fool. This is for the first time in the human history such a position is offered".

Then the king smiled and said, "My dear fellow! Remember that I never asked for it. It is you who offered it to me and even now I don't feel like accepting it because if dogs are not allowed and if you call it the kingdom of Justice, then it must be a concept of justice which is poorer than the deity concept of the human being, which is less or meaner than the concept of justice in the human kingdom. Because we find many mean and narrow things in the name of justice in the human kingdom and we human beings find difference between the dog and the human being forgetting that the two are living beings; forgetting that the two have the same minerals of the earth as their bodies and same apparatus of the heart and lungs and same muscles, bones, nerves, brain and spinal cord. So, I was thinking that all these days, it is only the human beings that have the wrong concept. Now I am surprised to know why the Divine Beings also have foolish concepts".

Then the angel smiled and said "My dear fellow! It is only to test you. This is the place which is offered to every human being after his journey. This is not for the first time we are offering it to you. Every human being at the end of his journey will be offered this kingdom. But every human being will slip down and go away again into the repetition of the same story of cycle at this place. So everyone is coming up to my chariot and again slipping down into the same story of his life cycle. It is very rare that a person stands the test of the chariot about companionship and the concept of loneliness after many thousands of waves of creation; each wave of creation taking duration of millions and millions of years, I come across you for the first time. So, along with your dog, you please come into the chariot.

Then the dog appeared in its original glittering form. It said, "I am the Eternal Law following you in the form of a dog all through your life".

Then the king asked, "Why do you take the shape of the dog?"

Then the dog said, "I am a sign of vigilance in the human being, that is, the awareness to be aware of what is true and what is not, to be aware of not allowing solitude into life. Unless there is the original sin there is no sense of solitude. I try to help the human beings from the nether worlds. *I try to help them in the form of their vigilance that is what we call the sub-conscious and supra-conscious behaviour.*"

So, it says, "I am awake when you are sleeping. When human beings are asleep, I am awake. Therefore I am in the form of a dog. So, you could understand me in the form of a dog. Since you do not have your own idea of a dog just as others have, you took me only as a symbol and not an impression. Human beings have an impression about dog, that it is inferior to human beings, that it knows less than human beings- all these impressions are there but this emperor had no impression about anything. Therefore, he had no impression about the dog also but he had his own duties working in his mind and he had his own awareness of duties always. And the greatest and the noblest of the duties of a human being is, being kind towards a companion of life, who is along with you for a long time."

Then he said, "You go into the journey of the higher worlds along with the angels. I am going now after conducting a test. You have proved successful in the test. And let my vigilance and awareness be always with you".

That is what the dog said and disappeared. And then the angel took the king in his glittering chariot of light. And after sometime he heard some horrible cries and weeping. It was as if some people were tortured and they were crying and suffering. This king was listening to the sufferings. Then he asked the angel who it was.

The angel said, "It is your wife and your brothers". The king asked "What for are they suffering?"

The angel said, "For the bad karma they have done".

And the king was very sorry for it. After sometime the king was taken through a dark cave and it was very

badly stinking in smell, having the smell of corpses and putrefied blood, muscles and flesh. And he asked, "what is this horrible smell?"

The angel said, "It is the blood and flesh of your brothers and wife. Every day they are cut piece after piece and it bleeds through this cave and it is the smell of that blood now you are experiencing."

Then he was taken to the top of the mountain where his wife and brothers were tied down by chains and they were being beaten by metallic rods. The king could not see the sight. Then the chariot proceeded and he was taken to the big throne and everyone welcomed him as their emperor.

Then he said, "What about the relief of my brothers and wife? Are you not foolish in offering the throne to me before you have shown a solution for the deliverance of my wife and brothers?"

Then the angel said, "There is that river called the river of the waters from the sky, it is called the river of the distilled waters of the clouds. The waters do not carry the dust of the earth. So, it is the celestial water. Go and take your bath there, then you will find the solution."

He goes and takes a bath there and comes out. Then the angel asks, "Do you accept the throne?"

He says, "Yes, what about the suffering of my brothers?"

Then the angel said, "It is your ideas about your brothers and your wife. You have seen only the images

of your ideas and they are not at all suffering. They have done much good in their life also. Be confident that everyone has something good in his or her life and think benevolently of every human being on this earth. Because it is between the living being and the Lord, and not between one human being and another, we cannot judge, whether there is something good or bad. So, they are very happy there. You will find them when you go to your palace. They had reached there long before you reached. What you have seen are only the images of your own impressions".

Then the king got his answer and proceeded. And then he found a big throne upon which his enemy was sitting; the enemy who conducted war against him and who had made many intrigues against him during life. He was the eldest brother of the hundred sons of the blind king. He was sitting and he was made an emperor. And all the angels and his brothers were serving him and paying their respects to him.

And then the king asked, "What is it? This fellow, this sinner is made a king? He conducted many wars and when we were living a life of Divine Law and justice, he created many difficulties and obstacles in our lives. He had taken away our kingdom for thirteen years, made us live in forests and incognito and then we had to fight a war. So, this is a wicked fellow and here you made him a king!"

Then the angel asks, "Here is a second river; a river of celestial waters. Go and take a shower there and come". And he takes a shower and returns.

Then the angel says, "What you had as your experience with this fellow is only your experience and not the experience of others. Everyone commits blunders and mistakes, everyone who is born as a human being on this earth commits sins. But everyone has his impressions about others. That is noticing others committing sins. When others are doing evil deeds, the human beings are taking a notice of them. This is the real evil and not committing many battles. Doing good and bad and committing evil and good deeds is not at all bad, because the human being is bound to take a journey of trial and error. Hence no one is defeated by the bad deeds he does. But he experiences the consequences of the bad deeds he does in the form of pain or disease or suffering or the concept of solitude and everyone experiences the suffering as a penalty of the evil deeds he does.

"But no one is condemned to eternal hell in the kingdom of God and everyone knows through trial and error. The journey of no one is stopped on earth. And only one thing can stop the journey, that is taking notice of the evil of others. And as long as you do this, your progress will be stopped even for a thousand or ten thousand births and deaths. So, there is only one thing which is really dangerous, that is taking notice of the evil deeds of others and remembering them enough to comment about them in their absence. As long as the human being does this, he will stuck up in his progress. Until he grows wise in this aspect, his germ of fear will never go from him and his progress in the journey will not take once again. Now, only to show this to you, that I have shown you the scene

of your enemy as an emperor, to see if at all there is anything of the germ of evil left in you.

I am surprised to see that you too carry the germ. But I am happy to know that you could get out of it instantaneously. So this is one of the tests. Just as you are made a king of your own kingdom, he is also made a king of his own kingdom and just as you believe that he is your enemy, he too believes that you are his enemy. So you have to come out of it. Now that you have come out of it, you have no emptiness and you have no fear of solitude. You are given the kingdom of your own existence and every human being will be given a kingdom entrusted to him. This is one of the stories about solitude which is given in the end of a scripture of India.

We find that solitude is only mental and not physical. When solitude is there, sin is there. But we should not misunderstand the ancient sayings of the mystiques who lived in caves and jungles and who could spend their whole life in the presence of nobody else. We have to understand if they had solitude or not. In our view it may be solitude because we may be having much vacuum in our virtue. If we see the great sayings with that mind, we may find it as solitude but from their point of view if it is the solitude or not, we should understand. So, a man in this society many times suffers from solitude though there are people in the house, though there are people in the streets.

Though the modern man lives in thickly populated cities, it is with a cruel sense of loneliness that he is chased and hunted and almost more than 50% of the civilized

population in the world now, they are dreaded of one thing that is the sense of solitude; that everyone will be left alone after certain time.

If a father finds his children and if he showers his affection upon the children, gets them educated and manages that the children are well placed in the society and with marriages of the children properly conducted and he is left alone; the father is left alone, the mother is left alone and we see people who are alone in their houses awaiting the grave; there is nothing to do after. Unless there is something seriously wrong in our procedure, life cannot be such a thing. Such a consequence can never be the result of life, unless we have created such a horrible set up of society, and unless we have made our society a big cemetery. Instead of society we are living in a cemetery though we are living. So, the fault of the concept of solitude lies with us, not with the creation.

On the other hand, if you see a saint living in a particular island with no second human being on the island, never lives in solitude. He lives with the millions and millions of human beings on this earth. That's the difference between a saint and a civilized man. A civilized human being living in a city day and night, and is haunted by solitude, a great sense of insecurity, a great sense of void and loneliness. A saint who lives alone for 20 years or 30 years, he lives with millions and millions of living beings on this earth continuously and there is no minute in his life when he is lonely. When we compare the two attitudes, we will understand that the solitude is only a mental disease,

unless we have something very much negative developed in us, we never prefer to like solitude or we never prefer to fear solitude, we never prefer to desert a person who is with us and we never prefer to have our own way of understanding as the standard of the world.

Now we have a living example in India. In south India, very near to the place where we are living, in our childhood there was a boy who was an illiterate, who was taking care of the buffalos of a village and he did not have any spiritual training any day. But one day one friend took him to a movie and it was the biography of a great saint and there was a sudden and a total change in the life of that boy. And he went home and told his mother, father and brothers, "I no more belong to you, though you belong to me just as these millions of living beings belong to me. I can love you, but you cannot love me because you possess me. Therefore, don't weep for me. I am going out of the house to live with all the millions of living beings on this earth and then he sat under a tree. It was about forty three years ago that he sat under that tree and till today he was not taking either food or water. He is breathing, his body is growing and gradually he is becoming brilliant and brilliant with great aura.

Once in a year he opens his eyes and from morning to evening he goes on seeing people coming there and people take it as his blessing and again he closes his eyes and only after one year he opens the eyes. Even now he is staying there under the same tree and everyone knows that he doesn't eat or drink. Nobody knows what happened

to him but sometimes he speaks and people asked him, "What is the use of your sitting like this?"

He said, "I am trying to live as a companion of people in their minds so that they may not feel the sin of solitude. I am trying to make their minds feel that they are not alone and also I am preparing companions of humanity like myself and I am using my mind as a magnet to prepare some more minds that are ready, so that they too can help others silently and make them understand that they have no solitude in life."

Like that he teaches many times. He too teaches that the solitude is only a mental sin and a mental symptom. *"The desire to live separately from some people or many people is one of the greatest sins that a human being does."* That is what he says. That gives a great stuck up in his journey forward.

So, when we observe the social setup of the modern citizen, see how the modern human being is very much helpless in the progress of life. Many people feel the loneliness of life, many people feel neglected and many people after completing their duties feel a void and meaningless of their life. And by creating such ghastly and beastly situations like keeping the old people separately in the old age homes and the grand children in separate boarding houses and the middle generation doing their jobs, attending their children only once in a week or once in a month and attending their fathers or grand fathers only once in two months or three months. We are creating loneliness.

The whole activity of life appears as if individuals are waiting to die, no higher meaning to life, just to clear off certain duties in life and then waiting to die for the sin of being born on this earth. There must be a solution to it; there must be some better society which can be created by us. I will tell you how I know a better society. I belong to one of the traditional families of south India and I have seen three generations in our families. There are poor people and rich people among our families. But we have no sense of solitude in anyone of us nor is the sense of solitude possible at all in the setup of society we live in. I tried to understand the difference between the occidental society and the traditional South Indian society.

Why can't we have a proper understanding and construction of society? Once for the first time when I came to the occident in Belgium, one friend asked me if I could see his father because his father wanted to see me. I said I was very glad and then he took me to his father. I was surprised to see that he was taking me in his car more than 60 kms. We went out of the city and still the car was going. I asked him if his father was living in some other city. He said, "No, he is living in the old men's home."

Then I was shocked. I thought that the old man was being worshipped in the house of the children, just as we do in our family. Therefore I felt very happy to see him. But when I came to know that he was kept in a cellar, I had to go and see him like an animal and a corpse, not as a human being because it was my first experience with people living in old men's home. And I spent one hour

with the gentleman and he had no other interest except waiting to die.

That is not the formula of life according to Nature or according to God or according to Science. So, we the twentieth century civilized human beings are neither really God minded nor really pious nor really scientific nor even practical in our way of creating a society. I think why should we accept a defeat? Why can't we create a society which never gives place to the sin of the thought of solitude?

My grandfathers lived with us, when my father and his brothers were working actively for their livelihood and professions. My grandfathers and my grandmothers they worked as our teachers in our houses and they taught everything we today know. It is the same with all the traditional families of South India. The grandfathers and grand mothers serve as the Gurus and the Masters of the grand children. They take delight in spending time with the grand children. They taught us all the scriptures, they taught us Sanskrit and the sacred languages, and they taught us how to lead a social life. They gave us education in its real sense which has nothing to do with what we wrongly call education nowadays, because what we now call education is nothing but information.

Let it be in the schools or colleges or universities, such an information never requires any professors, we ourselves can read the books and we can ourselves be scholars in such subjects because the present technology, biology, medicine, the architecture and various sciences and arts, they are not very great enough to be learnt under professors.

A few sittings with any apprentice may give us that knowledge. We can as well learn them working as an assistant to a person who is working. They give us no education at all. They give us livelihood and they give us a sense of slavery and they make us believe that our life is conditioned by some livelihood. When we are not free in our life and when we are not independent, such a type of information can never be called education.

You can be more useful in sciences and arts to the public and at the same time you can be educated. *Education exists in your relationship with others, how you behave with your neighbours, your father, mother, brothers, wife and children and your grandfathers and grandchildren, how you behave with your food, with your sleep, with your work, with your money, with your property and with your houses.* That is the real meaning of the education. The information we get now in the universities can not at all be called education.

So, we require an institution which teaches us education, which teaches us not to commit the sin of living in solitude and understand how we can live with our grand children and how grandchildren can live with grandfathers and how the continuity of a nation can be maintained from grandfathers to fathers and to children. If the continuity was not there, the individuals go into a false sense of solitude and there will be a communication gap between generation and generation which has already taken place in the Occident and which is gradually taking place in the Orient also. But understand such a gap in generation breaks the continuity of consciousness which you call a Nation.

Remember no nation exists on this earth after hundred years if such things are allowed to take place. Also remember that this is not happening by chance. This is being consciously directed by evil forces in the world. One or two very big nations, that have the great thirst and blood thirstiness to conquer the entire globe and rule it, they have been conducting the dangerous experiment for the past 200 or 300 years. And those two or three big nations are partly successful till now to destroy the identity of as many nations on this earth as possible.

If you take the French population or the Belgium population or the German population, you will find only the stamp of one or two nations upon all these nations i.e. both blood thirsty nations which want to have a sway over the whole mankind and who want to have a rule over all the other nations. So, remember that a grand black magic is being done against the mankind of the globe by the souls who are called the left handed Atlantians. Left handed and the negative Atlantians, who are spiritually called 'the sinners'. In the past also they were responsible for the submerging of the Atlantian continent. In the present also the same souls are working to produce a sense of solitude in the hearts.

So, this is the history of Solitude. Unless there is a big tradition of sin and evil, there cannot be a sense of solitude haunting people. And during these three generations in our families, I am very happy to declare to you that there is no single soul who suffered from solitude. In fact even the old people during the last day

of their lives they lived very happily among us and it was a privilege for them to find themselves among us and it was a privilege for us to see them among us.

And the last of all examples, my father who lived for about 86 years, all through his life very healthy and who was a yogi from his childhood and who had very strong physical and mental strength, who was out and out a spiritualist in all his life and who trained his wife and children in the same lines in which he was trained. And we experienced his death in our house not as a death but as a celebration of a big festival. Not after he had passed away but before he passed away he felt it was a great festival and in the last moments he was uttering the scriptures and we were uttering the scriptures around him and he breathed his last, uttering the scriptures, that is how people live till the last moments in some families.

There is no solitude because there is no sense of solitude. The same training has its impact upon us all. During my 35 years of personal family life I had no necessity to be harsh to my wife or children or to feel something to conceal from my wife or children or to keep some ideas to myself which I could not express to them. Same is the thing with them also. There was no situation when they misbehaved till today with me. I say, such a society is possible because I lived and I am living in such a society. I wish that everyone should have the kingdom of God on earth.

Though it appears a bit difficult, if one wants to be happy, there is nothing that can stop. And unless one wants

to have some secrecy with his wife or husband or children, there is no evil or sin which keeps a sense of solitude. So, this is what I know about the spirit of solitude but the holy people who lived in loneliness were something different from what we understand as solitude. Even though a sinner lives among a thousand people, he will be haunted by a sense of solitude.

Even though you live away from your family for ten years, you will never live in solitude if your heart has no sense of secrecy. This is what the saints achieved for us. This is what the holy people told us. But we are many times mistaken about it. In the name of religious life and spiritualism, we many times develop a pious aristocracy that we are different from others, that we are a little bit separate from others, that others do not understand us and others have no stature to understand our feelings. Such evil sentiments are developed in the name of religion and spiritualism also. But what real religion and what real spiritualism teach us is, it is their love and their companionship and not pious aristocracy.

All the great people give their presence to us, they never kept themselves away from us. Even the Christ asked not to send away the children when he came to see them because he wanted everyone to be a child so that no sense of secrecy is possible in mind and he said those who are children can approach him. That means who are children in mind and who have childlike simplicity and innocence, they are fit to enter God's kingdom. So, it is their presence that the great people give us. And they never gave us

aristocracy and they never proved that they were greater than we. It is our defect that keeps us distant from them. If it is the Christ or the Buddha, they feel that we are with them though we feel that they are far greater than ourselves. Because we very much used to feel different from them and we very much have some distance from them because we want to have our own aristocracy of feelings and we wish to have our own secrecy separately kept in mind.

So, the solution for the greatest sin of man is to try to understand what these Masters taught us and what they meant by giving their presence to us. Even though they are always greater than we, they wanted only to live with us, not away from us. So, these are my feelings about the sense of solitude and the solution to cure the mental disease of solitude.

Thank you all.

Emotion, Reasoning and Intuition

Brothers and sisters,
I thank you all for the sweet presence you have given me this evening.

The subject given today is very subtle to explain and more subtle to understand. However, all the three items given today - "*Emotion, Reasoning and Intuition*" are part of us. They are in all of us and we will be able to know what they are as far as the time permits. All the three items are working in us every day, though in many of us the first item is working more.

Many spiritual books have explained these three things clearly and it seems the ancient scientists of Yoga psychology seem to know more clearly about these three things. When we begin to study the Yoga literature carefully, we get familiarized with all the three items, so that we may not fear the first item and we may not misunderstand the second item i.e. reasoning and ignore, the third item i.e. intuition. Generally, in our daily life, we ignore the third item though it is ourselves. In fact what we call intuition is nothing but our own basic nature, but we can manage to live without its presence every day. It is like the silence

within us. Suppose, I propose there should be silence here, the sentence disturbs silence. Hence, suppose all the people here shout "silence", there is everything except silence. Intuition is also like that. We are tackling with intuition so much that we are living in its total absence in our daily lives.

So, let us try to make a skillful approach towards these three and their relative values. There is a sentence in *Bhagavad Gita* which appears very simple. "When there is a stream of water is flowing, when you are walking on its banks, you need the water to drink.. Then there are two things; the first thing is to know how much water is flowing in the river and the second thing is how much water you need to drink? If the traveller jumps into the river, he gets drowned in the water and dies. With the second procedure, the fellow can quench his thirst and go on walking on the banks of the river conducting carefully what he is expected to conduct. So, life is like the river. Our span is like our journey on the banks and if we take up the first question, 'what about the water in the river?' Then our life becomes a waste. When we take the required quantity of water with two hands, even though we don't have a container with us, our needs are fulfilled. We go on proceeding in our way. This is what is given in the *Bhagavad Gita*.

The man of wisdom is concerned with the water required by him. The man of intellect is concerned with how much water is there in the river. The same two relationships exist between man and all the sciences and arts of the creation. In Nature, there are as many sciences

as man can comprehend and there are still more. If man wants to exhaust them, he is exhausted, and he is lost in his death. As man remembers what he has to do, even the most illiterate person is successful in doing what is expected of him making others around him satisfied and happy. And at the time of death, he finds that he has done more than what is expected. Remember these two relationships when we consider the two aspects - intellect and intuition. The difference is, you will be working out with intellect whereas intuition works through you. You can never work with intuition.

It is called in-tuition because from within it works. It proposes, and you will be a vehicle, your intellect will be a vehicle and your reasoning will be a vehicle. For an intellectual man, his reasoning will be the vehicle and it fails because when properly analyzed, reasoning is nothing but our habituated way of understanding things. Everyone has his own series of past experiences and his own statistical knowledge of some thousands of items. His habit is whenever he comes across a new thing, he tries to understand it in the light of the old things. Always the unknown things are understood in terms of the known things. There lies the absurdity of reasoning. We say that there are certain things which are reasonable and certain things that are not reasonable. Then we say that this is reasonable. That means it tallies to our past experience and that it can be compared with something which we knew in the past. That is our poor impression about reasoning. That is the reason why everyone has his own reason, and everyone thinks he is reasonable.

Everyone is reasonable in his own way and when all the people put their reason together, the whole procedure becomes unreasonable because no two minds agree. No two intellects agree. Just as no two watches agree; just as no two signatures agree; no two hand writings agree; no two faces agree. So, no two reasonabilities agree in a reasonable way but will go on arguing that others should be reasonable. I can many times ask you, be reasonable. That means you should agree with my reasoning and it itself is most unreasonable. If I expect you to agree with my reason so that I may call you reasonable, that means I am utmost unreasonable. So, what we normally call reasonability is only an utopia and a fool's paradise. But there is the real reasonability as undercurrent of the human nature. That is really understood only by a few in this creation. And those stand foremost leaders of mankind. For example, Pythagoras said, "There is a reason in Nature and numbers express that reason". That's why he called numbers, arithmetic divine reasoning. In whichever language you print the multiplication table, you have to copy the same thing and you cannot change it according to your intellect. You can't show your originality while teaching or learning the multiplication table.

Such is the reasoning of Nature. When a thing is reasonable means that it should be reasonable to all. Now we understand how the multiplication table is reasonable. See how no one can argue against the multiplication table because the relationships of numbers with each other stand beyond our human reason and they begin to function

through the human reason. Sometimes it is unreasonably understood that numbers are discovered by man. Even now there are international mathematical professors who believe that numbers are discovered by the human beings. How can there be two hands and two legs in the fetus and 32 teeth in the fetus before the brain cells are formed? Can the child in the fetus discover numbers? Yet the embryo shows numbers and accuracy of numbers. It directly proves that numbers are not manmade and then only we will understand the reasoning of Nature. Pythagoras said, ***"Numbers exist in space as the properties of space"*** and this sentence could not be understood in the 20th century till today. It is because we human beings believe that numbers are discovered by the human brain and it is unreasonable.

In the same way we will try to understand everything in the world just as we try to understand the numbers and every time we prove unreasonable. See, what a dangerous thing it is to prove that numbers are not the discoveries of human mind! It is equal to proving some great mathematicians as false because they have written in their books that numbers are discovered by the human being. If you count the number of petals in a flower, they are exactly the same as far as that species is concerned. Unless the flower and its family is changed, the number of petals never change. Such is the reasonability which is in its true nature. What we call reasonable, should be of that level; like the number of petals in a flower; like the number of teeth in the human skull; like the number of ribs in a human cage; like the total number of bones in a human skeleton; and like the atomic number in an atom.

All these things prove that the reasonability is the basis that is there in Nature and our mind floats upon the reasonability of Nature and this process of floating is what is understood as emotion. Emotion is nothing but ourselves in a big movement, a big speed. When we see water in a tumbler, we understand water. When we see water in a river flowing speedily, we understand it also as water. But here we have to understand something else. Water in a tumbler assumes the nature of tumbler; water in the river assumes the nature of river. The nature is the background and the water is the content. When the water is flowing speedily in the river, when you get into the river without knowing how to swim, it kills you. But if you sip the water in the tumbler when required, it sometimes saves your life. It is not the water that killed or saved but it is the reasonability or unreasonability that killed. The speed is there with the water and the speed cannot be differentiated from the water. There is no new item in the river except water what we call speed. But it is only one nature of water and that nature kills. Just as speed is there with water, emotion is there with our mind. Our mind with a speed that is not reasonable is called emotion.

The Theosophical literature has come to popularity, many misunderstandings came into popularity about emotion. Some people called astral plane as the emotional plane and many people feared the astral plane. When a man is emotional, he is wrongly said to be in the astral plane. When he is recapitulating himself into his own reasonability and trying to adapt the common reasoning

that is common between himself and others, then he is understood to have come to the level of intellect. So, from the emotional plane to the intellectual plane, a man is understood to have arrived when one becomes reasonable with others.

Now I will prove the validity of what we call reasonability. Suppose there are two political parties in the country, one the southern and the other northern. If I speak reasonable to one party, I will be unreasonable to the other party. Then what standards can you maintain for your reasonability?. If I say this party is right, other party says that I am a fool. If I say that party is correct, other party calls me a fool. Now understand the fate of reasonability.

One psychologist was delivering a lecture in a lecture hall and he was roused to the emotional plane and by mistake, he declared that 50% of the audience in the hall are fools. Then there was a big objection. Then he has retraced himself from his emotion to his intellect and came to the reasonability of the audience and said, "I am subject to correction. It is a mistake that I uttered that half of the audience are fools. No, what I mean is, "Half of the audience are wise". Then the audience said you are a very good man. They gave shouts and applause. Then he said, "Are you all happy now?" Then they said, 'we are all happy'. Then he said, all the 100% of the audience are fools. So, the reasonability which we call is nothing better than this. Both statements mean the same. If he said that half of the audience are fools or half of the audience are wise, it means the same. But by the first statement, they were about to

kick him. By the second statement, they were about to garland him. Now we will try to understand in a systematic way about the real structure of what we are and what is the place of our emotion, reasoning and intuition.

See how the balloon is filled with air; it is pushed by the pressure of the air from within and from outside. From within the balloon, there is a pressure which is pushing out. Outside the balloon, there is atmospheric pressure. Both put together keep the balloon in equilibrium. *Similarly, what we call consciousness is existing in us and around us that is, in the space within us and in the space around us.* We are like the balloon of consciousness and this balloon is called mind. It has two sides - pressure from one side and pressure from the other side. Pressure from within is trying to escape into the outer space and it is what we call objectivity and pressure from outside is trying to push the balloon from all sides, it is what we call subjectivity. From within ourselves, we have a consciousness which we call subjective. It is nothing but the pressure from outside. The consciousness of the space around us is creating subjectivity within ourselves and we are believing that subjectivity is inside and from within, the space inside has its own consciousness. It is spreading its rays outside from within it is giving its own pressure and we say that it is objectivity. See, when we try to understand both, it is only the two sides of what we call mind and mind is nothing but the surface in between.

Consciousness forms into a balloon of consciousness and the wall of the balloon has two sides and this wall

is what we call mind which is nothing but the phenomena of surface formation. If you engross a light of thousand candle power in a box and make windows to the box and from all the four sides through the four windows of the cage or box, if you focus thousand candle power light from outside and if the light inside the box is also shining, then you will find the incidence of the two directions of light - from outside and from inside. It forms a layer of the meeting of light. It is that layer which we wrongly call the globe of the Sun. There is no globe to the Sun at all except the blind limitation of our eye. *The Sun is as it appears to us but not as it is we are seeing. Since our eye is round, we see the Sun as a globe and the effect of the Sun is a globe to the whole universe.*

Similarly, the man in the cage has two relationships with the world he is living in. One is his consciousness travelling from within outside, the other is the consciousness that is travelling from outside into himself. In between, there is a mind. That's why the mind has objectivity and subjectivity as its two sides. When it goes into complete subjectivity, the mind does not exist and it is what we call sleep. And when it comes into objectivity, there is no complete objectivity. There is only partial objectivity. That is what we call our observation or our consciousness. If we imagine the position of the centre of our consciousness, it is like an aperture, small hole and the background of the aperture is made up of consciousness and consciousness is falling through the aperture in all directions. The result is, there are two forces working at the aperture. The aperture

is what we call "I AM", the centripetal and centrifugal activities are there with the aperture. Every moment our environment is throwing its impressions upon the aperture.

There is the world of what I see around me, what I hear around me, what I smell, what I taste and what I touch as heat and cold. So, we have a fivefold universe which is double in its nature, an incoming fivefold universe; and an outgoing fivefold universe. Through the five senses, the mind is receiving the impressions of the environment and this is the aperture where we receive but within the aperture, there is another part also where from the mind is working, the eyes are seeing, the ears are hearing, the nose is smelling, the tongue is tasting, and the skin is feeling the touch.

From within, the sensations are working; from outside, the objects are working upon the sensations. The senses are in between, and the centre of the senses is the aperture. When you stand at the aperture for a moment and imagine your position, you are in the midst of two currents - one travelling from outside towards yourself, another travelling from you outside. The first is called the negative force i.e. falling upon you and making you receive. Since you are receiving the impressions, it is the negative pole of yourself and there is the positive pole within - i.e. the transmitting pole where from your senses are working outside like the rays of the Sun travelling from the centre to circumference. This can be called positive pole because you are expanding out from within. You are transmitting yourself out; the first is the negative pole, the second is the positive pole and

the first pole is conditioning you and the second pole is transcending the condition.

So, the first pole is called the pole of bondage or conditioning. The second is called the pole of liberation i.e. transcending the conditioning. Transcending is not transgressing. Transgressing is different from transcending. If I break this instrument, it is called transgressing. If I use this instrument for a higher purpose, it is called transcending. If I become a slave of this instrument and play with it, it is neither transcending nor transgressing, but it is indulging.

We also have these three phases - the phase of indulgence, the phase of transgression and the phase of transcending. Three phases alternate in us. One is the phase of indulgence when we are playing with the values of our life. When we try to take delight in the senses and the mind and spend the valuable span of our life, it is called indulgence. The second aspect is transgression. When I want to get out of this conditioning from outside, I make my inexperienced attempts at first and this is what we call transgressing. I begin to break the law, I begin to break the principles of living, I begin to make my own fight into the world and the result is transgressing. I will find myself crippled in every way in life with all the instruments broken. Once again, the instruments will be given. Once again, I will begin to break them because of my inexperience. Once again, they will be given, and I begin to learn more and more whenever a new set of instruments are given and this is what we call evolution, and this is what we call rebirth. Every time a new instrument is given, we are expected

to experiment with it and we are given the full liberty to spoil it many times, to break every part of it many times and gradually begin to know how to use it and then also we are given again and again better sets of instruments.

It is only for this purpose that evolution exists. We are nothing but the space within and outside. When the aperture is there, we are there; because the phenomenon called mind is there. *Mind is not an item at all, but it is only a phenomenon, the resultant of an activity. And on the plane of the mind, all the experiences take place and when the evolution is complete, when the experience is complete, the purpose of the mind is over, and we will know ourselves and then we know how the mind is working.* When the aperture is being conditioned from outside, we discover ourselves as being conditioned, as being limited in every way. It is called the living being, the being in us; the one in the cage. When we discover the aperture in its second functioning that is radiating its own presence from the centre, we will understand the liberator. We will know that we are space and the content of the space.

The first conditioned aperture is called living being and the second enlightened one is called the God who shines through us. This is the structure of the psychology of the ancients and only on this background we can understand what emotion is, what reasoning is and what intuition is. I will sum up once again before we enter into the three items.

The one who is conditioned from outside is called the living being in us. The one who is shining through ourselves and who is ourselves is called the God who is shining.

It is the same in its essence, but it is different in its functioning. Since it is functioning in us, since we are functioning in it, we cannot know ourselves as long as we know ourselves in the first functioning. Until the second functioning is known, until the positive pole begins to function, we live in the negative pole and we believe in our individual existence. We do not understand that we are God and we believe that we are individuals different from another. See how the space in the room is understood as different from space outside, forgetting that the house is built in space and space is never built in the house. The space in the house existed long before the house was built and from the time the house is built, it is called the space in the house and our mind is conditioned to understand it.

According to the functions we attribute to the space in the house, for example, we call this kitchen, we call this living room, this sleeping room, another fighting room, like that we call our own rooms separately but there is no kitchen in space. There is no toilet in space. There is no fighting in space. We attribute these things to space and we form the force of habit to know that the rooms have those functions. The space in the room has no different functioning. Our habit to function differently in the room forms the difference and when once the house is broken, there is neither the kitchen, nor the sleeping rooms nor the talking rooms. Similarly, we differentiate ourselves as human beings, animals and plants because from within we are seeing around and the things around are conditioning us.

We are in the receiving pole or the negative pole through our sight and hearing etc. What is reasoning and what is intuition? If we do not have a proper basis of the previously described structure, we cannot have a clear understanding of these three items. To explain, the God who is peeping through him has played a practical joke upon us to see how we peep through our apertures. When the functioning is going on properly, it works as it should work. The senses begin to function, and the indweller works through the senses and we do not work through the senses. This is one aspect. Previous aspect is we are working through the senses. The light is seen by us because it is incidental upon us. So, we have a negative photograph of the original.

From circumference to centre it is working. Then the activity is called emotion because the speed is wrongly working and see how when speed wrongly works, destroys. It works for the destruction of the existence of the individual, just as the current of the water in the river washes us away if we take a leap into the river without knowing how to swim. It is not the water that kills us, but it is our wrong relationship with the water that kills us because the same water saves us when taken with a tumbler and given to drink in time or given to take a bath when required. Water neither kills, nor saves but our wrong relationship kills us whereas the right relationship keeps us living. This wrong relationship is what we call emotion.

In our body, the three centres are there; the centre of emotion, the centre of reasoning and the centre of intuition.

Those are, the base centre or the *Mooladhara*, the spleen centre or the *Swadhistana* and the navel centre or the solar plexus or *Manipoor*a; these three put together form the lower triangle. The activity of the lower triangle causes what we call emotion and there is a great activity working in us. It stands in us as potential energy, ready to be converted into kinetic energy. Whenever the other person gives a beginning, when you begin to talk, I begin to reply and that is what is called emotion, because it is only a reaction and not an action. ***Action is something natural, reaction is something roused.*** It is like a whirlpool in a river. When you talk politely to me, I talk politely with you. It is not politeness, but it is a reaction to your politeness. It does not last long. If you play a wrong joke upon me, immediately my face will be that of a monster. See within seconds, how the angel becomes a monster. That means I have not touched my basic nature. Had I touched my basic nature, I would not have changed from the angel to the monster when you began to irritate me.

See, there is no substance that is undesirable in what we call emotion. It is only the direction of force that makes emotion. See how the muddy water in the river makes the water, coloured. There is nothing different in the chemical formula of the water even in the muddy water because once again the water can be distilled and separated away from the mud. But when the water begins to move, it moves with all the particles of the clay that is in it. That is what happens when the activity of the lower triangle is working. We have a telephone with us whose connection is in the lower triangle. When you are talking through your lower

triangle and when I am talking to you from my lower triangle, when our throat centre is used only as a telephone it cannot save us. Can a telephone save us from quarrelling?

The happiness or unhappiness of our conversation depends upon us, not our telephone. We may have a costlier telephone but the wife and husband quarrel once again with each other because it is the wife and husband that decide and not the cost of the telephone. We can have the best things in the world and we can be the masters of the whole city and our house may be the costliest house in the city, our furniture may be the best in the city and the food materials in the house may be the best. Even then, when my wife and myself are unhappy with each other, they are of no value. So, happiness becomes a rare commodity because happiness is with us and not with anyone around us. As long as the lower triangle is working, the dimensions are comparison, contrasting and competition. I can understand you only as my superior or inferior, as a man who is better than myself or worse than myself, either as a friend or an enemy to me, either as my own man or the other man. There is no third dimension in our understanding as long as the emotional plane is working. You should be either my friend or my enemy. I should either like you or dislike you, I cannot do a third thing. This is what is called the animal nature in man. When I begin to like you, immediately I begin to dislike you also because I have no basic standards of my own when I am in emotion.

When I begin to like you, I have my own reason to like you, since my own reason is only a wave on the ocean

of my mind, there will be another wave which comes from the opposite side and it is inevitable that I should hate you also when I like you. For example, when I like you too much, when I know that you have gone to Brussels with another friend, I begin to feel jealous and I feel that a great injustice has been done to me because when I am thinking you as my best friend, it is proved that you have another friend also with whom you can enjoy without informing me. Immediately I take the telephone and thrash you like a dog. Then you will understand that I am drunk, and that drink is called emotion.

So, every liking is bound to follow by its dislike. Every wave of the so-called love is bound to alternate with the hatred because the two are only two halves of the same activity.

The emotional plane is made up of two halves called the opposites. We have the world of opposites when the emotional plane is working. When the wave is travelling at a high speed, can any drop of the wave withstand the force of the wave? When a river is flowing at a high speed, can any drop of the water of the river withstand the force of the river? Similarly, we cannot withstand our emotion. Our emotion leads us, drives us into its own direction and not our direction. Though our emotion is made up of ourselves and we are nothing but what we call our emotion, just as the river is nothing but the drops of the river and the drops are nothing but the river. Yet the drops are helpless by the flow of the river. The flow leads the drops, the drops can never control the flow. This is what is called emotion.

It is the activity or the flow that leads us and though we are itself, we are helpless.

How to make a mastery of it? How to control our emotions? It is impossible. We should know how to travel on the waves. Only the one who can steer the ship can sail on water. That does not mean he has stopped the waves of the ocean. That means he has known the skill of taking the tide. See, two boats have their sails arranged in different angles. The same wind leads one boat to the east, and another boat to the west according to the angle of the sail and the mast you have set. One ship goes east, one ship goes west by the self same winds that blow. It is the set of the sail and not the speed of the gale that decides the go.

This is a little poem written by a world famous international poetess when she was not at all famous, when she was 15 years of age, she has written this little poem-

One ship sails east, One ship sails west
By the self same winds that blow
It is not the tide or the gale
But it is the set of the sail.

This is the little poem written by an American poetess called 'Ella Wheeler Wilcox'. So, the set of the sail is what we call reasonability. The wind is called emotion i.e the direction in which the force is working forms the emotion and the angle of the sail we set, is called reasoning. We should keep the reasonability not according to our likes or dislikes but according to the river and the wind. Wind

is more universal than our ship. Similarly, the direction of the creation and its purpose, the direction of the planetary evolution of our earth and its purpose are more universal than our likes and dislikes.

Our likes and dislikes can never be realized unless they are in tune with the universal direction because there is something in common between the two.

We feel that some of our ideals are realized; we know that some things we wanted to do, we are able to do. We understand that some desires are fulfilled; some wishes are fulfilled because they are in tune with the general direction of the mankind. As many of the desires as are common with the direction of the evolution will be fulfilled in us and those who are not at all in the direction of the evolution will never be fulfilled. But we live in hope that they will be fulfilled tomorrow or day after. Hope is truth but fulfillment is false because they can never be fulfilled but our hope will be realized. How can you ask? It is by elevating itself to the required direction. We understand the Law of Nature more and more and the unreasonable nature in us will go day by day. The reasoning of the evolution of the whole creation will be understood by us day by day and then the number of desires we have will be dropped off. We begin to desire what is to be desired, we gradually stop to desire what ought not to be desired. So, our hope that we are being elevated will be fulfilled and the desires will never be fulfilled. See how, even though when we are disappointed 100 times, we once again pray God, that he should fulfill our desires. Is it reasonable? Most unreasonable!

We see many times that the God whom we pray disappoints us thoroughly but still we pray. We are never vexed with the jocular God in us. Why, you can ask. We begin to understand gradually what is to be realized and the instinct of fear, at first guides us through reasonability. The reasonability of creation, though we are unreasonable, that though we are disappointed, we believe in God, because the inner undercurrent of ourselves knows that it is correct. It is not the failure or the success that decides our journey. Just as Rabindranath Tagore says, *"Truth only has the endurance against failure."*

When there is a failure, it is the truth of your progress that leads you forward because your true progress is never affected by failure. The mind is affected by failure and disappointment, whereas your progress is not at all affected any day. This is the reasonability that works as your undercurrent, whereas the reasonability of your mind is many times unreasonable. See how there is a tub of water in a ship in which you are taking your bath. The ship is travelling in water, the tub is in the ship, water is in the tub and you are floating in the water. There are waves in the tub, there are waves in the ocean, but to the ship the waves in the tub are not at all true. The waves in the ocean are true and they are leading the ship. They are moving the ship. The reasonability of your undercurrent and your basic consciousness is like the waves in the ocean under the ship. Whereas what you call reasonable and unreasonable are like the waves in the water of the tub where you are taking your bath. No doubt they are also waves but they do not carry truth because they do not carry the ship. They are carried away by the ship.

Similarly, our reasonabilities are carried away by the reasonability which is our undercurrent. That reasonability or undercurrent is called Human Nature, whereas our reasonability is called Individual Nature. Individual nature has individual reasonability and unreasonability which is true within its own limitations. But it is not true with any other person at all. Your logic and your reasonability are true to yourself only. My logic and my reasonability are true to myself only. When the two come together, they meet each other with reaction. Only after they are mixed as one, then there is action of the total water and there is no reaction of one wave upon another. This is about reasoning and reasonability.

We are school students and college students in the subject of reasonability. We are studying the reasonability in our own classroom which we call our own families, our offices, our colleagues, relatives, friends, enemies; all these people whom we know, about whom we have our own impression. These are our lessons in the class book. We are learning how the other people are unreasonable and then we are suffering. Then we are learning how we are unreasonable. Then we are able to minimize our suffering. Gradually we are coming to a common understanding. When the motives are gradually eliminated from the individual nature, we are reaching the basic human nature and we understand why so many desires are not fulfilled. Then we understand that they should not be fulfilled.

When a grown up man is shaving his beard, if his son, a little child also wants to shave for himself, is it true?

To the child it is true. But the father never gives the blade to the child because it will cut its throat or nose, or it injures itself. That is why the reasonability of the total creation of this earth never allows our reasonabilities fulfilled unless they are in resonance with the reasonability of the earth planet.

You know, Rabindranath Tagore offers his prayer saying *"My Lord! I am indebted to you for what you have offered to us. More indebted I am to you for the refusals you have made"*

That is because he made us understand what we have to reject and what we have to accept. The degree, the percentage of acceptance increases with our understanding of a broader reasonability.

Previously we were using the machine in a less equipped laboratory that is called the emotional plane. When we bring the same machine into a more equipped laboratory, we make a better use of the same machine. Now the new laboratory is the three higher centres.

The centre of expression which we call the throat centre, the centre of discrimination and creation which we call the brow centre and the centre of existence or truth which we call the heart centre.

You will find the centre of these three centres as the geometrical centre of a triangle where all the three functions are being conducted simultaneously.

When you are working in the lower triangle, you will know what is good and what is bad. That is on the emotional

plane, you will know who is good and who is bad. You will know what is true and what is false and you will know what is happiness and what is unhappiness. A new thought will cancel the old thought. A truth will destroy a false concept. This is what we call the emotional plane. When you are switched on to the higher triangle, you do not find what is good and what is bad. But you find two values that can be used as the two wings of the bird. Hence you do not find what truth is and what is false. You will find only relativity. Every new truth discovered will never destroy the previously known untruths. Every new truth discovered will make you understand the older truths better. The relationship is different. It is like a new light lit in the room. Previously, there was the light in the staircase. Before the staircase, there is one bulb. Above in the second floor, there is one bulb and when you tackle the switch, the one light is put off and the other light is lit. There is no possibility of the two lights shining simultaneously when you are in the lower triad. But when you have reached the higher triad, you will see that the lower triad is also working.

The two bulbs are simultaneously brilliant. When we are in the lower triad, the higher triad is dark to us. When we are on the higher triad, the lower triad is no more dark to us.

Now your process is a process of inclusion and not differentiation. This change takes place in you when everything will find its meaningfulness in you. *You can test yourself by trying to find something useless in this world. As long as you find something useless in this world*

or someone who is useless in this world, that means, you have not reached the higher triad. When you find the usefulness and the meaningfulness of everything in this world and everyone in this world, be sure that you have reached the higher triad because you know the better use of the lower thing. Because of our ignorance, we call them lower. The bad and the good are our ignorance and the two values have two utilities that are supplementary.

This is how you begin to understand when you reach the reasonability in its true sense. Now you are ready to use your reasoning. But when we begin to use our reason readily and immediately, we will find everyone in this world unreasonable except ourselves and we will find that we are reasonable, and others are not able to understand us. The artist says, "No one can understand my art in this world". The poet says, "I am neglected because I am not understood". The politician says, "Everyone is unjust and everyone is sinful". The religious man says that people are going into sin. But when all these people enter into the reasonability of nature, they will understand the real art of the artist who is called the Creator.

They will find the meaningfulness of the economy of the great economist who is called God. Now your instrument is ready to use. When you begin to use your reasonability, it will give you results. After this change has taken place, before this what we call reasonable is nothing but emotional. The previous plane is called the plane of emotions i.e. activity without steer; plane of reactions and not actions; actions that are not ours but actions that are

forming by themselves by the interaction of Nature's forces. We will be creating cross currents by tackling these interactions unnecessarily producing problems to the world. Whatever we try to do with all good intentions, we will be creating one more problem to the world. A politician has found that the society is going into complications by the so many political parties. So, he wanted to teach them that all parties should become one. To do that, he started a new party. So, he added to the confusion of the world.

This is what is called individual reasoning and individual reasonability which is nothing but emotion or tampering with the forces of Nature. Tampering is different from tackling. One who knows the machine can tackle the machine. One who does not know the machine will tamper with the machine and can create complications in the machine. The whole creation has its principles very simple. Life is very simple. It is a simple truth which is nothing but real happiness. But when we begin to tackle life, there will be many problems and this process is what we call emotion. At the same time, it is necessary that living beings travel through this plane. It allows everyone to create his own world just as an artist's father allows his child to tackle with the clay that is given to him. If the father happens to be an artist, he will never purchase toys to his child because a child who grows playing with toys will lose his creative activity and develop only imitative activity and will be intellectual only of a second-rate nature when he grows up.

So, you know what the real artist does? He never purchases any toys to his children. He gives them good

paper and colour pencil or good clay or plaster of Paris and allows them to play with them as long as they want. Then the child begins to create. Nature is allowing us to play with the clay in which we are. And the clay is what we call emotion. It is such a fine substance that it has no particles or granules in it. Every part of it is very subtle and very supple and it very readily bends according to our bending. In whichever direction we begin to bend it, it forms into that shape and the shape gets dried up through the process of what we call habit. We will form our own habits - good and bad according to our own making and our own liking and we get stuck up in our habits and cannot come out of the habits for a very long time.

The habit may be a religion; the habit may be an art, a science, a fashion, a civilization or a bad habit. In whatever direction we steer, the direction becomes true to us and gets solidified. What we call truth is nothing but our own truth moulded. That is why everyone tries to establish truth in this world but unfortunately everyone has his own truth separate. If it were to be truly truth, other people also should have the same truth. But everyone has his own concept of truth, which he calls truth. And he feels all the pious emotion for his own truth. And he gets dried up with that. It is the habituated thinking which we call reasonability and it is the habit-forming nature which we call emotion.

So, emotion is nothing but the habit-forming clay in us with which we play and form our own habit and find ourselves stuck up in our habit. How to get out of this? Once again create another habit; it neutralizes the previous

habit; otherwise no use of knowing many good things. Just as we have created our own nature previously, we have to create a new nature now because we were capable of doing it in the past; we are capable of doing it now in the present also.

So, let us begin to fuse the moulds by using the heat of our creative activity. If the previous moulds were formed of some wax and now if they are solidified, there is no use of breaking them. We have to use some heat and make it liquid once again and form a new habit. So, every one of us is habituated to his own thinking. *Unknowingly, forming one's own habit again and again and the process of forming the habit is what we call emotion and habit formed is what we call reasonability. The formed habit is what we call reasoning; the formation of a habit is called emotion. This is the relationship between emotion and reasoning.*

Then there is the third aspect. In the second aspect of reasoning, you will find the real reasoning of Nature. Then you will begin to steer the reasoning. You will gain mastery over Nature's forces, master over your own psychological forces and then you begin to steer them. You make things meaningful and you learn to use the machine just as the newly purchased car is used by the owner to learn driving. In the earlier days, the owner takes delight in travelling in the car for the pleasure of driving. But, after some time, driving is not done independently for pleasure. Driving or no driving depends upon a purpose which is higher. If you have something to do in Brussels,

then you will drive your car to Brussels. But the man who has purchased his car newly, will go to Brussels to drive his car. There is a lot of difference.

The one who has understood the real reasoning and the undercurrent of forces, begins to understand nature in its true sense, it's real faculties, the real faculties of mind and senses and begins to use them, because one is fond of using them; because one is still new with them, because one has discovered forces that are concealed in them. But after some time, you will stop doing things and things are done by you. You stop doing anything; Just as respiration is being conducted by you and you are not conducting the respiration. You are doing your own work in the office or in the house or eating your own food while respiration is being conducted by you. You are talking to your friend in the car and driving is being conducted by your hands and your brain. This is the stage of things being done through you and you are not doing anything at all. This is the real plane of intuition in which everything exists, from which everything comes out, into which everything fuses.

Sometimes, we hit at this plane of consciousness when the programming of the world will be known by us, just as the son knows tomorrows program of his father by seeing a little paper on the table of the father. Similarly we get a spark of intuition sometimes and a flash of things to come will be received by our mechanism of intellect. When we are mistaken that we have used intuition, intuition can never be used. At best you can be a true instrument of intuition

and you can never use intuition. Just as your window can be a good passage of the Sun's rays into the house and however beautiful the window may be, it can never steer or direct the way of the Sun's rays. The rays that fall into the house through the window may appear as being directed by the window. But it is the Sun's rays falling through the window and not the window inviting the Sun's rays.

Intuition is like the incidence of the Sun's rays into the house. The state of creation and existence will be understood by you and it will be spoken and commented by you when you may sometimes think that you got the capacity to know things. *Intuition is not your capacity to know things, but it is the natural way of arranging yourself in such a way that truth exists in you and through you also.*

Once a newly married couple came to a priest and asked him to bless them with a child. The priest gave them some sacred ash and holy water and said, "May God give you a child." Within 15 months, they got a child. And the priest began to bless every couple suffering from no children. God appeared in his dream and said "You fool! Remember that in the first case, 'I have played a trickish joke with you. 15 months earlier to their getting a child, I sent the couple to you. Then they got their own child. You blessed them 15 months before they got their child. But it is never true that you blessed the couple to get a child. How many millions of couples got their children before you were born?"

This is the truth with intuition. So, no one can play with intuition. But intuition dawns upon you when the tuning is correct. When H.G.Wells could see things how

they come, when he has written the volumes of "The shape of things to come", he could give every detail about the future. How man tries to go into the Moon, what types of scientific preparations he makes, how he makes his first attempts, how the success will be attained- exactly he has written in his books and they came true in all their details. That does not mean H.G.Wells could achieve the power of intuition but the vehicles of H.G.Wells were so much focused, so much well focused with nature that the planning of the earth planet is reflected through him to the world. This is what is called intuition.

It is never a faculty of the individual. It is the universal light shining through the individual and in the psychology of the yoga literature; it is called *Ritambhara* in Sanskrit. *Ritambhara means the light that bears truth. That does not mean our concept of truth. The capacity to neutralize all our concepts of truth is there when all our vehicles are properly tuned.* Just as a radio properly working receives the program of the radio station, similarly a properly tuned human machine receives the truth of nature and creation and the programming of the planet earth, so that we may transmit it to the world. Nothing short of this can be called intuition. This in short is about emotion, reasoning and intuition. This is according to the psychology of the yoga science and let us try to understand this and work further in the lines, so that we may delve deep and bring some more truths without any risk to us or others.

Question : *Can you explain about psychic gifts?*

Answer : Yes. What we call psychic gifts are natural faculties that come to us according to our evolution. The

purpose presides the gifts and whenever there is a purpose; nature automatically gives anything, which is wrongly called a gift. To a person who does not know that telephone exists, when we bring him and make a demonstration of how telephone operates and make him speak with his wife who is 200 km away, he calls it gift. But a businessman calls it convenience. In fact, telephone is only a convenience and not a gift and it is our ignorance which makes us call it a gift. When there is a purpose, telephone is established. You see whenever an office is established, telephone is automatically established.

Similarly, whenever there is a purpose in our life, the required powers begin to work through us and they are not gifts but they are the conveniences given to us and we are expected to make the intended use of them, because nature intends us to do something when it gives us something. When it gave us human birth, it intended us to live with human wisdom and when it created us as a gifted genius; it intended us to make use of the genius like Albert Einstein or Arnold Toynbee. So, when we think it as a gift, we go down to the level of the political fellow; when we know that nature intends us to do something, we use every minute of our span to do it and fulfill our duty faithfully. Therefore, psychic gifts do not at all exist in the world. Nature given conveniences are wrongly called psychic gifts. Whoever is selected by Nature to do something, will be given that particular power which no other person can achieve by practice. What we call spiritual powers manifest through some people, whereas when they

are practised by others, they do not manifest because it is the need that decides not our practice. Our practice is only to perfect our vehicles to make the future evolution easier, so that nature uses our vehicles for a higher purpose. The rest is Nature's own plan and not ours. So, there is no truth in calling them as psychic gifts. When they come to anyone, they come unconditionally and when they go, they go unconditionally. When the same practice is done by another, they cannot be achieved.

Thank you all.

Is Destiny Final ?

Brothers and sisters,
Our subject for today's lecture is deep and important.
I think it includes three lectures.

One is the destiny of humanity. Is our humanity facing its own destiny?

The second thing is, is it a part of the periodical work of the planet? That means is life of a human being predestined?

The third is about the periodical phenomenon of human being coming and going. Does it have any relationship with individual behaviour?

I hope this is a practical approach. I think this is what our friends mean by giving the heading of today's lecture. It includes three very important issues, each of which is very deep and requires a detailed study. But as far as our present time permits, we will try to present a point of view which is practical to make any approach to the problem and try to know if at all we have a solution, and if there is any solution, does it lie in our hands or does it lie in something else! I think such an approach is more useful.

First of all let us try to understand what destiny means. There is a school of thought in this world always existing as old as the humanity. It is called The School of Fatalism that is everything is taking its own course. Everything is pre-destined and there is nothing to be changed. All the incidents are inevitable. They are in the plan already arranged. This is one view and the persons who believe in this are called fatalists. Almost in the same sense, the word destiny is used.

There is another school of thought equally ancient existing from the earliest humanity itself. That school opines we are the makers of our destiny and what we do will give its results and we, as individuals are doing something and our doings are producing their own results. All these results put together form inevitability of our future. And when everyone is creating his own destiny, the whole humanity is facing the cumulative result and we call it destiny. So, this is another view point. These are called rationalists in a positive sense of the word. Of course we have a word used in negative sense also in a political essence. Since we are standing here in a holy place like Theosophical Society, we use the word rationalist only in a positive sense. That means from those who approach the issue from a rational point of view, we have the fatalists and the rationalists and till today the discussion has not come to a conclusion.

Each has his own arguments to support his own theory and his own practical points to prove and each theory has an equal number of strong points and that's the reason why

the two theories exist through millions of years. No one of these two theories can be cancelled because the world is going according to both these theories. If we break a glass into two, there is glass in the two separate pieces. Similarly, the two theories have the two halves of truth. What we have to do is, not to break the glass into two, but to use it when it is one, because if we make it into two or many pieces, no doubt every piece contains a part of the glass, but no piece is useful to hold something in the glass. Similarly, if we take anyone of the sides of the two parties, we have some truth in each of the philosophy. But our philosophy will not be any more useful to produce solutions to tell us what to do. It can give us some fine thoughts like the little splinters of the broken glass containing a part of truth in every theory but the practical application is lost.

When there is no practical application and no solution, no theory is useful however intellectual and valuable it is. So, let us approach the issue from a practical point of view that is, in what way is it useful for us to do something. Are we expected to do something better? Do we have the way to make ourselves better? Can we have a better understanding of things, a better doing of things, and a better approach towards humanity? This is what we want.

The first thing we should not forget is the existence of the individual and the existence of the total humanity. They are inseparable. The individual exists and the total humanity also exists, but the individual has no existence at all different from the total and if at all anyone thinks

that others have nothing to do with his independence, it is false. It is inexperience that makes us think so. If I want to stand here and speak something before you, I have something to do with all of you. Suppose you are not there, am I to talk to these chairs? So, no one is independent in this world. Unless we have something to do with the persons who manufacture the garments, we have no garments. So, without the person who cuts the hair, there is no hair cutting. So, from hair cutter to shoemaker, from head to heel, the individual is inseparable with the total humanity.

The idea of independence should be carefully understood. It should not be understood as exclusion of others. It should be understood as inclusion of everyone. See, the hands have their own existence, but they have no separate existence from the total constitution. Unless they prefer to exist as part of the whole constitution, they cannot work. Suppose, the hands want to work for themselves, and not to other parts of the body, suppose the hand refuses to take water, because water is not for the hand, but to the mouth, then what happens? There is no water. Therefore, the person dies and the hand has no opportunity to live. This is the inseparable existence of the individual and the total. The hand cannot help itself. Suppose I have to scratch my body, this hand has to scratch this hand, and the left hand has to scratch the right hand; one hand cannot scratch itself.

It is a Law in Nature which works as a fundamental law from the Atom to the Solar System. In every atom the

Law works. The eyes can see everything except themselves. The tongue can taste everything but does not know its own taste. So, the same law works in everything. Everyone has to work for others, just as the hands have to work for the other parts of the body. The total put together is called the work impersonal which is the only solution and according to which we all are living. This aspect cannot be easily understood.

This aspect requires certain amount of experience for us to understand. It is called by technical name 'sacrifice'. Don't misunderstand the word. It does not mean the victimization of anyone or killing an animal and offering it. The word sacrifice is used in a higher sense by the authors of the scriptures. God has sacrificed Himself in the form of omnipresence and the result is, we exist. So, the total existence of God is sacrifice for the birth of the individual existence. These two things should be considered together and then we will understand that we have to live only through a spirit of sacrifice. Unless I do something which is useful to others, I cannot live because many things from head to foot I am using what others are making. This is the inseparable relationship between the individual and the total. The individual working for the total gives him what is called the spiritual discipline and a spirit of sacrifice is already there in the individual mind. We need not teach the spirit of sacrifice to human beings. It is already there in every one of us, because it is natural. It is a part of our selves. Our duty is to understand it and make a better use of it.

For example, the parents help the children in childhood; but what for they do it? For no result. If the parents expect some result, they are not inclined to bring up their children. There are many things we do without expecting a result and we are doing our duty in the office. Some of us may deceive ourselves by believing that we are doing it for our own money. Apply your attention to the thought a little more. Yes, we are doing our duty in office for some money but what do you get with money? Is it to preserve it in the bank? What do we get when we preserve it in the bank? No answer. We have to use the money to purchase some things. What can we purchase? It is only food or garments or housing, if we are trained. If we are not trained, we will purchase other things which are not useful; sometimes not only useless things but also harmful things.

Suppose two young people marry, they believe that they marry for their happiness. Is it true? Of course they enjoy life, but they grow old and they produce a child. If they are not willing to produce a child, they find someone upon whom they shower their affections. Or we sometimes purchase dogs and cats. We want to give them food and drink and speak to them and smile. This is because we want to do something to others. It is natural. Instead of doing something to children or dogs or cats, can't we do it to ourselves and die? Instead of smiling to a child or a cat or a dog, can't we smile to ourselves in the mirror? Why do we prefer to do with other living beings? This is because we have in us a spirit of offering and a spirit of sacrifice. We want to do something to others; call it selfishness, call it friendship or call it relationship or call

it sex, whatever it may be, everyone is eager to do something to others. The name of the relationship may be different. This is a direct proof to understand that there is a spirit of sacrifice in everyone. When we have a proper understanding of it, we have a solution to our life. Otherwise we try to eat for ourselves. We try to earn money and save for ourselves. We purchase houses for ourselves. We purchase many fine things for ourselves. We sit down in our own house, develop our body and then die. Is there any happiness in doing so? If at all there is real happiness in doing so, people would not have married at all. They would have kept their own things for themselves. People would not have got children and they would not have pampered children and animals. So, there is a spirit of sacrifice which helps us to understand that individual has no existence separate from the total existence. So, man the individual is the same as the man the total of this earth.

Now let us come to the two theories of the fatalists and the rationalists. There is the theory of the Karma i.e. what we do will have its own result. We are doing some things and we are producing the results. Today I am eating more than what I need, tomorrow I may suffer from a disease and I am going to meet a doctor and then I purchase medicine, I eat the medicine. This is the result of what I have done. So, every deed of all has its own effect and we can classify our deeds in the following way. Our relationship with our work, that means profession, our sleep, our rest, our food and drink, our sex. These are the main headings with which our activity is concerned.

Generally speaking, we show our behaviour towards these aspects. Whenever we are on the right path, whenever we are purposeful in doing right things, whenever we do these things in the right way; we live a happy life without ill health, without conflict with others, without conflict with ourselves. Then we complete the action of what we are expected to do in this life. That's all.

If we begin to misbehave with anyone of these aspects, it has its own effect and we have what is called disease or enmity, misunderstanding and conflict. We have to live with them and they have their own chain action of things. When once we start the chain action, we cannot cut it in the middle. We have to allow the actions to realize the ultimate results. After doing something wrong; we can't say I don't want the result. We can't say, I will be a good fellow from today. So, let me not be punished by the results. If I eat and drink like a dog and a pig today, and tomorrow if I say, I will be sensible in my eating and drinking from today, so, let me not be punished by any disease today, it is not possible. It is very good that wisdom has dawned on my mind, but the results of my yesterday's eating will be there today. Even after wisdom dawning on my mind, I have to accept the results of what I have done yesterday and allow them to pass through me. I can save myself only from doing more bad things and I can save only myself from the results of tomorrow.

This is one aspect and if we begin to understand how to do them better, we have everything natural. We can enjoy life. So, the rationalist is right in saying that everything

depends upon our own doing and if we do things better, the results will be better and we will have no misery in this world at all. Everyone can try to understand to do things better. Take certain amount of care to do them only in the right way i.e. the right thinking, right speaking, and the right action. Then the body, the mind and the senses are pure and the results of our good deeds are bound to be good. We enjoy a life of happiness, realization and an accomplishment. Then there is no trouble at all. There will not be any social problems and there will not be any political problems, and everything will be good. Life will be a paradise. One can live in this world as a heaven.

Everything depends upon how we do and man is a maker of his own destiny. This is what is proved by the rationalists, but the fatalist has his own points. Suppose I do everything correctly, but even though I behave better, others may not behave better, and then what happens? There is evil in this world. There is no solution to this because once again the rationalist reminds us that we are in the habit of seeing evil in others. That is the basic crime in the human psychology. We are inclined to think that though we are pious, others may be criminals in their behaviour. Though I speak truth, are all people ready to speak truth? Though I behave morally, are all people ready to behave morally with me? This is the criminal question which exists in every heart and unless we are ready to make a surgical operation of this question and throw it out, there is no solution for evil in any century. Everyone should begin to cure himself and not others. We see people who are trying

to cure others in this world, forming into groups and working vigorously. Through millions of years we see this as a part of a story of the humanity. Those who are very active in trying to cure the evils of humanity that is what we call the political people and the religious people. Politics and religions are the two institutions that give useful work to cure others, not to cure oneself to make humanity better; to see that humanity has much to eat, to see that poverty is extinguished from the earth. So, we have many glorious false statements spoken over centuries. But the fact is otherwise.

There is a little story in the tradition of India. There was a big king in olden days. He was performing his daughter's marriage. He wanted to purchase all the milk in the villages of the neighbourhood. He sent a word to all the people who have cattle to bring the milk for the three days of the marriage function and he would pay the highest price. He asked them to bring the milk when it was quite dark, early in the morning and fill up a big drum as big as a house to feed the people who would attend the marriage. So, everyone was expected to bring the milk with a big container and put it in the bigger container and go away. The price, the King wanted to pay was very high. So, everyone was inclined to bring more milk and earn more money on the occasion. But a fellow had only one container of milk in his house. He wanted to supply more containers of milk. So, he thought of mixing water in milk and bring it and fill it in the bigger container. After a few more hours, another fellow also thought like this, "It is still darkness early in the morning and nobody will be there

to see. If I take water only and not milk and pour it in the container, and get the money, I can fill up four or five containers and get the four times or five times the money required."

The fellow thought like that and he had only water and not milk. So, in the darkness of the night, he filled the bigger container, only with water and no milk at all. So, everyone thought in the same way and everyone brought only water. In the morning, the head cook who was appointed to prepare coffee for the people who came there, he went to the bigger container of the milk and opened it. He saw beautiful quantity of pure water. This will be the story of humanity as long as we try to see the evil of others. There is no coffee. This is not a story of one day's marriage but this is the story of the humanity through millions and millions of years, not a story of one country or one village. This is what can be called the story of commercialization of values.

So, this is one aspect. If we can solve this, i.e. trying to make everyone purify himself, then what remains? We are born like children, we grow through age and we become old and we die. Can we control this? Why can't we control this also? If we do things better, if we do good things only, why should there still exist something like old age and death? This is the question of the fatalist. He says man is not the maker of his destiny; Nature has a thing called periodicity. We take our birth, we grow through age, we attain old age and we die. This is pre-destined and no one can control this. No amount of good deeds can neutralize

this. So it is false to believe that man is the maker of his destiny. This is the argument of the extreme fatalist.

The argument of extreme rationalist is that everything can be changed by us. We can make ourselves better. We can help our future. We can better our future. We can make this earth a heaven. We can dispel misery and sorrow from this earth. if at all we begin to behave better, then we have only bright future and no dark future. We can expel all the evil from the world and fill the vacuum with something which is sweet. This is the argument of the extreme rationalist.

On the face of it, it is evident that there is something too much in the two arguments. There is something which cannot be changed and there is something which can be changed. That's the reason why the two fellows are not able to defeat each other through millions of years because the fellow who takes one side can never argue out and give a solution which is practical. There is something which can be changed; for example our daily routine, our way of eating and drinking, our behaviour with others, our pure thoughts and glorious way of thinking, they can change something. That something is our individual life and we can clear the obstacles from our way of living. We can live without obstacles and we can have what is called satisfaction. But with that satisfaction we can live on this earth, grow in age, become old and die which cannot be controlled.

Then do not complain against Nature. Don't question Nature or God, why should we become old and die? Why

should old age and death exist in this creation? You can question why should misery exist? There is an answer. The answer is misery existed because we have created. God never created misery, Nature never created misery. Nature created only the Solar Systems, the planets, the heaven and the earth, the living beings, the fertility of the earth, the seed becoming the tree, one seed giving 10,000 trees. Nature has given us water, fire, air and earth. Water never asked us to commit suicide by jumping into water. Nature never demanded us to jump into the fire and burn ourselves. Nature asked us to use water and fire for cooking, not for dying.

So, everything has its own right use and wrong use. Wrong use is made by man, whereas right use is given by Nature. It exists eternally as long as the human race is there. Even before the human creature was there, all the other creatures had been living in happiness just as they are living in happiness even today. So, if we question why there should be evil in this world, the answer is, because we have created it. Why should there be sorrow in this world? The answer is, because we have created it. Why should there be disease? The answer is, because we have created it. Why should there be enmity, because we have created it.

But if we question why should there be old age? The answer is different. We have not created old age. It is there in Nature. We have not created death. It is there in Nature. So, before we question about Nature's behaviour, let us try to clear off our work, what we have to do to better

ourselves. Let us make ourselves better as far as it is in our hands. Let us clear off our duties as rationalists before we question Nature why do such things exist. Why do earthquakes exist? Why do storms exist? There is no use of such questioning. But we can clear off those miserable things caused by ourselves.

For example we can question ourselves, why should there be a war? The answer is because we wanted it, because it is the human being who brought war to this planet and it is a mass scale suicide which exists in only human kingdom and not in other kingdoms. So, if we question why does war exist? The answer is because we want it. If we do not want it, let us stop fighting. Let us express our idea that we do not want war. It is not enough if we are law abiding and we are obedient to the law. It is not enough if we behave well, but we should express our views also and see the same thing is observed by others also as far as possible.

For example, if we do not want war, we should be courageous to express it, not to join war service, not to join in the factories where weapons are produced. Everyone has every right to deny his services to the negative aspect. It has nothing to do with any country or any nation. The human beings of every nation are the same and they are privileged to keep themselves off from joining war service, from making an open denial of war service, and from closing the manufacture of the weapons. This is only an example. When the human beings feel their right to choose the correct thing, everyone can behave in the correct way

and can prevent war which is a self-made crisis of a human fellow. It is purely self-deception to argue that the war is a pre-destined incident.

The extreme fatalist believes that wars are also pre-destined, that there are certain periods where the human beings are inclined to fight and make continental or world wars. To that affect, there are people who predicted and the predictions every time proved correct. There are many great people who predicted world events which came true. For example a great man called Cheiro published a book called "The World Predictions" in 1913 for the first time. In that he predicted a Global War in the next year 1914, and it took place. He predicted another World war in the same book. It took place. He predicted a third World war in the same book. People are much worried about it. Much alarmed. When the prediction came true in 1914, immediately the book was proscribed by the British people. But we have to correct ourselves. It is not enough if we proscribed the books. But the theory of periodicity may be applied to the world wars and we can say that wars are also pre-destined. We can argue that human beings cannot help or cannot control the wars. See how the first two world wars were predicted. The third world war is predicted near Suez Canal where there are the inflammable oil fields and it is said that almost all the nations take part in the war. And there will be a big destruction of the present humanity and in the same book he has given that this is only a possibility which man can make it true by his criminal behaviour or he can make it false by his true behaviour. The same author in the same book has written like this.

“Everything exists in this world in the form of probabilities. Future is also a probability and we can understand things through analogies and correspondences”. For example if we think about our programme for the next one month, there are certain things in our mind which we wanted to do. On next Tuesday, we want to go to Paris. This exists in my mind. This is what is called programme. The programme exists only in future. Is it a surety? It is only a probability. We may not go or we may go. The future of the humanity also exists in the same way. *So, every aspect of the future exists as two alternatives. Our present behaviour decides which of the two alternatives is going to happen.*

So, there is a plane of existence in Nature where fatalism and rationalism are also true. Tomorrow the Sun rises, it is the future. It exists as probability. Suppose, there is a global nuclear war tonight, there is no tomorrow for humanity, there is no Sunrise. That is also possible. That is 1%. But 99% tomorrow the Sun rises in the east is possible. We stand between the two alternatives. We can make the 1% possible or we can make the 99% possible. And we can read only the tendencies. That is the tendencies of the individuals. It can be understood through the horoscope and the tendencies of the time can be understood through the scriptures. For example, we can roughly understand the seasons of the year, and the probable climate that exists in each season and also the fauna and flora of each season. Just as the cycle of the seasons is a probability, there is also a bigger cycle of bigger seasons through

thousands of years. The authors of the scriptures have studied the bigger cycles and they have given the properties of time what are called the time cycles.

For example, if you divide time into centuries, each century has its own psychology which gives a different psychology to the human beings of the other century. Like that if we take a bigger period of about 2000 years, each period gives its own mentality to the human beings who are quite different from the mentality of the other periods. If we take the 360 degrees of the zodiac, each degree gives about 72 years period, which the scientists of ancient days called the Lord of Time. Just as we have Lord in our heart, there is the Lord of Time to the whole planet; it is what we call the precision of the equinox. It travels through each sign. It has completed its travel through the sign Pisces. It has entered into the sign Aquarius and hence we call it, the Aquarian age. It will have its own qualities. There is no individual importance in the Aquarian Age, just as it was in the previous ages.

Everyone should live only by contributing to the total, before which no one can have any importance. If anyone tries for individual importance, there will be an immediate conflict and the fellow will be shunted back to the bottom of the society. As long as a fellow is working for the humanity, then the fellow is brought forward to the society and he is required. So, this is a period which makes us lose individual importance, individual possessions, property, money, name and importance. Suppose a great author has discovered something and written a book, in

the previous period, the work was known under the name of that author. If Archimedes discovered something, we call it Archimedes principle. But in the present age, a one thousand Archimedeses may discover one thousand great principles; it goes only in the name of humanity and not under an individual name. Such a change has taken place and the social structure is changing according to this.

Those who do not accept this structure, and those who want personal importance or sense of security, those who want to own or possess money or persons or property, they are thoroughly disappointed. They go to the bottom of the society. This is the nature of the present period running. Like this we have periodicities in time and according to these periods, we will have tendencies of the humanity. Each century has its own human tendency quite different from the human tendency of the next century and we have the bigger cycles of the scriptures.

For example, it is called the period of Iron Age. About 5000 years has passed, since the present Iron Age started and the tendencies of the Iron Age are given in the scriptures. *Virtue will be secondary and intelligence will be primary and the nature of our behaviour will be unimportant. The nature of understanding becomes important in this period and the institution of the society will be broken into pieces. Institution of family will go away. There is only one relationship .i.e. relationship of man and woman in the form of sex. Other relationships will be unimportant during this period and there is only one relationship on the social level. That is what is called*

commercial relationship and what we call affections will fade into unimportance. Like this many hundreds of readings are given about the Iron Age.

It is said that there will be no governments in the nations. There will be groups. Society disintegrates into little groups. Each group fights another group and the leaders of each group will eat away the individuals of that group. Sense of security will go away. People believe to disagree with one another. Belief is rejected. Humanity rejects belief and prefers to suspect one another. These are a few examples of what the scriptures have given about Iron Age.

Before this Iron Age started, there had been another age called the Copper Age which was twice the magnitude of the Iron Age. And before the Copper Age, there was what is called Silver Age which was three times the magnitude of the Iron Age. Before that there was what is called the Golden Age which was four times the magnitude of the Iron Age. So, in the same order, the magnitudes exist.

The Golden Age is called the age of virtue. The Silver Age is called the age of Lawful behaviour. The Copper Age is called the age of virtue as a necessity. The Iron Age is called the age of intelligence and confusion. And according to the scriptures, we are existing in the Iron Age at present. In Sanskrit, it is called Kali Yuga or Kali Age. Now 5000 years passed since the beginning of this present Kali Age. Each age has its own tendencies according to which the humanity behaves. It is also predicted that there will be no rulers or the Kings and no nations and countries.

There will be only little political groups fighting one another and killing the civilians. That is what is described about this black age.

So, if we take the argument of fatalism, there is a tendency that is given to the whole humanity according to which the humanity behaves. And all the four ages put together, they form 10 times the Kali Age and this is called the Great Age. 72 Great Ages make one largest period called the "Period of one *Manu*". Each period of *Manu* gives a humanity of different evolution and we have to go into the scriptures for the details. It is a clear cut scientific study that is given in the scriptures and it pinpoints all the periods down to the centuries and to the years in which we live. And it gives us a prediction of things to come.

So, the extremist of the fatalist argues that everything is predestined. Everything is given in the scriptures. That everything happens according to the plan which is already there. But in the same scriptures, there is another statement. That is, "*Man is made in the image and likeness of God and also man is made a creator of his own future on the background of the creator. God is the creator, every human being is a creator of his own future.*" Here lies the ultimate truth. We should co-relate the things.

Even though we exist in the Iron Age, it is stated in the same scriptures, that those who live in God awareness, those who live in the awareness of the totality of Humanity and those who live in the discipline of right way of doing things, those who want to know the Law of Nature that is working through the planets and the Solar System, that

is working through the planet earth also, the same Nature is working through every atom of this earth.

The Law of Evolution is working through every atom of this earth. The atom is taking its course of evolution in the mineral kingdom and then it enters into the Plant Kingdom and then it enters into the Animal Kingdom and then it enters into the Human Kingdom and there is a future which is the fifth kingdom. This is the kingdom of the Intelligences that are working in Nature. They are called the *Devas* or Angels or Archangels.

Through your behaviour, you can take the next step of evolution. Through your work as a worker in Nature and if you are on this path, you are called a disciple of the planetary work. You are called the true disciple of the true spiritual path. When you have such an intention and *when you are very sincere of your intention, there are intelligences who are working everywhere on this earth, take notice of your sincerity and who recruit you as one of the members of this Deva Kingdom Group. They will give you the stimulation required to complete your evolution soon according to a scientific process.* For example the occult path or the occultism of the Zodiac or the *Kriya* yoga or the Eightfold Yoga path of the *Patanjali* or the Light of the Path given by the Christ, or the Path given by Lord Buddha or the Light given by Lord Krishna. You will understand that there is only one path.

All these great people who are called the Masters of Wisdom, they exist as intelligences of Nature everywhere on this earth. They are always ready to take notice of

everyone who is sincere. There is no question of being overlooked. *When you are made a creator of your own destiny, they begin to stimulate your evolution and then such a thing is possible.* The scriptures promise you that what is prophesied in the Black Age is only a probability which can be made a dream, a falsehood; the possibility can be neutralized because there are two probabilities in the form of future. If you take one path, you will reach destruction. If you take another path, you will take what is called the future of humanity. *So, the same scriptures promise us that there is nothing like destiny. There is only a Plan. If you obey and give your co-operation to the Plan, everything will be changed from Darkness to Light. If you disobey and want to live as an individual, away from the future of the rest of the humanity, you will create your own miserable future and whenever individuals create such future, and then they will have a Global War.*

It has happened many thousands of times in the history of this earth. Once again we are heading towards that probability. Even in the past there were periods when humanity averted the dangers and entered into periods of safety and security. Whenever they averted a Global War, there was no record in any scripture; because only if a war is fought, there will be a record. For a war which is not fought, there will not be any record. So only whenever the humanity failed, there was destruction and the destructions are recorded in the scriptures. The probability is periodical and the destruction is not inevitable. So, understand Nature's workings, understand what is

inevitable and understand what can be changed. *There is certain amount of future which can be changed, the key of which is placed in your hand; that which cannot be changed the keys are in the hands of Nature.*

With your good behaviour to yourselves, and good behaviour towards others and good behaviour with other kingdoms; you can always avert your own danger. Just as you can live a healthy life by good behaviour, you can make the society healthy by your presence and create a better society which easily overcomes the danger of war. This is the solution and always it is the only solution. Let us not confuse ourselves by believing that everything is predestined or by believing that everything can be changed. *So, we are living in the change on the platform of something which cannot be changed. We have a life of eternal values and we are living a life of changed values. On the platform of eternal values, let us live a life of change. A change from the worst to the best because every one of us is created as a creator. Unlike the animals or the plants, we are given the power of discrimination which is not given to the animals, or the plants. We are expected to use discrimination by Nature.*

Nature always has great hopes about the human kingdom, because it has given the power of discrimination to the human kingdom. It expects us to use discrimination and change that can be changed and create that can be created. Let us not create our own destruction, our own disease, our own misery, and our own enmity. So, Let us create our own future and let everyone of us contribute

to that end without thinking what others are doing. Don't expect others to understand what you do and don't wait till others do good things. Let it be started with you. Let others take their own time to understand you, that is the solution and beyond this, no solution has been given by any modern thinker till today and this solution is age old. It has been given by all the scriptures. The authors of the scriptures have given the same solution through thousands of years. If anyone of you has a better solution, or if any modern thinker has given a better practical solution, let us follow it, but until then, let us not be carried away by the glamour of intellectualism.

Let us only remember practicality and the workability of a theory but not the rare features of a theory. Let us not care what is valuable. Let us care what is useful. Let us not care for what is great. Let us care for what is good. Let us be free from glamour and if there is a real practical solution for the better, let us include ourselves with that and make a contribution of our life to it. Except this till now, there is no solution. Think of the issue with a calm mind and don't forget that you are inseparable from the total humanity of this earth. Don't forget that you too are a creator and don't forget that you too can either produce a perfume or a stinking smell in this society. Then remember what you have to contribute to the society. There ends our duty.

Thank you all.



Master E.K.

Overseas Messager-VI

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