



MASTER E.K.

The Science of Yoga

Lectures in this Book....

The Science of Meditation

Various Methods of Meditations

Full Moon Meditation

The Practice of Yoga

Yoga and Attainment

Yoga and Healing

The Science of Reincarnation

How to live a Spiritual Life?

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KULAPATHI BOOK TRUST
VISAKHAPATNAM

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The Science of Yoga

MASTER E. K.



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About the Book

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

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

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

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

22-11-2022
Visakhapatnam

Ch. S. N. RAJU
Chairman and Managing Trustee
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Some extracts from the book

“Our whole attempt in the yoga practice is to see that the reaction is neutralized and action is established. Then only you will know what your activity is in its true sense. That means you will know yourself. "Know Thyself" is the oldest of all the axioms of spiritualism”.

Yoga practice is not an end in itself at all. Yoga living is the end. This yoga practice culminates in our yoga living. The Yoga Sutras of Patanjali will give us instructions about yoga practice. The Bhagavad Gita will give us not only the instructions for yoga practice but also guidelines to yoga living.

Yoga practice is a process of suspending the present reaction of the mind through the senses towards the environment. Then it is said that the mind knows its original state of existence.

You should make a proposal for a higher living in the mind. It is essential because every proposal that is made with the mind stimulates the mind to rearrange itself and makes a conscious repetition of the proposal continuously.

OM is His word, His utterance. That means it is a double key. It is the sound with which we call Him and it is also a sound with which He calls us. That is why Patanjali says, "OM is His word". His word means a name which you should use or a word He uses for you.

"Let the Meditation establish the bodies, minds and the souls into alignment."

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

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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.

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The Science of Meditation

Today I speak mainly about Meditation. 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 their 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 for the following :

1. To compose himself and to make his body more fit and healthy.

2. To make the circulation of blood and vital forces uniform.
3. To feed the various parts of the body with the fresh flow of the vital currents.
4. To heal the various physical parts of the body and then to rectify the defects in respiration and the blood circulation.

Yama and Niyama

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 gain 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 to 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 stronghold over his own behaviour and having full control over himself. Upon these two aspects, the real student of Yoga tries to have some control on the second aspect of himself, while he practices the first two steps of the eightfold 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. 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.

The Aspect of Habit

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 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 eightfold 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 practice 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 a one day programme, 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. But it is the opposite we have to do when you are to practice 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 concentration.

It is the relaxation of the conscious mind upon the background mind which we call our higher existence.

The Higher and Lower Minds

You have two minds in you which you can always feel when you are a bit careful. One is the lower mind and the 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 for 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 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 people in us, we can't bring concentration because there are two minds in us. But when we carefully understand, there are hundreds and hundreds of minds working in our mind. 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.

Merging of two Minds

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.

Concentration

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 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 at 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 into the other.

The conscious mind should merge into the higher mind. The higher mind is the true mind in you. The lower mind is the desire mind in you. You may desire that you should practice Yoga. But a desire can never be fulfilled. Second aspect of your mind should stand stable by getting the conscious mind disappeared in the background of the higher mind. Then the higher background mind exists.

Every day the disappearance of the conscious mind is happening to us, 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 than 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 intended 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.

Disappearance of the Conscious mind

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 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 on 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 above time 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 on 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, the 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.

Conscious and Supra-Conscious mind

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 conversations 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 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 practice 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 the 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 pm and that you have disappointed your friend at 9 pm. 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 appointments 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 to you what happens.

Second set of four steps

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 indicates an internal effort to practice Yoga. So, the fourth and the fifth steps indicate your passage from the conscious attempt to the unconscious internal attempt.

When you practice Pranayama in a comfortable way and 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.

Conscious mind and Supra-Conscious mind

The first mind is a conscious mind; the second mind is a supra-conscious mind. The first mind has sleep and awakening. The first mind undergoes the two stages of sleep and awakening, whereas 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 to what we want to do in the outer world. It is to do our job, 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 to 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. 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.

The 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 that 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 modern science is too immature to know these fundamental steps of the Science of Space. We have to cover much before we understand 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 a 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. 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 lot of 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 to us about objectivity. They explained

to 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 were our own bodies.

About Rebirth

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 the vehicles they have and we can scientifically call it an incomplete death. Their personality suspends and lingers and 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 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 no more exists, 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 the 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*.

True Pranayama

Pranayama should be practiced in its true sense according to *Patanjali* and according to *Bhagavad Gita* and not according to other Yoga books. For example, *Patanjali* 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 *Patanjali* prescribed *Kumbhaka* to be practiced 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 respiration. Sometimes we say, 'I am breathing.' Breathing is being done through us and we are living.

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 heartbeat 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 heartbeat 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 practice *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 equalized, 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.

Regulating the 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 programme, 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. Then 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 heartbeat begins to become normal. Then only you are expected to begin the practice of *Pranayama*.

Before practicing the regularity in the daily routine, if you begin to practice *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.

Practicing Pranayama and Meditation

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 what happens? 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 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 practice 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 experiments 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 a 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 and let it stand there after taking a deep respiration. Then when you feel, begin to exhale slowly, 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 real *Kumbhaka* and this is not blocking 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 practice 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 meanwhile, if you begin to practice 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 once you are awakened into the supra mental state, 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 practice meditation we will be doing our duty. When meditation is practiced 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, and 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. 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. Hence there is no trouble with your daily routine, when you practice meditation.

There is no one who can say 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 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 should also 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

Various Methods of Meditations

Our today's subject is "*The various methods of meditations*" and how to choose, that is to choose our own meditation that suits us. We generally use the word meditation in a general sense in a rather rough way of our understanding. Within a few minutes let us have a precise way of understanding the term, the term as it is used by the ancient scientists, according to the science of meditation which is a part of the science of Yoga.

The process of Yoga practice includes eight steps and meditation is one of them. So, if we want to understand what meditation precisely is, we have to understand only according to the science of Yoga and in all its accuracy. Yoga means the eight-fold yoga path that is propounded by the '*Bhagavad Gita*' and '*Patanjali*'. Generally we close our eyes and try to think of something which we hold in veneration. For some time, we say we are in meditation and beyond that we are expected to know something which is precise.

Suppose a person is sitting and closing his eyes in sleep. Can we say that he is in meditation? What makes the

difference? Sleeping is unconsciousness. Our awakened state is consciousness and what the psychologist analyses is the subconscious state. But what we call meditation is a supra-conscious state that is a state which is more conscious than what we are now. Our normal consciousness is unilateral and it has no simultaneity of existence.

For example, if I am observing this I cannot observe a second thing. I can observe the two things put together, but I cannot observe the two things differently at the same time. If you give me two books I can read one book even though the other book is held before my eyes. I cannot read two books at a time. Generally speaking this is the case with all of us. Of course there may be people who are Masters in Meditation among you but this does not apply to them. What I say applies only to those who do not know meditation.

Those people who have a mind which is unilateral means the mind when it is applied itself to something; it cannot apply to another thing. And the second thing we have to remember is, there are five different windows through which the mind is applied. They are called the five senses. You all know them but still let us recollect them once.

They are the capacity of sight, hearing, smell, taste and touch. These are the five senses or the five faculties of the mind. I told you a normal mind can work only unilaterally. When it is seeing, it cannot hear and when it is hearing it cannot see. But rarely we can do these two things

I can be looking at you and listening to what you say. But even then we are doing only one thing. While I am looking

at you and if something on your face attracts me, I will miss the idea spoken by you during those moments. When I am attentive to what you speak, I miss your face. So, it is unilateral. Every moment the mind is working through these five senses and there are five objects to the senses.

For the sight we have what is called light and shape. For the object of hearing we have sound and word. For the smell we have something that smells. For the sense of taste we have food and drink and for touch, we have a sensation of touch, cold or hot, hard or soft etc. So, we have objects of senses which form the environment. Every moment all the five types of objects are applying themselves to the senses at the same time. Hence they are forcing themselves upon the mind simultaneously, but the mind is unilateral. So, it is forced to act upon each and go on travelling from sense to sense in an irregular way. This process is what is called reaction to the environment. This is what happens to us every day, every moment except when we are in sleep.

The Concept of Sleep

When we are in sleep, the whole apparatus is in sleep but we are not actually sleeping. But since we are accustomed to know ourselves only through the mind and senses, automatically we are absent to ourselves when we are in sleep. But the fact is that the lungs are breathing, the heart is beating, the circulation is going on, digestion is taking its place and all the important functions in the constitution are happening normally. This itself proves that we are not actually sleeping, only the mind and senses are sleeping. It also proves that we are higher than the mind and senses.

The mind and senses are our machines and tools to work with. But unfortunately we are accustomed to identifying ourselves with our machines. We have identified in such a way that we do not remember ourselves existing differently from these machines. So, we react to the environment every moment and we live in continuous disturbance, succumbed to the environment, identified with the environment, so that we have no time to live as ourselves. This is what is called a reaction and we have to stop this process. We have to create some time for the mind and the senses to behave as themselves. Then only we can remember what we originally are.

Let us find out how we will be when we are not applied to the environment. Till then we had no time to understand what we are and how we are in our original state of existence. This is the sole purpose of the practice of yoga.

We want a method which enables us to suspend the activity of reaction, suspend the environment forcing upon ourselves. It is possible many times that, though you are sitting here, you are looking at this side with eyes open, until I suggested, you didn't look at the wall. So, it is possible that though we open our eyes towards something, though something is there before our eyes, it is possible to withdraw the sense of sight into the mind and apply it to something which we want, that is what we are unconsciously doing. When we are talking about something very important, we do not observe the little things that are around us, though we have opened our eyes towards them. Similarly when two people are talking in your room, when the subject under

discussion is very important, then they take no notice of what others are talking about. They need not close their ears with their fingers. Their mind is automatically withdrawn from the ears and is applied to what it wants. So, that activity is different from this activity.

Reaction and Response

There is a controlled activity and an uncontrolled activity. The uncontrolled activity is called reaction, whereas the controlled activity is called response. There is a lot of difference between the two. While reaction is taking place, you are a slave to the environment, whereas while the response is taking place, you are a master of your own machines and the environment. This is what makes the difference.

Now we have to understand the difference between 'you being the slave' and 'you being the master'. From the state of slavery to the mind and senses, you should have a process to lift yourselves up to the state of mastery over them. For this purpose the Master is located within the centre of the mind that is different from the activity of the mind. So, this inside Master who is existing in every one of us is called by the scriptures the, 'I AM' and he is called the positive 'I AM'.

Whereas the mind with the senses is called the negative 'I AM', because this fellow receives impressions from the environment. He is a receiving pole, whereas the positive 'I AM' shines through the mind and senses. Hence he is a transmitting pole. He is Light by essence. That's why we call him the positive 'I AM'.

In the scriptures the positive 'I AM' is called the Lord in you and the negative 'I AM' is called the Man in you.

The whole purpose of meditation is to lift the Man to the Lord and to see that the Man is absorbed in the Lord and lives as one with the Lord. When it happens, there's no danger to the man. The Man still exists. Because when light is focused towards a bigger light, it merges in the bigger light and exists as one with it. This is what happens when we follow the yoga path correctly.

The next step to remember in meditation is, the negative 'I AM' exists in your brain as your mind, whereas the positive 'I AM' exists in your heart and lungs. That's why when the positive 'I AM' departs from this body the heart and lungs stop automatically and the fellow is no more in the mind. But when this negative 'I AM' stops, when he is absent, for example in our sleep, the other activities will be going on normally.

The lungs are respiring and the heart is beating, everything continues and nothing is at a loss. Once again this fellow wakes up in the morning, takes his seat in his office and begins to work until the fellow is tired and once again along with his five assistants he goes to sleep. This is what happens and this part of human psychology is not yet known to the modern psychology of the twentieth century. It may take about fifty or sixty years for the modern psychologist to be able to accept this. But in the meantime, we have no business waiting for him when we have a better understanding of things. We have no need to wait for the psychologist's opinion. So, let him take his own time.

We will follow the psychology of the scriptures because we have grand solutions in these, whereas in the most modern psychology of the twentieth century, there is only an analysis of problems without any solution at all. For example, if one fellow is not able to sleep, the psychologist can very scientifically explain why he is not sleeping, but he has no solution to offer. So, with all respect to modern psychology, it is still in an infant state, as the science of problems without solutions, whereas we have the psychology of the ancients offering solutions that are practical and tenable and also verifiable by every average human being.

The seat of the negative 'I AM' is the mind and the seat of the positive 'I AM' or the Lord is the heart and lungs. The purpose of meditation is to withdraw this fellow into the presence of the real Lord.

It automatically takes place while we are sleeping, but that is not what we want. We are absent while we are sleeping but here we want a process through which we should be present and aware and the machines of the mind and the senses are to be taken into the workshop, so that they may be cleaned there, properly lubricated and once again put to use daily. This whole process is what we call meditation.

How to know whether we are in a meditative state or not? Suppose I sit down and close my eyes at about 9 pm, when I open my eyes it may be 7 am tomorrow, how can I know whether it is meditation or sleep? So, that is the next step.

The Triangular Process

We should understand the triangular process that is taking place in us. Our existence is triangular in our mind. Everything exists as a triangular force. For example, if we want to listen to some lesson, we are there as the listener, the lesson is there and the process of listening is there. So, there are three entities. If we want to eat, food is there, we are there to eat and the process of eating is there. If we want to think something, we are there as the thinker, the object is there as the thought and the process of thinking is there. So, this is an inevitable triangle, without which the mind might never exist. We want this triangle to be broken. When it is broken, it means the 'I AM' in your brain is withdrawn to the 'Lord I AM' in your heart and lungs. The process of yoga or the scientific way of meditation makes you break this triangle.

When you do not exist in your mind, the object does not exist and the process does not exist. When only one exists instead of three, then it is called meditation. But then we are not in a stage to call it meditation. It will be exactly like sleep. The only difference is, in meditation you are present. But in sleep you are not present. Here as in this process you are present, the mind is not present, the senses are not present and their activity is not present. We want such a state to be experienced and that is called meditation.

Sometimes we may think that it is impossible and people try to practice it with great difficulty for years. They try to control their minds. They want to concentrate their minds.

They try and try for years together and yet do not get satisfactory results. The student tries to remember the lessons, reads and reads before the examinations, finds it very difficult to remember the lessons and he says he has no power of concentration. He goes to the doctor and says, 'I am not able to concentrate on my studies'. Then he goes to the psychologist and says, 'I am not able to sleep'. But the psychologist is also in the same state of sleeplessness.

So, we want a practical solution. We know the solution; it is within us. It is not at all as very difficult as we understand. But the only thing is we do not know the approach. When someone gives us the proper approach in a scientific and a systematic way and also in a practical way but not in a philosophical way, then it is very easy. Every one of us will be able to do it and we are in fact doing it many times on many occasions, but we are not able to recognize it as the state of meditation. We are not able to understand that it is meditation, but on many occasions we are meditating.

Do you remember some occasions, when you had been to some musical programme; an opera and preferably holy music? Suppose, you have a good appreciation of holy music; suppose the musicians are highly efficient and suppose the fellow who is giving you the vocal recitation has a very melodious voice and a good intonation, then see what happens? You go and sit down there and when you sat down there, the hall in which you sat down exists to your mind and the other people who are around you, they are existing to your mind and the dias exists to you and the platform exists to you and the musicians sitting there, they exist to

you and their instruments and arrangements and the faces of the musicians; if some people are funny you will laugh at them and if one of the musicians has a scar or a big wart, you will also recognize it.

So, your mind is going through a process of reaction. Then the music starts and within a few minutes, the hall does not exist to your mind and after a few minutes, the lights, the roof and the walls do not exist to you and after a few minutes other people do not exist to you. Only three things exist; the musicians, yourself and the music. After a few minutes you are dropped off. You do not remember yourself. You have only the musicians and music. Do you accept that such a thing has happened to you some time or not? After sometime the faces of the musicians disappear and their movements disappear. Only music exists to you.

Do you accept that such a thing happened previously to you? Do you remember that it was not difficult for you to do it? Do you remember that it was very easy and without your own knowledge it happened? Then, you remember the composition of the music, the wording of the song and the meaning of the song. After sometime the composition of the music disappears from your mind; only music exists and then the words disappear. Music exists. The song disappears. Music exists. Then after sometime there will be a little sound, a disturbance from one of the fellows beside you. Once again the hall is there, the lights are there, the people around you are there, the musicians are doing all those things, their faces are there and everything is there. Then try to recollect what happened.

When you can recollect the experience you had, you can call it Oneness or One Existence. The triangle stopped to exist. Only one point of consciousness existed. Your senses were not existing; the mind was not existing. But it's not sleep because you were enjoying music. You were existing. If you can remember this state whether you had it in a musical opera or you had it when you were looking at the TV for a good cinema or when you were looking upon a mountain into a jungle through the bushes, there was Sunrise or Sunset. Then there are occasions when you go into such a state. Or sometimes when you visit a big waterfall, sit down there, looking at the waterfall for about five or six minutes; and then for some time you don't exist. But again you believe you exist. In the meanwhile you were existing but you were not existing as an observer of yourself, because the triangle was not there, but you were there as Oneness. This is what is exactly called meditation in its scientific sense.

So, it is not enough if we close our eyes and say that I am in meditation. The fellow who can say, 'I am in meditation' is not in meditation. Because he is able to speak, just as the fellow who says, 'I am sleeping'. It's quite clear that he is not sleeping. Because if he is really in sleep, he cannot say, "I am sleeping". Only the next morning he can tell you that he was sleeping. So, it is a similar state, a state similar to sleep. The only difference is, it is a sleep with awareness, a sleep to the mind and senses, but you are aware of the inner Lord 'I AM'. So, it is a sleep to the negative 'IAM'; but an existence with the real or positive 'IAM'. When this happens, it is called meditation.

In fact, meditation is the result and not the process. But unfortunately we use it for the process. We say 'Yogic meditation'. We say 'Tantric meditation'. We say 'Zen meditation'. We say 'Buddhist meditation', 'Hindu meditation', 'Christian meditation' and 'Psychological meditation'. So, these are all only the word meditation applied to the process. It is like naming the tail of the cat by the name 'Cat'. But of course we can use it for convenience. But when we know that it is not correct, then we are safe to use it. But without using this, without knowing this fact, if we use the word meditation for the process, then we are wrong, because meditation is the state of experience and not the process. But, yet we have to use the word for the process, because today's subject is, "The Various types of Meditations". Unless we accept the word for the process, we cannot have various types of meditations.

For example, can we have various types of sleep? We can sit and sleep vertically; we can lie down horizontally and sleep, or we can be slant and sleep as we sleep in an aeroplane. But these are only postures of the body whereas sleep is only one. We can't call them three sleeps. But for convenience let us use it. When this can be properly understood, we want a method through which we can reach that state. It's not enough if that state is reached at random. If we go into that state in a musical opera, it is only a random experience. If we reach that state in a cinema or when we go into Nature when we forget ourselves for some time, it is a random experience, whereas we want a scientific method through which we have a mastery over that state.

That is exactly what is called Yoga. When we reach that state through the eight-fold yoga path of *Patanjali*, then he asks us to apply that state to everything that you do in your daily life. Then the triangle can be broken when you can have an existence of simultaneity of awareness, then you apply that state to anything you want to do.

How to read a Book?

For example, if you want to read a book, you apply that state of mind to the reading of that book and automatically you will be a master of the content of the whole book. Without the laborious process of the ordinary reading you can turn the pages and looking at some sentences, words and passages, put it there, the whole book with all its content will be there with you and you can feed it along with the programming into the instrument because there are thousands of wonderful computers and instruments in your mind and you can feed it into the right instrument in a precise way of programming, so that you can get it whenever you want and then push it into the machine. It no longer exists in your mind. But instantaneously it comes to you whenever you want. You can apply it to a person sitting near you, you can understand his health condition and the probable diseases he gets, the present state of health and his habits and way and behaviour, the causes of his present weak points in his health and his past health, how he behaved with his food, drink, sleep and sex and whether he is comfortable with his profession or job or education.

All these things will be revealed to your mind and then the solutions will reveal to your mind. You will be able to

present the positive way of living to him and it is for him to take the advantage or not. *Patanjali* advises us to apply our mind to any science or art or any textbook or any person or any circumstance or any situation in life and you will immediately get the solution. But the best way of utilizing it is, applying to yourself in the form of various meditations. So, here comes our subject of this evening '*The Various Types of Meditations*'.

First of all, you should apply the state of simultaneous existence to yourself, then the mind gets absorbed in you, you will exist and your thoughts do not exist. Your memories do not exist, your environment does not exist. Nothing except the light 'I AM' exists and in that light you will get an analysis of yourself better than any Radiography and you will also get a synthesis of yourself because analysis can never give us a solution. Analysis gives us only a diagnosis. A solution comes only through synthesis.

You will get at the same time, synthesis and analysis together. Then you will be able to understand what it is for you to meditate upon. What will help you; what type of meditation removes the negative aspects in you and transforms them into the positive aspects. Then you have no necessity to fight out the negative aspects in you, because the more we try to fight out our negative aspects, the more we become conscious of them, the more we live in them.

For example, if I have too much of irritability and anger, if I try to meditate that I should not be angry, unknowingly I am meditating upon anger, that is a negative quality and in course of time I will grow more and more nervous but

I imagine that I am becoming more and more pure. I will become over sensitive and delirious and hysterical, feeling the bad vibrations of every fellow who comes to me. That is the negative vibrations in me, they go on increasing, I go into a beastly attitude of fault finding, after two or three months of such practice, I can instantaneously see only the defects in others. Immediately I will be able to point out the wrong things in others and I will be an expert in fault finding. Gradually the mind and nerves go into a diseased state. My anger increases. Because I am angry, that my anger is not going away. This is what happens when we are unwise, when we apply our meditation wrongly.

So, it is strictly forbidden in yoga science not to fight out our weaknesses and negative aspects, because it is like fighting with a mean fellow on the street. So, you are expected to use it only positively. You propose to yourself a meditation which automatically eliminates the negative aspects and the object of meditation should be of a positive nature only. For this purpose, the ancient scientists have prescribed many meditations to us. The one type of meditation which is wonderful and highly efficient is, the meditation according to the law of correspondence, have an idea upon yourself.

First set of Meditations

Apply your meditation upon your vertebral column while you are sitting and have a correspondence with the axis of the earth, which is rotating on its own accord. Meditate yourself as sitting in the middle of the earth having the North Pole in your head, the South Pole towards the lower end

of your vertebral column and the equator where your navel is. This is one grand meditation prescribed in almost all the scriptures.

This removes all the negative aspects of anyone. It links him up with the activity of the earth and automatically his relationship with the planet earth will be re-established properly. His mind begins to work according to the plan of this earth and the people of various countries and nations that exist on the various latitudes of this earth; they will be identified with the various parts of the vertebral column and automatically the fellow comes in contact with each race and nation and he has with those nations a telepathic contact which automatically purifies the fellow of his personal and individual defects and automatically he has a brotherhood with many thousands of minds and whoever is working on the lines of spiritualism and meditation on this earth will be automatically linked up with the fellow in brotherhood and the network continues. It adds to the spiritual network of the earth. He will be one more member of the brotherhood of the lodge. This is the true and scientific meaning of the word Lodge.

Many people are not conscious of this meaning because by lodge they mean a hall or a room. The body is described as the true lodge, where the various *Deva Kingdoms* lodge to function with their natural correspondences with the various places of the earth. This is one type of grand meditation which has no parallel. Hence all the other meditations will be only parts of this. Anyone who begins to meditate on these lines will understand the practicality

and the power of this meditation only within the period of one year. The only thing is, he should do it uniformly and continuously with a spirit of devotion and with a spirit of offering.

Even those who do not practice the eight-fold yoga path, who have not come to the stage of mastering the process of breaking the triangle, they can begin it right, straight. It is short. It is positive. It is effective. It is practical and it has no risks and dangers. There is no secrecy about it. We have many spiritual lodges where secrecy is maintained, where the main keys of practice are lost. But here there are processes from the scriptures where there is no idiotic necessity to keep up secrecy where the whole process is highly significant and dynamic.

People speak of the dangers of spiritualism but here is a method where there is no danger at all. If you continue the practice, you will reach your perfection. If you break it in the middle, the advantage of the half practice will be there which will help you in the next birth. It is such a positive and practical method. The ancients here used to practice this method and they used to live in one *ashram* or in one lodge though physically they were living thousands of miles apart. They were doing the same work and living in the same *ashram*, though physically one is in America and the other is in France, a third man in India. So, it is an *Ashram*. This is how we are informed about one method of meditation.

Second set of Meditations

There is a second method of meditation. It is given in the Astrology books. But what we know as predictive Astrology has nothing to do with the Astrology of the spiritualist. Predictive Astrology is only market Astrology where you find Sun Sign predictions on the pavement. But this is something which is highly sacred and the real purpose for which Astrology was discovered by the ancients.

Meditate the symbol of Aries in your head; the symbol of Taurus on your face up to the neck; symbol of Gemini in your vocal cords, hands and bronchus; symbol of Cancer in your lungs and respiration; symbol of Leo in your heart, and the cave under the ribs, (it is called in the scriptures the cave where the lion is sleeping); below that, there is the place of gaster where you are expected to meditate upon the symbol of Virgo; then the symbol of Libra in the lower belly on the navel and below; the symbol of Scorpio in your genitals and rectum; the symbol of Sagittarius in your Mooladhara and your thighs; the symbol of Capricorn in your knees; the symbol of Aquarius in your calves and the symbol of Pisces in your feet.

So, daily sit down in a comfortable posture and close your eyes and see that every muscle and nerve in your body is relaxed. Don't concentrate the mind upon any part of the body or upon anything. This is a process of relaxation and not a process of concentration. The whole yoga process is a process of relaxing the mind and not at all a process of concentrating the mind.

So, then after making a complete relaxation of every nerve and muscle from head to foot, then you apply this symbol to your head with your eyebrows and nose as the symbol of Aries. Do this for one month, that is start with march 21st and do it up to April 20th, that is when the Sun is travelling through that sign Aries. Then during the next month, you take the second symbol and meditate upon your face up to the neck. Like this, you take the correspondences of the body from any textbook of Astrology.

The purpose is meditation and not prediction. Your purpose has nothing to do with the market Astrologer. For one year you do like this, having one sign meditated on the corresponding part of the body for one month and then you complete the year. Many of your vehicles are purified and what you get by doing these is only a matter of experience and not a matter of description or discussion. For some people, it is better to do the first set of meditation and for some people it is better to do the second set of meditation. So, we should be able to choose which is required for ourselves.

Third set of Meditations

There is a third set of meditations. Meditate the Sun in your heart as the 'I AM' in you; the Moon as the mind in your head; the Mars who is producing the heat and energy from your body in the region of your liver and spleen; the Mercury as working through your vocal cords in the form of the principle of sound and the ether, translating the thoughts into sentences, words and sounds. That's why he is called the messenger of gods and then Jupiter near the

Sun, producing the courage and joy and positive nature in you and Venus near the Sun and Jupiter, producing the aesthetic sense in you and the power of spiritual love. Then Saturn below your navel governing the lower functions of your body and the harder tissues for example the bone, the teeth, the nails, the skin and the hair.

This is another meditation. Some people need this meditation, especially those who have inherited diseases of very deep nature, that is, people who had great bad karma in their past birth and who are attracted to parents who are unhealthy as a result of which are congenitally unhealthy. This will purify the vehicles to the deepest core. This is one type of meditation.

Fourth set of Meditations

There are many categories of meditations. We have the meditation of the Cross in the scriptures. It is called the four armed Lord and the square, that is called The Son of the Lord or the Creator who is four faced. The circle, this is called one unit creation or the Egg of Space in which the little bird of creation is being prepared and on the parts of the body of this bird, will expand millions and millions of Solar Systems. This bird of all measures has been described in the scriptures.

So, this whole figure is given for us to meditate with our head on top of this, our feet at the end and our hands towards each end and the one side having our East where we stand, the opposite point standing to our West; our head towards the meridian; our feet towards the bottom, that is

the midnight, they are called the four corners of the day, that is, the Sunrise, Mid-day, Sunset and Midnight. This is one of the grandest of meditations that has been given in world's every scripture of every nation. Some people require this. This figure is called in India '*Vajra*' or the weapon of what is called the thunderbolt; it is also called the weapon of lord *Indra*. Of course, each of these has many stories in the scriptures, which are allegories and parables that explain the significance of these figures.

Fifth set of Meditations

Some people need this meditation and some people need another meditation, especially those who are not able to sleep, those who are haunted by thoughts and ideas, those who have great fears. Let them sit down and meditate a milk white lotus around them and the same lotus within themselves also. Meditate it as milk white and when it is too cold and chill outside, meditate it as a warm lotus. When it is too hot or warm outside, meditate on it as cool lotus. This is another meditation, the effect of which you can experience within a period of three months. Those who are suffering in life through a series of disappointments, those who are not able to concentrate their mind on anything, those unfortunate fellows who believe themselves as helpless, those who face hardships and sufferings, those who are hated by others, not welcomed by others, those who are insulted by others, looked down on by others, let them believe and meditate. This is one thing.

The capacity to choose the required meditation is generally not easy. Many people are not capable of doing

it for themselves. They require an expert to advise them but generally the professional Gurus and professional spiritualist teachers, they do not reveal things with an open heart. Some people unfortunately believe that there is secrecy and some fellows are under the obligation or the owe of secrecy. Some people are under the spell of money. Some people believe that if they open the secret, the disciple will not depend upon him anymore, so as a result of which those who know do not reveal, but Nature is wiser than they are. Because what they know is only conventional knowledge and not the real secrets. Nature keeps real knowledge away from them, giving them only conventional secrets and their formalities and ceremonies. But real knowledge exists with you, in your own heart, lungs and mind.

Every one of us has the same apparatus inside. Not man-made, but Nature-given and God-given. So, everyone is equally gifted as the other. The one who is open and free in mind will be automatically a spiritual Master within no time. Through him the science flows and through him the wisdom flows to others. Through him the powers of healing will flow. It is those people who give you the right meditation to choose for yourself. You can ask me how to get to know them. The one test is that the real fellow does not want anything from you because you want something from him. A fellow who expects something from you will be automatically weaker than you, not stronger than you. So, when he is in a position to expect anything from you, automatically he is not in a position to give you something. This is undoubtedly one test of a real teacher.

The moment the right time comes, the right teacher who knows the right thing comes directly to you and he will give you the right meditation. No use of choosing our own Master. The Master should choose us when the right time comes. Due to sheer ignorance some people close their eyes and decide, my Master is Morya, my Master is Koot Hoomi and my Master is Djwhal Khul. Like that people try to call the Masters and order them to be their Masters. His idea of Master is only a servant. Because he believes that the Master comes at his beck and call. So, those who appoint Masters in such a way, those who have such an ugly idea of the Masters, they have to wait and wait for a very long time. Those who do not wait or do something good and useful to the world, discharge their daily duties to the office, to the domestic circle, to the friends and neighbours and try to live a simple and detached life, reducing the number of wants, distinguishing between needs and wants automatically they grow in spiritual maturity, they go into right type of detachment, and it is the responsibility of a teacher to go to him and give him the right thing.

This is the truth always. Whenever a disciple received the right type of meditation, he received only through this process and not through books or through knowledge nor through secrecies, nor joining lodges nor through appointing Masters. So, this is the truth of it. Let us practice the fundamental laws of meditation. Let us try to keep our thoughts pure and follow the fundamentals of the yogic path, according to the '*Bhagavad Gita*', or the teachings of the Lord in the 'Gospels' or the 'Voice of the Silence' or the

'Patanjali Yoga sutras', automatically the rest of the things take their own place. One truth is, whatever good things that attract us, automatically our mind includes the real keys of our personal meditation corresponding to them.

When nature is attracting you, that means nature calls you to meditate upon it. This is one of the truths of meditation.

Of course there is a little difference between what these scriptures and the Masters say. It is prescribed that we have to observe the movements of our respiration in the region of the heart and lungs, and not the lower. Of course even if we do in the lower pole, there will be a great activation of all the energies. But sometimes it is not as safe as the other methods, for the reason as explained in detail below.

There are three planes of existence in us: Matter, Force and Mind. These form the three lower principles in us. Four more principles exist as higher principles in us. The matter which forms the physical tissues of our body; the force that is moving the body, which is called the vital force or the *prana* in the yogic science and there is the mind with all its layers.

The head and face region of our body is directly linked with the mind. The lungs and heart are directly linked with the force or the Prana. The lower chakras are linked with the matter aspect. So, when we begin to activate the mind, there is an automatic mastery over the other two planes. If we activate the force, there is automatically a mastery over the force and matter.

But if we begin to activate the matter, then there may be a disobedience of the force to the consciousness of the higher planes. So, sometimes the senses and the mind may grow powerful, whereas our mastery over them is not yet matured. In such a case, people develop powers of some perceptions, but they are not masters to use them. So, the path of the scriptures and the path of the yogic science recommend to activate from above to downwards, that is starting from the Brow centre or Throat centre or the Heart centre, then automatically the lower centers will be activated. The process of meditating upon the Base centre and then the next higher centres is also there in the yoga path, but that is not considered safe by the Masters of wisdom and by the scientists of the *Raja yoga* path and the authors of the scriptures. For this reason it is safer to meditate upon the respiration in the region of the heart and lungs than in the lower region of our body.

How to prepare for Meditation

The first thing to do is to find a few more people who want the same thing which we want, in the place where we are living. Automatically they form into one group and they should select a place to sit down and meditate daily. By meditation we need not only mean closing our eyes and doing it. More effective meditation can be rendered by trying to understand and discuss any holy book and how we should apply it in our daily life. Also try to discuss the professional and daily social activity, as to how to make this activity fit in this spiritual programme. This is one aspect. And then having a minimum time of fifteen minutes to sit down and

conduct group meditation during which period we are expected to go into relaxation of the body, muscles and nerves. Then a withdrawal of the senses and mind into ourselves which is more effective when done in a group, than individually.

Hence, a narration of an incident of a holy person's life is more effective to create meditation than an intellectual approach and a way to understand. This is one of the top secrets of meditation which we normally ignore. That is, if one person can fully poetize and narrate the life incidents of a holy person, who has lived a holy life, it automatically leads into meditation. Then sitting for fifteen minutes in meditation, observing the respiration and enjoying when the mind disappears into ourselves. The whole thing takes place in fifteen minutes and when we have more time we can enjoy it for a longer period.

The next thing is, to try to regulate the timings of the incidents of the daily routine, that is in the same hour and same minute we should try to do the routine things without having the tension of a programme minded nature. We should take it as a play and a game and not allow tension to take place for our programme. That is one of the most important aspects.

For example when we fail, we should not mind it at all. Again we should try to maintain it. This is what helps us tremendously. If we begin to notice our failures and think of it seriously, it eats away all the good effects of our meditation. So, this is another aspect. So, as many incidents as possible in our daily life, let them be of the profession

or our social activity or domestic duties, let them be adjusted into the proper timing. This is what is called constructing the polygon of the daily routine. For example, if you have three incidents which you can keep up the timings, there is one figure of the day, you add a fourth incident for example starting for the office, you will have another figure, you go on adding more number of events of the day for which you can maintain the hour and the minute. If you cannot do it, don't mind. Do it the next day. This is how we have to proceed.

The next aspect is, observe your behaviour with food, drink, sleep, rest, work and sex and grow meaningful in these aspects. For example, enjoy the taste of food and drink but let it be done only to help the body. So, let us grow more and more aware of these aspects and automatically we will grow meaningful in our eating, drinking, sleeping etc. This is the next aspect. Try to observe what good things attract your mind and heart most. What colour or what colour combination attracts you most. What figure or picture attracts you most? Attraction means in a noble way giving you a composer to compose yourself. Make your meditating room composed of such pieces of art or music or painting or the perfume and also the tastes of your food. You will understand that there is a correlation to all these things. This is another aspect. This is enough. The rest of the thing happens automatically.

There is the Lord consciousness in us which shows us the way and when we are really sincere about following the path, immediately there is the fellow who shows you the path and this is a promise by Nature. The rest of the things

remain with the Master. When our purpose is done we are already on the path of success and the test of your success is that you begin to enjoy life and life becomes sweeter without any reason and you will find time enjoyable without any environment or without any reason. Your magnetism increases and your presence will be felt happy and sweet by others. This is a sure test of the progress in the right path. This is what we require in short.

Whatever is quite comfortable to you and conducive to a meditative mood, you can select that posture. Let the body choose its own convenient posture. But it is necessary that we should sit down and sit straight without tension of muscles and nerves. The rest you can choose your own convenient posture. At every step Nature teaches us and we should know it. But one thing we should be careful of. We should not prescribe it hard and fast to everyone because there are constitutions which differ from one another. About diet or the details of postures and other things, we should be able to prescribe for them according to them not according to us. For example, if we have shoes that are comfortable to our feet, we should not ask others to wear our shoes. They should choose their shoes for them. That's enough. The scriptures prescribe that sound is absolutely necessary to go into meditation. All the Indian scriptures prescribe to utter OM vocally and listen to your own voice, you will go into meditation. That is most important.

Body movement is not prescribed in the scriptures except when we begin to produce movement according to music and dance. When we follow the discipline of holy

music and holy dance of a devotional type then they are highly useful in meditation; except that other types of movements are not allowed. There are various schools each prescribing its own way of uttering OM. But the one school which is the oldest, which runs from the time of the Vedic age till today, which is known through the '*Bhagavad Gita*' and the '*Patanjali*' and the '*Upanishads*', it prescribes to utter OM directly not making any changes and listen to it while chanting.

(Master showed here how to utter OM. You can listen to the Audio.)

This is how the scriptures prescribe. Utter OM naturally, vocally with a uniform intonation in a prolonged way and listen to your own utterance. Then there is the opening of the door of consciousness and you will automatically walk on the Path. All the scriptures prescribe that meditation is to begin with OM. I too follow it and I believe in it. I find that everyone falls into this line if he does like that. A minimum of three times OM should be uttered in the beginning and sometimes if the disturbance of the intellect or mind is too much in individual cases, the number of utterances of OM should be increased. Then automatically, we have mastery over intelligence, otherwise intelligence will be the master and it goes on suggesting things not allowing the meditation to fall in line. So, in the individual cases we have to increase the number of utterances**.

*(** Here Master showed how to utter OM in three tones)*

OM in three Notes

Generally, the middle note is prescribed for all, that is the fourth of the seven musical notes that is what is called one's own normal voice. There are generally three intonations; your normal voice, your low voice and your high voice. For meditation purposes your normal voice should be the intonation of daily meditation. For particular types of purifications and expansion of consciousness, the higher intonation is necessary and for healing purposes, the lower one which is lower than the normal is necessary. This is how experience goes and how the scriptures prescribe.

Once again the lower tone helps in healing, your normal tone helps in your daily meditation and your higher tone helps in purification of the finer vehicles and the expansion of consciousness.

Question : Can you explain about different stages of experience?

Answer : Imaginary stages automatically change and pass away whereas true stages go on establishing themselves more and more daily. Another test is if your reasoning mind is convinced, you take it as the real state. If you have any doubt that it may be an imagination, then immediately understand that it is not a true state. Because the person who can test is your commonsense. Nature has given everyone that wonderful gauge and there is no better test than it anywhere in this world. One thing is necessary, we should be careful of self-mystification and self-illusion or imagination or a wishful thinking of experience. That is

enough. The rest of the thing, our commonsense is there to guide us properly. When we are thoroughly convinced that it is true, there is no argument. It is true. Until then you can safely wait and be an observer.

Question : *Is it possible to achieve powers through personal practice?*

Answer : The one truth that has no exception is, there is no one in the history of humanity till today who has achieved any powers through his personal effort or practice. Of course I may be wrong but if there is anyone, I am ready to follow him as his disciple. Nature is always wiser than the human fellows. It confers powers only when there is a use through us. And if we are to be useful, there will be automatically healing through us and wherever we go, the health in the family increases and with whomever you speak for a period of five minutes, their vibrations begin to change for the better.

There will be automatic changes and when you begin to do meditation for a specific purpose, automatically it is limited and some-times we may have some imaginary healing powers and it is not true. But when we meditate on the absolute desire and wishing nothing, automatically all the powers are with you and they begin to work upon everyone bestowed by Nature for some purpose and it is never achieved by individual effort. It can never be achieved by any means and any methods. Let it be magic or black magic, this is the one truth of Nature. You can meditate for the welfare of humanity. You can meditate for the expulsion of the idea of war and establish the idea of peace. You can

maintain a diary and note the date and give a description of what you have heard and forget about it. If there is a need of remembering anything on some other day, you will get an instruction as a cross reference to one of them.

Question : What about the sounds we hear in meditation?

Answer : For example, some days, some sounds are necessary to meditate. A word which includes those sounds will come to your mind. For example, one day the word, 'Jesus' comes to your mind. All through the day it will be coming to your mind again and again. It need not be the name of God. Sometimes it may be an ordinary word. For example, pencil. It comes in your meditation and many thousands of times during the day you will get the word 'pencil', 'pencil' to your mind. There will be such experiences. That means those sounds are necessary for that day, for you to meditate upon. Don't take a particular interest in such things but let it take its own place and be an observer. Automatically what is required takes place. Our duty is not to disturb them or tackle them, that's all. Sounds like temple bells or sometimes sounds like thunder, all these things are quite probable. We should not invite them but we should enjoy them when they are there. This should be our attitude.

Thank you all.

Full Moon Meditation

Alignment

"Let the Meditation establish the bodies, minds and the souls into alignment."

That is what the Masters bless us always. They know that the human constitution is filled with many hundreds of vehicles, and each vehicle is a bit disturbed in the alignment because of the disturbance created by the indweller of the vehicles. *The resetting or the re-alignment is what they call Meditation. The present existing indweller is not at all capable of making an alignment of the vehicles until he is absorbed into the real indweller.* Whom we call the 'indweller' is the mind, who is a book of intelligence with pages of incidents occurring every moment and the mind necessitates the turning of the pages of the days. So, he cannot make the alignment of the vehicles.

But there is one real indweller in all of us who is called "The World Teacher" and who is always trying to bring the vehicles into alignment. But the false indweller whom we call the mind and intelligence is very anxious to get the alignment and his anxiety prevents him from getting the

vehicles into alignment. The World Teacher is silently pointing out the way to the mind and the mind is anxious of finding its own way, therefore the mind cannot find the way. So, this type of wonderful conclusion continues as our span.

The moment meditation visits us, the moment it is pleased to shower its presence upon us, the mind gets absorbed in the indweller and there is no meditation at all. As long as the word Meditation is there in the mind, there is no meditation because the mind is there and the word is there and its meaning is there, its definition is there.

When so many things exist, everything can exist except meditation. So, when meditation visits us, there is no worth to what we now call meditation. Because what we normally call meditation is only anxiety. In real meditation there is no anxiety, for the reason the person who is anxious will be made to disappear. Unless he is made to disappear, he will not allow Meditation to visit us. He is one whom we call the mind and the intellect. When once he is made to disappear, words are not there with us. As long as the words are there with us, there is no meditation.

Therefore the word meditation is not there with us when meditation visits us really. When the mind is there, the intellect is there, as a result of the disturbance from the alignment and then we will understand that there was meditation in the previous minute. That it was quite different from what we know as life and though the mind existed, it did not exist during meditation; though the senses existed they did not exist during meditation because the mind and

the senses were absorbed, absent to themselves and absent to the one who notices them and yet it is something different from what we call sleep.

It is a more conscious state than what we now know as consciousness. But it is a state when we are conscious. When the mind is not existing, the senses are not existing and the intelligence is not existing. Therefore the environment is not existing, the people around us are not existing but all this put together is totally existing in every point of existence and from head to foot everyone is more exciting than existing now. You exist to me in meditation hundred times more than you exist to me now, but your name doesn't exist there, your shape doesn't exist there, my identity of you never exists there, your colour doesn't exist there, nothing exists except 'You'. There is no second in the existing, therefore the observer and the observed are only One Existence. That is the experience you will find in meditation.

Meditation is the alignment of all the vehicles when only One Existence shines forth through the apertures of all the vehicles, Just as when a sophisticated photographic camera which includes the movie and the talkie also. Unless every part of it is properly tuned and even if one aspect is not properly made into alignment, then the machine totally becomes defunct. There is no picture received by the film, no sound received by the cassette and no colour filtered through the colour filters of the camera even though ninety nine parts of the camera are properly made into alignment. If one aspect is not in alignment, nothing is received by the camera at all.

That is the case with our vehicles and generally we are always anxious. Our anxiety prevents ourselves from getting aligned and many times a full span is spent away without knowing what alignment is and what meditation is. The eyes are working, the senses are working, the mind is working, the intelligence is working, we are attending our occasions, we are doing our business, we are careful about our own mundane affairs, we are careful about our calculations of money, income and expenditures, but each vehicle is functioning separately. Alignment is not there; therefore the indweller is not shining forth or shining out. So, one full span will be generally spent away like this, and generally our span may not be knowing what meditation is.

Nature knows that we are not capable of getting ourselves aligned. So, Nature itself brings us to alignment in time, that is what we call spiritual evolution. It allows us to do things in a trial and error method. A trial and error, every day doing mistakes and experiencing the peculiar inconvenience of our mistakes, knowing how to do it better, again forgetting how to do it better, again experiencing the same inconvenience, this time remembering how to do it better, again do it better through births and rebirths, we learn how to do it better. The result is suddenly we exist and our intelligence ceases to exist, our mind and senses cease to exist and our body ceases to exist, our respiration ceases to exist. Though all these things are taking their place, everything will be there, but it will not be to us.

So, for a few minutes, we experience meditation during which time there is no word called meditation or the thought

that we are meditating. Then afterwards we understand that whoever had meditation previously, this is the nature of meditation, but before that Nature puts us to a peculiar training, it allows us to do our own things. But we try to help each other, and therefore we fail, that is how we delay the alignment.

Nature helps from within and from outside, but Nature gives us training in getting objective help from each other. Nature is not appearing to us objectively, it is existing with us only as our own individual nature. Yet it is helping us, but the human mind wants help from outside, from another person, whereas Nature is trying to make us know that there is no outside person, there is only one person inside everyone. But we are searching for an outward companion to help us.

This is the cause of the delay in alignment. This is possible only in human birth. In the animal birth alignment always exists. They do not need any meditation because the human mind is disturbed from the harmony of nature. Human mind lives in what we call effort and attempt. In order to eliminate the effort and attempt and in order to make the inner light flow through the same window, the practice of meditation has become necessary for the human being, the practice of yoga also has become necessary, prayer has become necessary and a particular training of doing things has become necessary.

The Secret of doing things

Particular way of doing things is the greatest secret that solves all problems. That is called "The secret of

doing". Many people try to know what the secret is. There is no secret concealed inside but there is something which we have not noticed. Therefore it is always a secret. We do many things during the day but we don't know what doing is. We know what is thinking, we know what is understanding. We believe that we know what is doing? The truth is we do not know what doing is. We should carefully catch the secret of doing; it is a very subtle secret which is missing our understanding every second.

Try to observe yourself while doing something. Doing is action. Action means change, a change every moment, every split second and every millionth fraction of a second that is what is called a change. When we are doing something, it means we are following a change. If I take this watch from the table, place it in such a position, it is a change that I am causing. But if my Master asks me to take the watch into my hand, change its position from the table to the above; see what the time is exactly. It is 9 o' clock. Tomorrow I will also do the same thing, if it is exactly 9 o' clock. If it is exactly 9 o' clock tomorrow also, that means you are getting yourself aligned to what is called action, otherwise you are flowing with the river of change until your body grows old and dies. That is what the Masters of wisdom say. If it is 9 o' clock today and if it is 9 o' clock tomorrow also, that means you are causing the change of position of the watch from table to a height and you are forming a background of time to the change you are causing. The background is what is called "No change", it is 9 o' clock today and tomorrow also it is 9 o' clock, day after tomorrow

also it is 9 o' clock. Then there is no change in the time, there is change in your actions. This change requires time. So, there is a change in time and there is no change in time at the same time. So, when you are able to align change with no change, in terms of time, then you are considered as trained to get your vehicles aligned.

This is the one secret of action which we have never noticed previously. If we are causing only change we will do this at 9 o' clock today and 9.05' tomorrow, 5 minutes to 9, the day after tomorrow. We are causing only a change and there is no alignment of vehicles. Each vehicle is working in its own direction, the mind in its own direction, the eye in its own direction, the ear in its own direction, the speech in its own direction. So, everything is getting dispersed into change until the body becomes old and dies. This is what is called "Change", "Instability" or "Temporary Nature" which is called "Awaiting Death Every Moment". That is what the Master said but there are some people who do it exactly at 9 o' clock, but they grow mechanically. If you arrange an electronic machine to do it exactly at 9 o' clock, it lifts the watch exactly at 9 o' clock automatically, but it cannot be called 'No change', it can be called only routine.

So, the human mind is always missing the essence. Either if it wants a change, it is drifting into waste of time. If it attempts to have regularity, it is drifting into a mechanical routine. In either way, it is death. You should have the background of "No change" upon which you should shape the continuous change into a change of periods that is what we are doing when we are practicing a spiritual way of doing

things. Then you are expected to sit down by eight every day and meditate from 8.00 to 8.15. It is not the filling of the gap between 8.00 and 8.15 you are doing, it is not what is required, but what is required is you getting better and better. Let us try to do it better; this is how Nature is training us. Meditation visits us; we can never do the Meditation. That is the secret of Meditation. Nature brings us to alignment by not allowing our mind to use its intelligence upon our programme.

Then there will be some Full Moon day, when the indweller shines forth through all the vehicles. Then the intelligence and the mind are absent. They are merged in the presence of the indweller just as the blocks of sugar are dissolved. All our programmes disappeared in just as 10 or 15 blocks of sugar are dissolved in the same tumbler of water. So, our meditation existed as the water where the sugar was dissolved. So, the programmes exist with us and we do not react to them. The programmes are being conducted automatically. You will be here five minutes earlier to 8.00. The time sense is not there with you. Automatically you will open your eyes by 8.30 from your meditation because the time sense is not there, you are there. Automatically the respiration stops, because you do not exist in the respiration and the respiration dissolves in you.

That is what is called a "Meditation". First of all three groups of vehicles should get into an alignment. One group of vehicles belong to the physical plane, the second group of vehicles belong to the mental plane and the third group of vehicles belong to the inner deity whom we call the Lord

in us, who is the real 'I AM' in us. So, there are three groups of vehicles, the vehicles of the physical body, the vehicles of the mind and the vehicles of the consciousness or indweller. So, the first set of vehicles, the total of which we call the physical body, is made up of the same substance as our earth is made of. Same minerals are taken from the earth, the same water is taken from the earth and the same gases are taken from the earth. Therefore the first group of vehicles is called 'The Earth Globe'. The Second group of vehicles is called the 'Mind' and the third group of vehicles is called 'I AM', where the innermost 'I AM' exists and the three should come to alignment. You have your 'I AM' in you, your mind in you and your body in you.

The Sun and Moon

In the outer world you have the Sun of our Solar System who is the collective 'I AM' of all of us and the Moon in the outer world who is the collective mind of all those who are existing on this earth. The earth globe upon which we are standing is the collective physical body of all of us. The earth is going round the Sun, as well as going around itself. When the earth is going around the Sun, the Moon is going around the earth. So, if you look at the skies in the night and the day, you will find that on no two consecutive days the Moon appears alike. Because you are standing on the same earth globe but the Sun and the Moon are taking different angles from each other, when seen from this earth. Each different angle is making you see a different phase of the Moon and this is the cause of the different moods in the minds of the individuals on the earth. This is what is causing the change in our life.

If the heart does not beat there is no change, unless there is a change there cannot be a beat. Unless the beat goes unchanged we cannot live. So, there should be the change of what we call the heart beating and also the continuity without a change that the heart goes on beating that is what is called "LIFE".

The respiration is a change, if you go on taking air it is not possible to live and it should change; you should breathe out. At every respiration the direction of respiration is changing but unless the respiration goes on unchanged we cannot live and we cannot have a span of life. That is the secret of action. If our mind can imbibe that secret, so that the actions we do also inherit the same formula, then there is what is called the process of alignment.

There are two types of actions that take place in our life; one is called actions that are taking place in us and the actions done by us. The second is the actions we do; the first is actions done in us. The first set of actions is called rituals and the second set of actions is to be ritualized. Otherwise they are called mundane actions. So, the activity is to be ritualized. What we do should take the formula of what is being done in us. So, the change should go unchanged. If we can practice doing our routine in such a way then the alignment is done. Then the life you experience is called "Meditation".

The Full Moon and New Moon

If you understand what happens on a Full Moon, it is a total reflection of the self-expression of the Sun

through the Moon upon the Earth. Whatever the Moon receives from the Sun, is totally reflected upon the surface of the Earth. That is what is called "Full Moon".

In the New Moon whatever the Moon receives from the Sun it is sent directly towards the Sun and not towards the earth. So, these are the two phases of self-expression that are produced by the Moon and the Earth and that are being initiated to the living beings on this Earth and we are waiting until we have the day of our initiation. Though this word of initiation comes on every Full Moon and the New Moon, we are not allowing the time of our initiation to approach us. It is because of our anxiety. So, this is the significance of Full Moon and New Moon.

The New Moon is the subjective consciousness of the earth, because the ray coming from the "I AM" is once again reflected towards the same source, "I AM". That is, the rays coming from the Sun to the Moon are not permitted to get reflected towards the earth. But they are retracing towards the same source, the Sun; so it is called the symbol of subjective consciousness.

On the Full Moon it is the converse, whatever ray is received by the Moon from the Sun it is transmitted to the earth as a message. So, the message of the self-expression of the Sun God is totally transmitted to the beings of the Earth on every Full Moon. Every month there is an additional message also. It changes from month to month.

Libra Full Moon

During this month we receive the additional message

of what is called the scale pans of the balance. This is the month during which the whole year is divided into two equal parts and hence this is called the month of the Libra or the balance. So, this is the time when the mental and physical forces can be balanced and the alignment practices and also the subjective and the objective consciousnesses are balanced.

The idea of equal distribution of life in terms of understanding of what you want and what I want is properly practiced by the spiritualist during this month. So, it is called the month of equality and equal distribution. Therefore, it is the time to understand what others want and what we want, what we should do to others and what we should receive from others. This is the significance of the sign Libra, the balance called the Law of Justice that exists in every atom of this creation.

The human mind is expected to receive the Law of Balance once again and meditate upon the point of equality as the geometrical centre of our existence which is called "The centre of the Circle" or a "Point", and the horizon around us being our own circle, the centre of our consciousness being the geometrical centre of our circle. This is what is expected of us by way of Meditation.

On a spiritual day we have started our meditation here. First thing to remember is that it started and we never started to have this here today. Something brought us here therefore we are here. If we had to make a programme that we should be here, it would not have been possible. So, we all know

how our mind is anxious not to allow its own things to be done properly. Our mind is generally anxious enough to make it successful, what it wants to do. In this process these can be made inconvenient and uncomfortable. That is what the mind can do with all its anxiety. But since there is a greater cause that blesses us for every spiritual gathering, it is not we who have planned for it, but there is a plan which brings us here and if we remember it, things will always be better every day.

Light shines forth better day by day; the life of our everyday incidents will be happier and more and more brilliant day by day. So, the health of everyone will be better, the ease of the mind will be better every day and the programme will be more successful and more lucky if at all we remember that something, a higher consciousness brought us here into this house. It is enough if we do not believe that we are conducting these gatherings, because if we are to conduct they are anxious to suffer the results of our anxiety. So, let us believe always that something is favouring us, there is a blessing from the Masters of Wisdom which is bringing us together and keeping us quite hale and healthy and keeping us jolly and happy, helping us to understand each other in a proper way, giving us better health, better strength and better hope.

So, let us cooperate month after month to believe more and more that we are not conducting these gatherings, but something is favouring us to gather here and see that the hosts are more brilliant, stronger and healthy and happy and I will be doing the same thing wherever I am until we are

permitted to meet here once again next year. So, let us all live together wherever we are for one year. So, we will be continuously living together. May the awareness of our hosts, who had arranged the gathering here, continue forever. So, let us have a few minutes of meditation once again.

Thank you all.

The Practice of Yoga

I promised to tell you about the practical procedure of how to achieve the advanced steps. That is, how to cooperate with the evolutionary function, how to train to cooperate with the Deva kingdoms and how to learn to exist in the soul consciousness. The process is what is scientifically called, 'Yoga'.

Of course, the word yoga is used in many directions now-a-days, but there is also a scientific definition with a procedure which is called 'Yoga'. We are concerned only with that. The science and the procedure is age old. The exact science of yoga with its instructions can be found only in *Patanjali's Yoga Sutras*. After that we are expected to lead a yoga life. Yoga practice is no end in itself. But the end and the goal is the yoga way of living. That is given very briefly at the end of the *Patanjali's* book, but it is very well supplemented in the *Bhagavad Gita*. So, *Patanjali's* Yoga Sutras and the *Bhagavad Gita*, put together form the first part and the second part of the science of yoga.

Now I will try to give you an aerial view of the yoga practice with exactitude and scientific precision intended

by *Patanjali* and the *Bhagavad Gita*. We have nothing to do with the many digressions of the other yoga teachers. Previously we talked about the six angles of vision to ancient wisdom and it was followed and understood by all those who regularly attended the lectures. Then we spoke of the five angles of vision but the sixth was left behind. That is 'yoga.' Today's subject is 'YOGA'. At the outset, the book of *Patanjali* is divided into four chapters. The first chapter gives us the scope and the purview of yoga practice. Why should one practise yoga and what should be the main aim?

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

We call it the functioning of the Indweller, because we are normally confused between mind and ourselves. When the mind is working we say, "We are working". When the

mind sees through the eye we say, "I see it". Like that the mind is wrongly considered as the indweller. There is an activity called reaction, it is a reaction to the environment. Whenever there is light outside, the mind is responding through the eye and reacting to the light. The result is, the mind is experiencing light and shape and we see all these people, this room and all these things. That is called the reaction of the mind to light, the shape and also the colour.

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

Similarly, let us say we are talking and if it is too hot outside; at that point, our mind reacts to the heat and we stop our discussion and say, 'it is too hot.' As a result, we are not able to enjoy any one of the faculties of the senses. The mind is asked to cut short everything. It has to cut seeing and then it has to hear. It has to cut hearing and has to taste. While tasting a good banquet, sometimes there is the

policeman calling at the door, showing us the notice that we placed the motor car somewhere in the wrong place. Thus our mind is not permitted to enjoy anything continuously. In the scriptures, the mind is compared with the chariot having five horses. Five horses are facing in five directions and the chariot is in the middle and five different people are showing attractive grass from five different corners to the five horses. They are all inviting the horses towards their directions. As a result the five horses are drawn into five different directions.

* * *

To put it simply, just because a steam boat makes a movement upon the direction of the gale, you cannot call it 'journey'. In such a way we are also spending our years and growing old, all the while thinking, we want to enjoy happiness. As a result, even though we want to enjoy happiness, we speak of happiness, we define happiness, but we have everything except happiness. So, this reaction is in some way or the other wrong. Something is defective in it. We have to rearrange the available data and make a proper adjustment. That is the purpose of the science of yoga.

The influence of the environment

The environment is making its presence felt through these senses and forcing itself upon the mind. As long as the environment is being received, the mind is not the mind, but the environment. When I am looking at you, my mind is not in the shape of my mind but it is in your shape. When I am listening to your words, my mind is taking the shape of your words and their meanings. When I am enjoying the

taste of food, my mind is taking the shape of the taste of food. So, in every reaction the mind does not have its own state. It is continuously assuming the state of the environment, even if it is not continuous, it is continuously changing. So, there is nothing to really enjoy except thinking of enjoyment or expecting enjoyment. So, we have to find out what is wrong there.

Hence, it is said that yoga practice is a process of suspending the present reaction of the mind through the senses towards the environment. Then it is said that the mind knows its original state of existence.

Now it has no time to be itself because it is in the process of becoming an environment. When it is very busy in the outward activity it has no time to be itself. We should know how the mind will be in its original state for which we have no time till now. At first he says, "Let us have some time". Then in the next step he says, "The environment is making its presence forced upon the mind and the mind is a receiving pole. It is not allowed to be free. The world is too much with us." That is what the poet Wordsworth says. That is, we are not allowed to live as we are, because we are not left alone by the world.

So, this mind is called, "I AM" by us. That is the helpless fellow who has no time to live as himself, he is called the 'I AM' by all of us. The result is we are living as helpless fellows very busy all through the day having no time to live as ourselves. We have to live as per our programmes, expectations, obligations and admiration or as our appreciation. But we are not permitted to live as ourselves.

The mind is always at the receiving end. Therefore this 'I am' which is in the receiving pole is called the negative 'I am'.

At this stage we have nothing else other than to receive from outside. We do not know whether we have some interior or not. In this manner, we spend 30, 40 or 50 years of our life, keeping ourselves very busy all through the day and sometimes into the night as well. We think that we are working to achieve something, to attain happiness some day or other. We want to earn money to be happy. We want to construct a big house to be happy or we want to establish a big ashram to be happy or we want to establish some big office. There is always something that we want to do, because we cannot do anything. But at the same time we are doing something or other, which has no real meaning to reach the inner man. There is a big activity going on with a tremendous speed, but no progress is gained.

It is like a motor car lifted upon its Jackie in the car wash garage and then driven at a high speed of 150 km/h. The wheels are spinning at a high speed, the oil is burnt, there is big noise, but the car is stationary there and not gaining any space or distance, because its wheels are lifted up on the stands. Similar activity is going on when we are very busy with our daily routine. When we are doing something, the next item of the programme is driving us. Even though something is driving us yet we are not moving. This is what *Patanjali* explains in the next stage.

Using the Measures

We are living like the negative 'I am', the slave of the

environment, always driven by the environment. This should be stopped. An activity which is in the right direction should be established. These five types of reactions are once again multiplied by five as we have five moulds of acting through these five directions. It's called acting by using the measure. All the shapes, colours, smell, taste, light, darkness are used as measures to know what is there outside. I have the shape of your face as my measure, the incidence of light as another measure, your voice as a third measure and the dress as your fourth measure. In this way, I use all the available measures and come to the conclusion that this is Mr. So and So and we react to each other. Thus we are using the measures through these five senses. Simultaneously we are alternating the measures that are; we are using one measure to understand the knowledge of another measure. For example, if there is flame I should know it with the eye. But sometimes when I am lecturing, I grow emotional about the subject and stretch my hand like this and then there is a burning sensation. At that instant I come down from the emotional heights and find that something is burning. Then I understand that there is a flame. So, instead of knowing through the eye, sometimes I know through touch that there is a flame. This is what is called alternating the measures for knowing.

Sometimes we use mistaken measures. These measures are sometimes used by mistake. When there is some sound, we usually understand that it is a motor car and most of the time we are right. But sometimes there may be another sound of wheels running on the stone and we may make a mistake of thinking that it is a motor car. Likewise when it was cloudy

yesterday and there were thunders, we could very easily understand that they were thunder by listening to the sounds. But in case there is some disturbance in the stereos in this room, there are times when we may mistake it to be the thunder sound from outside or when there is thunder outside, we may get mistaken by thinking that these stereos are blaring.

Sometimes we mistake one person for another; we sometimes create humorous scenes. There was one Mr. John in India whose wife died of cancer. One of his colleagues told his wife that John's wife had died. Now there was another person by the same name 'John' working in that same office. When the wife of that colleague met another John on the street, she consoled him for ten minutes and this John silently listened to everything, because he understood the whole situation. He took leave and went home. She went home and told her husband that she had met John and consoled him. He asked which John? She said John Arnold. He said, "You fool, his wife is quite ok". Just like the above incident, we sometimes use the measures in a mistaken way.

We have another experience of absence of measure. That is when the instruments are kept away and the mind is left alone. That is what we call sleep. There is a fifth activity which we call knowing through absence of a measure. How can we know through absence of a measure? It is what we call memory or recollection. Next year suppose I come to this table and say, "There was a candle here when I came last time but it's not here now". This is what is called knowledge through absence of a measure. These are the five

possibilities of the mind reacting through the five senses. So, there is no sixth possibility.

Patanjali has given these five possibilities. He said that they contribute to our happiness or unhappiness according to the way in which we use them. If we know how to use them, they contribute to happiness, if we do not know how to use them, we live a mundane life of mixed values, unhappiness sometimes mixed with happiness. But when we proceed in a scientific way, we will have a mastery over the use of these instruments.

Proposed Awareness

How to Practice? Two steps are at first prescribed. One is "*proposed awareness*". That is when you propose that you want to live happily and you want to know what happiness is in its real sense. You want to know the real mechanism and the structure and the functioning of the mind. If you want to live in the world of realities, you have to continuously propose to yourself that you want to know the real thing. You should make a true and scientific use of the apparatus and try to live in the real yourself.

Therefore at first you should make a proposal for a higher living in the mind. It is essential because every proposal that is made with the mind stimulates the mind to rearrange itself and makes a conscious repetition of the proposal continuously.

Whenever you begin any action, you propose to yourself. "I should do this work with a better knowledge of facts. I should spend my time in a more meaningful way.

Let me try to understand how to do it better and in a more organised manner. So, let me be more skillful to know more." Hence you will be persistent in making the proposal consistently in order to become better. Thereupon you should do it at every step of life until it becomes a practice. Practice does not mean automatic but a continuity of awareness. This is the first thing he proposed. The second step in yoga is to practice '*Detachment*'.

Detachment

What is detachment? Is it to ignore the loved ones? Is it to ignore wife or husband or children or is it to ignore old people and send them to old age homes, just as many of you do in the Occident or western part of the world? Such a person can never dream of yogic life. Detachment is not abandoning. It is not about leaving people, it is not about growing a spirit of indifference or loss of affections. It is a specific process prescribed by *Patanjali*. We have seen how things force themselves upon the mind. You should be able to detach from that enforcing of the environment. How? Many people are mistaken. For instance, if there is something that attracts my eye, and if I am to practice detachment, then am I to mentally propose, "I should not see it, or I should not think of it". In such a case it means that I am thinking of it.

When we have some defects and we think of getting rid of those defects, that means that we are thinking only about those defects. That is we are giving more importance to the defects. Let us say, I have too much irritability and I get angry with everyone every time. In that circumstance,

in order to get rid of it, if I close my eyes and begin to think, I should be free from my irritability and then I am meditating upon my irritability. I am meditating upon my defects. The result is, I will be more irritable after some time. Whenever we begin to think of our defects, irrespective of whether we like or dislike something, both the processes result in thinking of that particular thing more acutely. If I like a person too much, I think about him and if I dislike a person too much, I will be thinking more about him than about the first person, because evil influences more than good when we are dwelling in the mind and senses.

For example, when I visit Brussels from India, there may be ten people who have helped me a lot and who love me very much and whom I love very much. We have great affection. But there is another person from whom I borrowed a thousand dollars before returning to India. I had said, "I will return the money to you within two months". I did not care to return. I did not write any letter to him. When he wrote to me, I did not reply. After one year, when I once again visit Brussels, who do you think comes to my mind first? Is it those ten affectionate people, not at all! First thing I will do is to look around to see if the eleventh person is there or not.

So, when we are dwelling in the mind and senses, it is the evil one that dominates our mind more powerfully than the good one. Always something about which we are unhappy will make us think of it, more than your best friend. So, it is no good, if we try to get rid of them mentally. So, how to get rid of it mentally? Well, it has been illustrated in the scriptures beautifully.

When a boy is eating rotten fruit, how to stop him from eating that? It cannot be done by pulling it away from him as he will become unhappy. But if we show him a better fruit which is more ripe and healthy, he will drop the rotten fruit and grab the better one. That should be the process that is what *Patanjali* says. You should create a new interest in the mind towards which the mind is attracted. Automatically the environmental attraction is cut off. Create a new nucleus of attraction which is of a desirable nature. For example, good music, good painting, anything that attracts your mind and anything that is conducive to your progress. Here fine arts will come to your aid. For this reason Nature has given us the fine arts. Indeed this is what is called *Vairagya* or detachment.

If you make an attachment towards something, towards which the mind is attracted and with which no attachment is possible, then the previous attachment towards the habituated environment is neutralized. Create new interest in the mind for a thing which creates no attachment. Suppose, a yogi listens to and practices music, then he can no way make misuse of music. In fact the sound of the harmony of music attracts him so much that his mind begins to dwell in music for more and more time daily until his previous addiction is dropped off.

So, an expert can help you in the matter. For example, there was a person eating a lot of opium daily. He wanted to get rid of it. He approached many psychologists, swamis, yogis and Gurus. They could teach him some morals, but they could not help him. Finally he came to one Guru and

asked, "How can I get rid of my habit of smoking opium". Guru said. "Don't worry, I will make you forget about it." Then the person said, "Tell me how to do it". The Guru then asked, "Bring me a balance or gold weighing scales and along with it a piece of chalk." He brought them. Guru said, 'bring some opium'. The disciple thought the Guru was also an addict. He asked the disciple, "What is your daily dose?" He brought a dose of opium which he used to take daily. Then the Guru said, "Place it in one pan of the balance and then an equal quantity of chalk in the other pan. Take this chalk, don't worry about opium and daily eat opium as you were eating previously. All the same, I will do the magic. You will stop eating opium on your own. However, count the number of days before you can stop your opium by following only one process. Make a mark on the back door of your house with this chalk every day and the next day a second mark and so on. Like that you count the number of days."

So, the disciple began to make a mark with that chalk. After twenty days he found that the chalk was being reduced. Gradually he gained confidence as he reduced the quantity of opium. If he had known it previously, he would not have accepted. He continued until finally he had drawn the last line on the door and there was no chalk left and well the fellow had no inclination to eat opium any more.

Do you know who that Guru was? That was Ramakrishna *Paramahansa*. He could get one fellow to get rid of the habit of smoking opium. You can read it from his diaries and biography. Such should be the method for you to get rid of the environmental effect.

Have some experts with you and begin to practice detachment in a nice way not to get affections detached, but to get reactions detached, or the effect of the environment detached. Don't practice detaching away from your wife, but practise detachment of your impression about your wife. That is what we are expected to do. These are the two items which we are expected to practise in the beginning.

The first is constant proposing of awareness, awareness of your real self and higher self, an awareness to live better and in a true world. Do everything with this awareness. The second thing is practising detachment in the scientific way. If you do it continuously in your daily routine, the results are definitely found within a very short time.

If you do it in an academic way, you will find that even after 30 or 40 years, it will make you only half better. So, make your life a laboratory and the incidents of your daily routine as your laboratory experiments. Only then you will be able to find results, results enough to cause transmutation of the mind. These are the two fundamental steps. The third thing which you have to practise is the major thing. That is called total surrender to the Lord.

Total Surrender to the Lord

Who is the Lord? If you ask me, I would say, "Lord Krishna". If you ask him, he says, "Lord Jesus". If you ask him, he says, "Lord Buddha". If you ask him, he says, "Saint Michael". Which of these Lords should we surrender to? Every group says, "My Lord is the greatest, my Lord is the

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

Now he makes us understand who the Lord is! We know one fellow who is residing in ourselves, the negative 'I am', the mind, who is afflicted from every side by the environment. He is being stabbed five times a second. Can we call the poor fellow a Lord? He himself is helpless. He is what we call the psychological capsule, the total of our psychological mechanism. He is a negative fellow, he is a prisoner imprisoned in a cage. He has no let out. He cannot explain what he wants. He has to explain what the environment wants, just as when you are here I cannot speak what I want to speak. I have to speak what you expect me to speak. Similarly this fellow is expected to speak what the five fellows are shouting from outside. This fellow says, 'I am'. We don't know that he is a helpless fellow. We believe in him and we are living with him and daily we say 'I am'. When anyone says 'the Lord', if we say 'the Lord', it is only this helpless fellow. If we say, Lord Krishna, it is not the original Lord, but a child of my helpless mind because I am shouting only with my mind. He is only an image in my mind. If I say God, he is a poor child of my mind. Same is the case if I say Jesus or Buddha, however great he may be, he is a poor little child of this helpless fellow.

Now we have to find out who the real Lord is. In the same mechanism there is another fellow living in the centre. But for so long we were under the impression that the mind was the centre all these days, because the mischief is that it is polished inside and outside. It is a mirror of reflection both inside and outside. The image that is inside is unfortunately distorted, because it is the outer surface of a round mirror. We will have a very ugly face. We think that it is our natural face because till now we have not seen what a real mirror is like. Now inside there is another fellow but the inner surface is also made up of a mirror. It is a reflecting surface but He is real light. He is shining forth. He is shining in the form of what we call sight. Previously we knew only seeing a thing from outside. Now we are advised to know what the capacity and faculty of sight, hearing, smell, taste and the faculty to touch is like. They are rays from within outside. You are shining forth in the five directions from the same centre.

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

'I am' working outside, while inside there is a positive 'I am', that is working from within outside.

The first fellow is receiving impressions from outside and working as a reflecting centre. That reflection is called 'reaction'. Here, there is no question of reflection. It is only shining forth or brilliance. You should know that there is what you can call action. *Understand that action is original and reaction is secondary. So, you should live in action, instead of living in reaction. Instead of reacting to the environment, you should live as yourself and make your presence shine forth from within you outside, just as the magnet makes its presence felt by the iron pieces around.*

Just remember that what you are now is not the real you. What you are now is the negative you and you have no light of your own, except the capacity to reflect that is a second rate borrowed light. But at the centre of your reflection, you are yourself, the original, the source of brilliance. From you, all capabilities are shining forth. But you had no leisure to notice it all this time.

It is just enough if you shut the activity of reaction for a moment. Then from there, you will begin to operate from within your own centre. When once you really begin to operate from your centre, there is no reversal to the false state of existence. You need not go into the forests. You need not close your eyes, nose, ears, etc. You need not cork all the orifices then. It is just a scientific process to follow.

First step is a continuous proposal to become better. Do everything you do with the proposal of doing it better.

At first you need not change anything drastically. Nothing drastic is prescribed in the whole process. Everything is very artistic. The process is also sweet because the goal is happiness. If the process is difficult it is illogical. A difficult process can never lead you to happiness.

Now the first step is a continuous proposal to live better. The second proposal is the attitude of detachment to the environment. Whatever is attracting your attention let it not attract your attention. If you want to bestow some attention to it you can do it. But it has no business to draw your attention. That is what is called detachment. Suppose you have some business to look outside the window for two hours. If your cow is there, just keep looking at it. But if something attracts your eye while you are looking outside the window, you have no business feeling any kind of obligation towards it. This is the attitude of detachment. Do it if you want to do, but don't do it because the mind wants to do it. So, that is detachment.

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

apparatus together is called 'Lord'. We call Him Lord Krishna, Lord Buddha and Lord Jesus. That is the meaning of the Lord.

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

Now take the notice of the existence of the Lord in you. Who is to take notice? The false 'I am'. Because now we are living as false 'I am'. We are expected to take notice of the existence of the real 'I AM' and gradually begin to make a total surrender to Him. Surrender what, ourselves. Within one second we do it. We often make confessions at the confession cabin. But that is not a confession. We have to make a real confession of what we have, until what we 'are' is left. Is it money? Yes, how much, hundred dollars? I will pay it to my Guru, if I get salvation. Next time he says a thousand dollars, I will pay it. Next time Guru says,

"Your watch is very good, give it to me". Then I say, "Sir! What about my salvation? I am giving you many things". He says, "Total surrender".

Total means everything. My house! Yes, give it away. My property! Give it away. Wife! Give her away. Children! Give them away. Have I surrendered totally? It is totally false. That is not what is required. If any Guru demands such things, remember that he is a Guru of these negative 'I am' fellows. The more he demands, the bigger is the Guru of the negative 'I am'.

The test of a real Guru is, the one who does not want anything from you, who expects nothing from you, because if he wants something from you, it means that he must be inferior to you. How can he give you what you want? Therefore such a person is not a Guru. The moment he wants something from you, understand he is fit to be your disciple. That is the acid test to know if he is a Guru or a non-Guru. Unless he has absorbed his negative 'I am' into his positive 'I AM', he is not eligible to be a Guru to anyone. How can a blind man lead another blind man on the street? When the fellow is already suffering and when he wants some job for his son in America, how can he come to you and say, "Robert, I am your Guru. See that some job is given to my son".

So, find out the Lord. He is the same in you and others also. Before you realize the Lord in you, He is already the Lord in some other fellow, who has earlier become a magnet. You may still be an iron piece, but there might be iron pieces that became magnets earlier than you. So, along with the physical body we call Him the Lord or in our language we

call Him Guru. So, a Guru is not just a person because before He became a Guru he had this negative fellow in him and he had his own Guru who was a positive fellow. Hence Guru is the one and only person, the positive existence, whether it is in the first person, the second person or the third person. So, the Guru is an Eternal Guru. That is what the Mantra of Guru says in the scriptures. It says, '*Gurur Brahma*', that means the Creator has come in the form of my Guru, '*Gurur Vishnuhu*', that means the Preserver of creation has come to me in this body of my Guru, and '*Gurur Devo Maheshwaraha*', that means the Lord who absorbs all these things into Him, He is the same one who came to me in this body as my Guru. That is the *Mantra* of Guru. That means Guru is not a person, but the 'Person' who exists in every person.

Total Surrender

So, *Patanjali* says, "Make a total surrender to the Lord" or "Surrender yourself completely to the Lord". I can very easily say. " I make a total surrender unto myself ". Not possible. You should do it to the same person but who is existing in another body. Choose anyone you like, because you should have someone to offer yourself. It is not your money or property or your house or your furniture, but yourself. That means your beliefs, your ideals and your impressions. Gradually day-by-day begin to offer them to Him.

How to know the Master?

How to know where He is? I want to know my Master, where is He? Sometimes we choose our own Masters. I

choose Master Djwhal Khul as my Master, just because I chose him. That does not mean he is a Master, he might be my servant. Then the question arises as to how do I choose my Master? Well, the answer is, it is the Master who should choose me. Therefore, the first step is, "Offer yourself to the unknown Master, though we do not know Him". Can the patient know the quality of the prescription the doctor gives? Can he judge if the prescription is right or wrong? If he can, then in that case, he is not a patient, he is already a doctor and he need not go to a doctor. He can as well prescribe it himself. Therefore, you do not know your Guru, but he knows you long before you know Him; sometimes many tens of years before, sometimes many hundreds of years before, that is through births and rebirths. In the ladder of evolution, he is leading you better and better. Many times it so happens that we are not aware of Him. Therefore, surrender what you have to the Lord.

What is the way to surrender? *Patanjali* says. "Call Him, shout for Him. He responds". "Yes. Here I am". But we doubt it, unfortunately it is very true. When we call Him, He says. "I am here". How can we call Him? Here *Patanjali* gives the method. This fellow should call this fellow, that is the negative 'I am' should call the positive 'I AM'. How to call Him? You should know His name and telephone number. His word is what is called 'OM'. How can you use his code and key without knowing the procedure? You should be able to handle the key.

"OM" - His Word

Suppose the key of an electronic machine is given to

Krishnamacharya, but he does not know how the machine works. What should he do with the key? Well, he should place it on the bag to advertise that he has the key. Similarly we do it with OM many times. We have OM on the banners and OM on the arches, sometimes OM like we have it here and there. It is because we do not know the electronic machine having this key OM. We should be able to call Him.

OM is His word, His utterance. That means it is a double key. It is the sound with which we call Him and it is also a sound with which He calls us. That is why Patanjali says, "OM is His word". His word means a name which you should use or a word He uses for you.

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

The Utterance of OM

I request you all to sit down in a proper way, close your eyes and make the preliminary arrangements and I will tell you what to do. Then utter OM through your voice. That is, make your respiration uniform, slowly inhale and begin to exhale, uttering OM but at the same time listening to your own utterance. While you are exhaling your air, you exhale with the sound OM, like I am doing right now. In this way with every utterance breathe in and breathe out with the sound OM. But mind you, that while uttering, you should listen to your own voice only. Otherwise the key will only remain on the banner and with OM written on the board. It will be of no use. If I write 'magnet' on the board, it will never behave like a magnet. It is only 'You' who has to transform it into a magnet.

Utter OM and listen to it

Do you know what will happen? You will utter as this fellow, negative 'I am', because we know what we are now. We are negative 'I am s', busy with our activity and helplessly panting and sweating on the streets. So, we begin to shout, "Hello! I am". No reply. Don't think that the scripture is false. On the contrary, there is something wrong in our handling.

To cite an example, let's say there is this wonderful American camera. In order to know it's working, I must approach my friend to know where I should press to click. Once I press that, immediately there will be a flash. We understand at that instant that there is something electronic

in it. Thus we have to approach our American friend first, in order to know the parameter before we know that energy exists. Similarly the negative fellow must utter OM and listen to it for five minutes daily and just donate five minutes of his time in a day, not five dollars. Once he dedicates five minutes a day, shortly afterwards he will begin to donate ten, fifteen minutes, one hour and eventually twenty four hours.

You will be able to do it and your endeavour will be fruitful, because other than that, there is nothing else existing. Moreover all your activities will be purchased by the wonderful Fellow inside. The inner Fellow, the positive 'I AM' has many millions and millions of dollars with Him. Therefore the moment you just give Him five minutes, very promptly, He will take six, seven minutes accordingly. This has been very poetically described in one of the books.

A poet in Sanskrit language said, " Don't go to that side of the river bank (that side means 'This Path') By any chance if you reach the other side, you will find a little boy who is blue (that is space), with no clothes and quite naked, playing his flute there. Once you get attracted to Him, you will never return. You will have no wife and children and you will have nothing, no job, no money thus there will be a journey of no return for you. Therefore, be careful, don't go to that side". That is a poetic way of suggesting to us, to just go and try there.

So, begin to utter OM five minutes a day at the same place and time. Don't change the place and time in the beginning that is before He is awakened. Once you begin

to utter and begin to listen, you will gradually understand that you are uttering with your respiration. Subsequently, you will understand that the respiration does not belong to you; rather you belong to the respiration. It is so because respiration is automatically going on in you, you are not doing the respiration. You are living because of respiration.

So, where is the respiration coming from? It is from a different 'I am' who is respiring, whereas this 'I am' is busy with everything

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

* * *

Removal of the obstacles

It is both the consciousness of the Lord and the consciousness of the disciple and in course of time the disciple's consciousness gets absorbed in the Lord's consciousness and what remains is Consciousness or Lord or what we experience as Light. This is what happens by following the process. This is one benefit which you will directly know and a second benefit which he describes is,

removal of the obstacles. The obstacles on your way will automatically be removed. You need not take the trouble of making your path clear. Generally we think that spiritual training involves many obstacles such as financial, social, health and about the acceptance of other family members. Such are the practical obstacles we meet.

How can we remove these obstacles? How can we get on in society and at the same time get on with the yoga practice? We are expected to take 24 hours as our experiment time in yoga. It is not enough if we devote half an hour or one hour or two hours for meditation. Then how do we fit in our vacation hours, hours of domestic duties and our weekend holidays with yoga practice? Such are the obstacles we mentally meet. The obstacles are removed by starting this procedure, in the way of uttering OM and listening to it.

You need not try to remove them. You can ask how? Everything will be gradually rearranged in your life. The truth of it is, obstacles exist in our mind and not outside. What exists outside are persons and things and there are no items called obstacles outside.

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

because your reaction to the environment will be neutralised. You are not society conditioned, you are alone. Even in the midst of a thousand people, you are alone.

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

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

Then, he speaks of some centres in you. Let us know the centres of different expressions and how to manage them. I will give you only a few examples. In case you have a feeling of sympathy in you, how to manage it? You have pity in you, as well as pleasure, indifference and sometimes negative

traits also. We have hundreds of such things in our personality. How to manage with them? When we meet other people with these complexes, aren't we reacting to them? Then how to suspend the reaction? He teaches us how to eliminate the reaction in spite of the existence of these traits in us.

Right and wrong connections

You should only know how to set the proper connections of electricity. If we make a wrong connection, sometimes there may be no effect, but sometimes there may be an explosion, that is what we call a quarrel. Every so often the filaments burn, that is what we call jealousy. On odd occasions the fuse of the whole house may blow away, that is what we call total destruction of a situation. But if you know how to connect these plug points to the pins, you will have only light, TV, radio and every other thing that is useful, without any burning or outbursts.

Moreover he gives the examples of the connections. If you find a person living very happily, you should know which of your traits you should connect to him. Suppose, you connect this with your indifference, it creates jealousy. If someone is very happy and you find it necessary to show indifferent attitude towards him, the result is jealousy in you. But if you link up your sympathy for him, it is a correct connection. Whenever you find anyone happy, try to feel happy, because he is happy. If a person is sorrowful and you make a wrong connection of pleasure to his sorrow, plus you feel pleasure because he is sorrowful, that is what is called enmity. When an enemy has bad days, generally we

feel, "That's good, he should be punished like that". That is called a wrong connection. But if you connect your compassion to the sorrowful state of that person, then it is the right connection. Immediately you will be moved to do something positive for him in order to make him less sorrowful and more pleasant and try to remove his sorrow as much as you can.

If you find a person virtuous and well behaved, but you connect it with your indifference, then that shows that you are not ready to learn anything from the virtues. Instead if you connect your pleasure centre with that person, then you learn a lot. Whenever you find good behaviour and virtues in others make them pleasurable to you. If you feel very much pleased with the good behaviour of others, automatically your centres are purified.

The last example is the weaknesses in others that are the vices and the bad behaviour in others. What happens if you connect your pleasure with it? That means you feel happy whenever a fellow has some weaknesses in him. Suppose I feel very happy to have found some faults in you. The next day I am very much pleased to talk about your faults with this gentleman. I discuss and criticise you with this person, that is criticising a person in his absence, but in the presence of others.

Every nation has its own weaknesses. Indians have their own weaknesses. Similarly, Belgium has its own weaknesses. It is highly difficult not to criticise others in their absence. But you have to make an effort to connect it with the centre of your indifference. That is called the right connection.

Indifference means not taking notice of something. If there is bad behaviour in some person, leave it to him and don't take notice of it. You need not react unless he asks you for advice, help or he invites you to comment about his bad behaviour. Like this you can make a list of the psychological complexes you have in you and have the proper plug points to plug in correctly, so that the current flows properly and produces light and wisdom and happiness. Let there be no explosions, no burning of the filaments and no blowing up of the fuse. This is one advice he gives.

Then he goes to the main item of the practice. This is what he calls 'Purview of yoga science'. Hereafter the second chapter begins, what Patanjali calls, "The action of yoga". What do we have to do? Start with doing something prescribed.

The first thing to do is Tapas. In Sanskrit it means, one pointedness of the whole life.

Tapas

Make your life purposeful for your practice. Your main aim should only be your practice. Don't deceive yourself by believing that by practising yoga or spiritualism, you will get some benefits. The very benefit is, the 'Bliss and Happiness' you experience, and the path itself is the goal. If you believe that there is something beneficial out of it, better stop it, because you will be utterly disappointed after sometime. For example, some people begin to practice yoga for what they call 'Powers'. They are deceiving themselves, because God is not a fool to confer powers for certain practices.

There is a purpose for creation, that is happiness. The purpose of yoga practice is 'happy living' to others and to yourself. Except the science of spiritualism, there is nothing in this world that can bring happiness to you and others. If people believe that their luck will increase with the practice of yoga, it is false, because the very idea of luck is foolish and everything depends upon how we do things and how we think and our motive in doing.

It is thoroughly scientific and materialistic understanding which makes you a real Spiritualist. Unless you are a thorough materialist, you cannot be a true spiritualist. If you have something imaginative in your mind, you will suffer from self-mystification for some time and self-stupefaction with astral influences for some time. Yes, it is self-deception, because in trying to deceive others we will in turn deceive ourselves.

Thus, what he says is, "Understand that everything you do in your daily routine should be utilised for your spiritual practice. Whatever benefit you get in life, is an implement or instrument for your practice". If you get 10,000 dollars unexpectedly, try to understand how to make better use of that money, how to enhance your practice, how to increase your consciousness in order to discover how best you can utilise the money. Similarly use your energy, your time and the space in your house and office for your spiritual practice. You should be able to make use of whatever wealth you have in the implementation of your practice. If you make something very tasty to eat, the pleasurability of the taste can be utilised for your spiritualism. That is what is called

dedicating everything to the Lord. Do everything with a spirit of dedication. Believe that it is a step which can be utilised for your betterment, by utilising it for the betterment of others. That is what is called Tapas.

Therefore, have the same intention or aim in doing everything. Today your departments of life may appear different from one another, but tomorrow you will understand that all of them are counterparts of one existence. Your professional life in the office, your life in the domestic circle, your life in the friends' circle may appear as three different departments without having anything in common. But when you begin to practice yoga, you will come to understand that all the three are parts of your life. You will know the oneness of your activity. That awareness is called 'Tapas'. It is wrongly translated as penance or penitence.

There are three types of austerities of life. First one is mental. The second is vocal, and the third is physical.

Mental Austerity

Mental *Tapas* or mental austerity is thinking about others only in progressive terms. If someone is good, rejoice in his goodness. If someone is bad, sincerely desire for his progressive betterment. That is what is called mental austerity. It is thinking only about something good, something positive, that everything should be useful only to someone or the other. Let there be no occasion when you feel objectionable about anyone, because there is no necessity for you, as your thinking is in your own hands.

Nobody needs to help you in your thinking. Nobody needs to contribute his virtues for your good thinking. People may have many bad traits, they may be speaking many bad things, remarking very badly about you. But your thinking is with you, not with them. That is what is called mental austerity.

Vocal Austerity

The second is vocal austerity. You must practice speech in such a way that your speech not only imparts useful information, induces hope in others, but also encourages others into goodness. So, use your speech as a good weapon. Gradually eliminate what is insulting to others. Others may try to insult you, but it is your mind that gets insulted. So, be sweet in your mind, because others are not judges of your goodness or badness. Always you are the better judge of yourself. You know yourself better. Therefore, don't give more value to others' opinions than your own opinion about you. So, even if others speak bad about you, you need not speak ill of anyone. On the grounds that retaliation may give you cruel pleasure momentarily, nonetheless it will also give you suffering and pain.

If you think in the night of a person who has harmed you, your sleep is affected while the other person is in no way affected. Remember every time you are retaliating, you are not only losing your mental balance with your hypertension going up, but also losing your sleep, ultimately resulting in you being a loser. Therefore you have no necessity to retaliate. Let him rejoice in his own paradise. You need not tackle him once again. The world is too big.

He has his own way of living and you have your own way of living. That is what is called vocal *Tapas*, vocal austerity.

Physical Austerity

On the physical plane you have austerity. Whatever work you do on the physical plane, see that it is useful to all. Make sure that it is for the betterment of some person, society or a group of persons. If it is useful, do it. If it is not useful to anyone, don't do it. For example, sometimes, we go on commenting about people for hours together. Every so often ten of us will gather, sit down and make humorous remarks and comments about the world at large. At the end of two hours or three hours, if you calculate the benefit of what we have spoken for three hours, you will find zero value. On top of that, one can't help but notice that a great deal of energy, vocabulary, voice and laughter that escaped from our throats has been drained and wasted. That's why such discussions are of no use. Keeping that in view, the yoga practitioner minimises these things gradually.

For instance, let's say Michael says that somebody ate a banana and threw it on the platform of Brussels. Another person stepped upon it, slipped over the banana peel and fell down. Now listening to which Krishnamacharya goes on laughing and then a second person says, "Oh! is it? Tell me, repeat once again." "He fell down, really fell down?!" A third person says, "What is it, really?" A fourth fellow, "Oh! foolish fellow". A total of three minutes is burnt and wasted. While dwelling on such a thing, not only did we waste time but also our life span which is valuable and which can never be replaced by any doctor.

This is what the practitioner understands by physical austerity. But understand that it is not a sin to be pleasant, humorous and happy. Austerity does not mean you should grow dried up without any feelings. Be happy and make others happy. Be humorous, but let your humour create happiness in others. Be pleasant and let your pleasant attitude create hope in others. Let others forget about their difficulties at least for the moment. That is what is intended.

Swadhyaya

Now after speaking of this austerity he gives us the next step that is called '*Swadhyaya*'. The first is called Tapas and the second is called *Swadhyaya*. That means the habit of reading a scripture daily. Let it be five minutes or two minutes or only one minute. Let it be one paragraph or one sentence. Make it a habit to read from a scripture daily and try to understand its significance and import and imbibe it. This is because the scriptures speak to us about the goal of yoga and they also contain the science of the human being and the art of human living. These are the two subjects which cannot be learnt at any university existing in the 20th century, because the universities are still primitive and at the Old Stone Age and not enough to reach this level. Even in the most advanced and scientific nations and countries, the universities are too backward and primitive with regard to these two subjects. The present evolution of any university never permits the university to teach about the science of the human being and the art of human living. It may take at least one more century for the university scholars to think of such things. But we have the universal university where

there are professors, who are authors of the gospels and the scriptures and we have the syllabus which we call the scriptures of the world. They are too advanced in scientific and artistic subjects. In the 20th century no scientist or science professor could reach the levels of explaining to us about scriptures.

So, it is the fundamental duty of a spiritual student to make it a habit to read from a scripture daily and try to understand the import. Better still, read it out to the people who are ready to listen to it. Or if some experts are reading it out, go and attend. This is the second compulsory item to be practised.

The third is called the total surrender which is described previously, that is making a total surrender of yourself to the Lord by way of uttering OM. Now He leads us to the eight steps of the yoga practice and explains each of it separately.

The First Step : Yama (Regulation)

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

- a) We have already narrated what is called Tapas, which is "**Austerity**".
- b) Then an attitude of '**Harmlessness**'. Let your attitude be harmless. Let there be no critical discussion about the possibility of living with harmlessness. Whatever you do, let it be harmless to others. It is an attitude. Some people question, "Is it bad to kill and eat?" The answer is "It is not

bad, but it is better to eat without killing." That is what our attitude should be. We can kill and eat as far as we feel like doing it. There is nothing bad about it. But it is always better to eat without killing, let it be an animal or a plant. You can eat from a plant without killing the plant. You can eat from an animal without killing the animal. It is left to our choice. So, a critical discussion will lead us into a desert of nothingness. So, your attitude should be harmlessness. When you speak, let it be harmless. And when you make remarks in the absence of others, let the remarks help those people who are not present. If you do something, let it be helpful to someone. By the same token you are expected to practise what is called an attitude of harmlessness.

c) The third is called "**Truthfulness**". That means, if you like a person you should be truthful in your liking. That is, when you are alone then also you should be able to tell yourself that you like him and not just when others are present. If you do not like a person, be truthful to yourself, you should be able to tell yourself that you do not like him. Then it takes no time for you to remove the enmity from your mind. When you do something, you speak to yourself if you are really serious about it or not.

We do many things even though we are either reluctant or do not intend doing them. All these things will be eliminated when you begin to behave truthfully. See, when my office colleague is going on an excursion to the Alps, I too want to take my family to the Alps just to show him that I can also go there. That is one best example of untruthfulness. The fact is that you don't need the trip, but your false behaviour necessitated the trip.

When a colleague of mine in my office manages to secure a seat in the course of medicine for his son, I too try to secure a seat for my son to be a medical student. Not that my son is inclined to study medicine but because my colleague has his son admitted in the medical course. It is the jealousy that makes me want my son to be a medical student. What happens? What is the result? Suppose my son is not interested in studying medicine, I will find him a big failure in life after 4 or 5 years. That is how I will be penalised for my jealousy. Such untruthful items of behaviour will be eliminated from our procedure. We begin to practise to know if we want this or not. After a little practice of one or two years we will instantaneously know if we desire something or not. I will choose what is needed and eliminate what is not needed. That is what is called truthfulness. Be truthful to others and yourself. Let your attitude be truthful.

This is often wrongly translated as truth speaking. Mere truth speaking is not enough, truthful motive should be there. As a matter of fact, there is no better truth speaking gentleman than the cassette of the tape recorder, because it represents only truth including the occasional cough we take out. That is not the truth. Sometimes you may also speak falsehood for the benefit of others. If the child is not eating, you say, "I will take you on a holiday on ice". The child eats and then sleeps. You know you are not going to take him on holiday on ice but instead of doing it you say, "I don't lie to my child." The result is that the child won't eat. So, it is not merely truth speaking, but it is truthfulness of the motive. Truthfulness of the motive is an inevitable one.

d) The next item is the elimination of the '*Thieving instincts*'. What is that thieving instinct? If you place your watch here, and I find it nice, I will place my handkerchief upon it. It is very easy. That is what is called magic by magicians. In fact, it is black magic though we use white handkerchief. And then I will take the handkerchief with the watch. I know a hundred wonderful methods to steal. That is called the thieving instinct on the physical plane. But there is a thieving instinct on the mental plane. Let's say I find the microphone here somewhat fascinating.

I look at it many times while lecturing. I am looking down my collar. I am thinking, what if I take it away. Of course, I do not take it away, I return it safely. But all the while thinking, if I could have it with me. That is called thieving instincts on the mental plane. I am not courageous enough to take away the physical things, but mentally I may be stealing many things, hundreds of things a day, which is more dangerous and more contagious to the person proper.

Besides, there are thieving instincts on the intellectual plane that are more detrimental. In case during my conversations with my friend Robert, I find some fine phrases and sentences that are very fascinating. So, when I go to India, I use those sentences wonderfully among the audience to impress them, and they shout, "Oh! Very good!" I pretend as if the sentences were my own. Like that many times we copy from the books of others and publish them as our own passages. That is what is called plagiarism. It is a thieving instinct on the intellectual and the cultural plane. It is very detrimental to the person who has these instincts. So, we should try to eliminate all those things in our motives.

e) The next thing is "**Purity of Sex**". In a society where this type of yoga practice is possible, to whichever century this society may belong, it is prescribed that the person should be a celibate up to 21 years. He should not be a celibate by compulsion, but a celibate because his mind is engaged in something which is very attractive on the spiritual plane. After that he should get married and then in the twenty-eighth year he should start his sex life. Eventually after middle age that is 45 years, the husband and wife should grow passive of sex, not fighting with sex or trying to oppress or suppress or eliminate sex, but to grow passive of sex. Since both the husband and wife involve themselves in doing something for humanity, they begin to live as friends and companions and brothers. Such a type of life is prescribed in this type of yoga practice. Of course, it may not be totally possible in 20th century society. We should know our limitations. We should know the spirit of the scientist and try to cooperate with the values prescribed by the scientist. According to our own circumstances and possibilities, we should grow passive to sex after certain age, so that our interests in life are engrossed with humanity and spiritualism. This is what is called 'purity of sex'.

f) The next thing is "**Having no obligation**". This is most important. That is, don't place yourself in a position where you are obliged to anyone. What does that mean? Before you receive hundred francs, be sure that you have done work of at least 150 francs for the other person. Be sure that you are not indebted to anyone. But do not have it as a complex. Don't have what is called 'pious aristocracy' in your mind.

Be sure that the other person has received more from you than you have received from him by way of work or help or anything. Then only you are fit to have spiritual progress. Otherwise your subconscious mind feels the burden of obligations. It never feels the freedom which is due to itself. So, these form the first step called 'regulation' of your character.

The Second Step : Niyama (Rectification)

The first is Regulation and the second is Rectification. In Sanskrit it is called '*Niyama*'. The first is called *Yama* and the second is called *Niyama*, that is to rectify yourself physically and mentally.

Cleanliness

Teach the child who is to be a yogi to practise cleanliness from his childhood. Train in physical cleanliness that is daily washing his body with water and cleaning properly and having his hair, moustaches and beard close-crisp. That is what is prescribed by all these Masters. Let him also be taught mental cleanliness. That is, by the end of the day let the boy be aware of whether he had got good thoughts or bad thoughts about others. Let the mind be purified with progressive ideas.

Satisfaction

The second is satisfaction as an attitude, satisfaction not attributed to incidents, not due to benefits, not because of events but satisfaction ingrained as your own inherent nature. You can develop it very easily. Be satisfied with what you get. If you do some more good work, then you will get some extra money. But be satisfied with what you get at

present. In future, you may get more and you may try for more, but in the meantime do not grow nervous or discontent. If your friend is getting a thousand dollars more, don't worry.

Cut your coat according to the cloth, according to the availability of the cloth. That is how we have to practise because what is due to us from the society is a ratio between the society and ourselves. It has got a mysterious ratio which we can never understand.

Our logic and economics will never be able to calculate it. We calculate that we may get some more from society, but what is due to us depends not only on the merit of what we work, but also on what we think and what we believe about others. The LCM will always be the ratio between us and society. Sometimes we may not be able to calculate it properly and thus we live our life grudgingly. We must never hold a grudge against society that is at no point in life should we ever grumble or complain against society. Remember, society contains individuals just like you. We can never fathom a society separate from individuals. They are also as good and bad as yourself. Therefore, satisfaction should inevitably be practised by a yogi.

Prior to the present time, Sage *Patanjali* had given what is called austerity and reading the scriptures. Apart from adding previous things to the list he added total surrender which is uttering OM and listening to it. These five items will rectify your existence. This is called the second item rectification. Now, we go to the third item according to *Patanjali*.

The Third Step : Asana (Stability in Happiness)

We will have happiness only instantaneously as a flash normally. What we call happiness exists only instantaneously. All the remaining is something before happiness and something after happiness. When something is very tasty to eat, we have the happiness of the taste while we are tasting. It is not there while we are preparing, it is not there while we are cleaning the plates. In anything you do, happiness is only a lightning and a flash, before which there is much work and after which there is much work. It is like the feats in a circus, the items in a circus. For every item they have to do something in the beginning and after the item is finished, they have to dismantle many things once again. So, there is much preparation and much disposal. In the middle there is an instantaneous flash of what we call happiness. But all this put together is what we call happiness, only because we are essentially foolish. But here, he asks us to practise 'stability in happiness'. You should infuse the mind to live in happiness stably, continuously.

How? Sit in a comfortable posture, select a place which you need not change frequently. Keep the place clean and make the room pleasant. Let it be well ventilated not only of light but also of air. Select a posture which is comfortable to your age, physical condition and stage of life and then you sit in that posture. Any posture except lying flat is recommended. Because when we lie flat, horizontally and begin to practise stability in happiness, we will not be there to enjoy the happiness as we will immediately fall asleep. In the meanwhile happiness will be lingering around there

for us to experience but the moment we wake up, we get to realize that happiness has gone once again. Everyday happiness visits us but we are not there when happiness is there in our house. That is what happens if we select a horizontal posture.

Process of Relaxation

Select a vertical posture. Let your vertebral column be perpendicular to the floor. The most convenient is called '*Siddhasana*'. You close your eyes and then begin to practise. It is called the relaxation of every nerve and every muscle in your body. Mentally begin to travel from your head to your foot slowly. First of all observe if any muscles or nerves are in tension in your head. Mentally remove the tension and relax the muscles and nerves. Then travel to the eyes, release if there is tension in your eyelids. When somebody asks to close the eyes and sit down, some people sit with very strongly closed eyes, so that there will be tension in the eyelids. Remove the tension in the muscles of the eyelids, then to the nose, then to the mouth and chin, like that up to the feet. This is the first step you have to take.

Then for a few moments relax the mind completely into your respiration, and then once again tighten or tense up every muscle and nerve for about a few seconds and then relax once again step by step. In this manner alternately practice a few seconds of tightening of muscles and nerves, a few minutes of relaxing them, a few seconds of tightening, and a few minutes of relaxation.

Law of Pulsation

By doing so, you are communicating with one of the cosmic principles, what is called the *Law of Pulsation*. The space is expanding and contracting alternately and the space is pulsating and as a result of which the solar systems are coming out and getting absorbed into space once again. Each solar system is respiring or pulsating and each atom is pulsating in its nucleus. Each living being is pulsating in the form of respiration and heartbeat. So, pulsation is a Cosmic Law and a Cosmic Principle which includes contraction and expansion.

Observing the movements of Respiration

The next practice which you have to do is to begin to play music in tune with it. Following which you have to begin to observe the movements of your respiration. Then the mind gradually begins to approach the place where the respiration is taking place. Respiration is energy and the mind gradually approaches the energy centre. After a certain time the two become one. There will be no two items. There will be no mind separately, no respiration separately. There will be only one item existing. Then you will experience what is stability in happiness.

This is called the third one, '*Asana*' in yoga class. This process is called *Asana* but unfortunately this word is translated in a wrong way. It is understood as the many physical postures and acrobatics we do. For example, we have *Shirshasana* (head down posture), *Sarvangasana* (like an inverted comma), *Halasana*, (the plough posture) and *Dhanurasana* (the bow posture or Sagittarius). So, there

are many *Asanas*, hundred or two hundred or three hundred, but it is not the *Asana* which *Patanjali* calls. The physical *Asanas* come into the first heading, called *Yama*. You are expected to select your own physical exercise not according to the lesson in the book, but according to your constitution and need. Let an expert in yoga advise you about your *Asanas*. Let not everyone exhaust the total list of *Asanas*.

For example, if a person having hypertension begins yoga, he should not be allowed to do the head down posture. Some people should not do some postures. For some people a few *Asanas* are enough. For some people many *Asanas* are required. It depends upon the constitution. Imagine what will happen if the Guru asks all his disciples to wear the shoes with the same dimensions as that of the Guru's shoes? It will be likewise if the same list of *Asanas* is prescribed to everyone. Hence, everyone should select the physical exercise which is suitable and required for himself.

Now here in this context, what is called *Asana* is '*stability in happiness*'. That is what *Patanjali* and *Bhagavad Gita* say. Immediate effect of this practice is that you are making alternations of contraction and expansion in pulsations. The result is, the mind is freed from 'pairs of opposites'. That is, the mind is free from receiving a shock in changed conditions. When it is cold now and when it is very hot tomorrow at noon, the body won't receive any shock. It's like if you honour me very much here and the very next day if someone calls me a fool, it doesn't shock the mind. Similarly, if I am asked to enjoy staying in a big hall throughout the night and then the day after if I am asked

to stay in a little room somewhere else, where it is not possible to stretch completely, yet the mind receives no shock.

That is possible only by this practice. The circumstances in life, in the family conditions, in the vocational conditions, in the economic conditions etc., will never create any shock to your mind. So, it makes you go above and beyond shock, a beautiful shock-proof existence. This is what is called *Asana*, the third step.

The Fourth Step : Pranayama (Regulating the Pulsations)

Remember firstly you have to sit down and practise the contraction and expansion daily. Now the next step is that you have to observe your respiration. There is automatically a contraction and expansion of your lungs. You are not doing it, but the 'inner you' is doing it, the Lord is doing it and not the negative fellow doing it. Begin to observe and enjoy it and try to cooperate with it. Establish music, a beat, a rhythm in your respiration. Begin to inhale slowly in a soft prolonged way, in a very smooth way with uniform speed. Inhale like that as long as you can inhale conveniently. Then begin to exhale exactly in the same way, slow, soft, and uniform and in such an artistic and skillful way that your own respiration becomes completely inaudible to you. Again begin to breathe like that. But there is no *Kumbhaka* here. Sage *Patanjali* has never prescribed any *Kumbhaka* and thus he is not responsible for the consequences of our doing *Kumbhaka*. Therefore the most important part is that you begin to practise this and at the same time observing the movements of your respiration with your mind. If you do

it without observing this, your mind is wandering somewhere else and then even if you keep on doing it for thirty years it will be of no use. It is like a motor car lifted on jackies.

Question : What is Kumbhaka?

Answer : After inhalation you are asked to hold it for some time, self-smothering. That is called *Kumbhaka* technically, which is not described either in *Patanjali* or in the *Bhagavad Gita*. So, when you do this practice, observe the movements of your lungs. Question yourself who is making the movements. You will receive the answer that the 'I AM' in you is doing it.

Then, do it for five minutes. At that point, while you are inhaling, mentally think of the sound 'So' and while exhaling, mentally think of the sound 'Hum'. As long as you are inhaling mentally think of 'So' like that. When you begin to exhale mentally think of 'Hum' until you complete it. Do it for five minutes. In the next round of five minutes you leave off the consonants and select the nasal and the vowel in order that just the sound OM is left there. In the third set of five minutes you mentally think of OM as long as you are inhaling and vocally utter OM as long as you are exhaling. At the same time listen to it completely and continuously. While uttering OM you should listen to your own OM. This is what is called the practice of pranayama.

Then what happens is, the music or the rhythm in your respiration is re-established. It was there since your childhood but had been disturbed a thousand times in a day, while you were growing older. Whenever you are angry it is disturbed, whenever you are jealous, it is disturbed,

whenever you are afraid of something, it is disturbed, whenever you are anxious of catching a train or a plane, it is disturbed. Not less than a thousand times in the day we disturb it. According to the Law of Habit formation, the disturbance has been established as a habit in us and the result is cardiac disturbances, missing beats of the heart and unequal or irregular respiration.

As we grow into adult age, we lose the rhythm and the music in our respiration. Nevertheless we can re-establish it again by practising this. Subsequently after some months of practice, the respiration stops automatically. Don't be afraid, you will be alive. But the respiration stops for some time. As long as the mind is one with the function of respiration, the respiration stops and the moment the mind is different from your respiration, it begins to respire again. Don't enforce this stopping of respiration. You are not the maker, the Lord in you knows better than you. Let Him do it. It is possible only when you establish regularity in your daily routine. Imagine your 24 hours like a clock. Have 1, 2, 3 or 4 items in the daily routine established regularly at the same time every day. You will establish a polygon of your routine.

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Keep up the polygon. Gradually add one more item and make the polygon wider. Add one more item. In this way, make as many items of your daily routine as possible, regularised. Then only, the stopping of respiration is possible. Unless the activity is regularised, unless the mind is regularised, it is not possible for the respiration to stop

by itself and start once again. If you begin to enforce stopping respiration in the name of *Kumbhaka*, it is highly dangerous and the results will be disastrous in course of time, because it is quite opposing to the activity that is going on inside. We are not expected to enforce our intelligence upon the Lord who is working inside. The very defaultation has its own penalisation. This practice is called *Pranayama*. This is the *pranayama* according to *Patanjali* and the *Bhagavad Gita*.

The Fifth Step : Pratyahara (Absorption)

After practicing for about two or three months, you begin to practise the next thing, the fifth step, that is to bring the mind, bring the activity of the senses back to the mind. If there is some photo and the eye is looking at it, withdraw the eye into the mind. With open eyes you will be able to do it very easily. At this juncture your ears are exposed to sounds, but you can be away from listening to the sounds. So, the fivefold activity can be cut off by yourself, because you can invite the senses into the mind at this stage. For example, all the while, the carpet is there before your eyes but you have not seen it. Even though your eyes are open and the carpet is before your eyes, it never attracts your eyes. Because you have allowed your sight to be engaged with the mind, it is quite natural to do so. You will be able to do it easily.

What happens when you bring the senses into the mind? The senses lose their existence and mind exists, because the activity of the senses is nothing but the mental activity projected through an instrument.

It is the mind that sees through the eye, therefore when you withdraw the sense activity into the mind, it is like drawing the water into the reservoir through the taps once again. The senses lose their identity until you permit them to exist; then only the mind exists. Now, the mind exists with you. This is the fifth step, which is called '*Pratyahara*'.

Pratyahara means inviting back, inviting the activity of the senses back or absorption of the senses back. It is not controlling the senses, you cannot control by closing your eyes, because the mind goes on thinking of other things.

Once, one Guru asked the disciple to come without eating and drinking in the morning to receive an initiation. The disciple was not accustomed to going out without eating early in the morning. Then the Guru asked, "Close your eyes. Do you see anything?" The disciple, as he did not eat anything, said, "Pretty bread, a cup of coffee and a banana". Hence this is not the way to control the mind. If we close our eyes we can see more clearly the other things that are not required. So, this is the way to control. This is called *Pratyahara*. You will be able to maintain that mind as long as you want. This is not concentration. This is the relaxation of the lower mind upon the background of the Lord.

The Sixth Step : Dharana (Contemplation)

Then the next step is to apply this mind upon something you prescribe, not upon what the senses prescribe. Now, when you prescribe some shape, sound, name, science or some subject and apply this to that particular prescribed subject, then gradually that subject begins to germinate in you. You will learn science without a lot of studying of books. That

is what is called the sixth step. It is called *Dharana*. *Pratyahara* is called 'absorption' and *Dharana* is called 'contemplation'.

Suppose you apply your mind to the candle. The candle exists in the mind with all the light. You can keep the candle burning as long as you want. You can know how to make the candle and its contents by applying it like that. Then step by step, all the details will be revealed to your mind as to what the formula of the chemicals of the candle is and how to make it. Similarly it can be applied to any science.

The Seventh Step : Dhyana (Meditation)

Then the next is the seventh step. That is, the candle exists but you do not exist. In other words the observer does not exist to himself, only the object exists. To put it in another way, it is the total absence of the observer, while only the object exists. That is called '*Dhyana*' or meditation. Well, this is meditation. Closing the eyes is not meditation. When the object of meditation exists to the total absence and disappearance of the meditator from the mind, that is called *Dhyana* or meditation.

After this the next step is when the candle exists and no other thing exists. By other things we mean the observer and the object of observation. There will be no other thing, except only one thing existing. With that, when you project your mind upon anyone, or any subject the mind will contemplate or stand upon that subject because of the sixth step and you will disappear from your perception and nothing but the object will exist because of the seventh step.

That is the only way to know the Lord Omnipresent. When more than one thing exists in the mind, how can the mind know the one existence? Unless you practise the seventh step and make a real experience of it, you can never know the fifth, sixth and the seventh of the seven planes of existence, which we discussed yesterday. That is called the soul experience.

The Eighth Step : Samadhi (Attainment)

Now let us see the next step. No doubt the candle exists in the seventh step. In the next step the name candle disappears. Only the candle without a name exists. The colour of the candle disappears, only the candle exists. The name of the flame disappears, only the flame exists. The shape disappears from your mind, the candle exists and the flame and the candle disappear; one thing exists because even though the candle and the flame are two, yet to you only the totality of the candle exists. No doubt, all the parts exist to you in your observation, but the parts disappear and the total existence will be in your mind. That is the eighth step, called Samadhi. In English, we call it 'Attainment'. Do not think that, 'absorption, contemplation, meditation, attainment' are chronological phenomena.

Do not think you will get these things one after the other. Sometimes you will get two or three at a time and the last three steps can be made to exist simultaneously. The sixth, seventh and eighth steps can be made to exist simultaneously. That is called "simultaneity of existence". In Sanskrit it is called 'Samyama'.

Thus the senses lose their identity in the mind. Then the mind begins to reflect towards the real centre, the real 'I AM' or the positive 'I AM'. When the withdrawal starts, we have by now understood how to make a total surrender to the real 'I AM', who is also called the Lord. The method of making a total surrender to the real 'I AM' is to make the respiration uniform according to the process of pranayama, which we described yesterday. In the process we begin to withdraw senses into the mind, the process of which is called absorption. Subsequently, we will have the experience of our real existence for the first time. Then it is said that we are able to exist as ourselves through time. In that scenario, instead of the environment presenting itself to the mind, we are in a position to prescribe the environment to ourselves. We are able to ask the mind to expose itself to anything we want, but not anything that is presented by the environment.

So, in the course of this process, the pairs of opposites disappear, which we call pain and pleasure, success and failure, heat and cold and the various impressions of others about us, and our various impressions about others. For the first time, the mind exists without any impressions. For the first time, you will know that you are a light and the mind is your flame. So to say, you will understand that you are self-luminous; you have a light of your own, transmitting out from yourself in the form of the mind into the senses. Then you will understand that the same light is existing in everyone in the name of the real 'I AM' in everybody.

Then you will come to understand that only One Existence is there in everyone. This is called the existence of the Lord in all. That is why Sage Patanjali calls it the Lord consciousness.

Now it is your duty to apply this to something. Prescribe something to your mind to work upon, as now the mind is your secretary, whereas previously the mind was your manager and the proprietor. It never allowed you to remember that you exist. That is why you existed in the form of your mind and senses. You were not permitted to exist as yourself, but only to exist as your environment, ever changing. So, you were also ever changing. Now that you have known the art of withdrawing the mind within yourself in the name of absorption, the easiest method for this is to utter the call of the Lord.

The sound OM is described as 'the call of the Lord'. When you practise uniform breathing through pranayama and begin to utter OM vocally, at the same time listening to your own voice, you will begin to understand that you are uttering OM. Thereupon you will understand that when you are uttering it with your breath, it is not you who is breathing, but an inner yourself who is breathing. He is breathing for you, because He wants to make your body and mind live.

He wants your body and mind for Himself. It belongs to Him and not to you. This is what you will come to understand. As you listen to the call of the Lord, you will understand that it is a call from the Lord, not from you. That is the next stage of your understanding, because the

respiration is starting from Him and not from you. The voice and the call also start from Him and not from you. That is what you will come to understand. It is something peculiar. At first you will begin to call Him with that sound. When you begin to listen to it, you will understand that the call is coming from Him and you are listening. Then you will understand that He is knocking at your door to look at Him. This is the next level.

At this point, the senses are automatically withdrawn into the mind and the mind is automatically withdrawn into the Light, into the real 'I AM'. This is what is called meditation. Then you apply this state of existence to something you want to apply, most preferably a sentence from any scripture, or a sentence from any good book you like or a thought or a concept.

For example, there is the sentence, "I am the way" in the Gospel. You apply your state of existence to that sentence. You will find the Lord teaching that sentence. Mysteriously enough the sentence stands without any change. There is no distortion or disturbance as long as you want to make the sentence stand. Similarly, when you apply this to the face of your friend in your mind, the face stands in time without getting blurred in your mind, because it is not an impression from outside enforced upon your mind, but it is a proposition from within stamped on the mind. So, you are the master and you are no more the slave of the environment.

In the next phase, you think about the meaning of the sentence. For example, "I am the way" or "Love thy neighbour

as thyself". Then the thinking process will be very sane and consistent and you can take the picture of sunrise or sunset in your mind. Any picture, which can purify and make you brighter stands along with the concept you prescribed to the mind. That is what is called meditation. Forging ahead, you will disappear from your recollection and only the object of your meditation will exist.

When this happens, there is only the existence of one thing and not two things. Previously when we were in the reaction state, we had three items in our activity: the thinker, the thought of the object and the process of thinking. When you are eating, you have three things; you, who is eating, the food which is the object of eating and then the action of eating. The same thing happens when you are seeing or observing something. You are the one who is seeing and the object is what you see and then there is the process of seeing. Thus these three things were inevitable when you were in the reaction state.

But when we come to the stage of meditation, only two things exist, the object of meditation and the person who meditates. The process of meditation is eliminated from the mind. That is what is called meditation. So, one factor disappears. Then advancing ahead in the next step, you will not be there for yourself, in fact you will disappear from your recollection, with only the object of your meditation remaining ultimately.

Thank you all.

Yoga and Attainment

Brothers and sisters! Thank you all for the happy presence you have given me today. It is the continuation of our previous topic we are going to take up today as I promised you. We have seen that the attempt to practice yoga has its object to make yourself experience and live in your original state of existence. Since every moment the mind and the senses are reacting to the environment and the reaction is not natural to you, because it is conditioned by the environment. As long as you are in the awakened consciousness, your mind is influenced by the environment and the result is generally you are living in the reaction towards the environment.

Our whole attempt in the yoga practice is to see that the reaction is neutralized and action is established. Then only you will know what your activity is in its true sense. That means you will know yourself. "Know Thyself" is the oldest of all the axioms of spiritualism.

When you are surrounded by parallel mirrors, you can see your images hundreds in number but they are only your images and not yourself. When the mirrors are removed,

then you will come to remember your own existence, your real existence.

Similarly, there are some five mirroring phenomena around you which we call the five senses. The mind is working through the five senses. It is every time distributed among one, two, three, four or five of the senses and the result is, it is experiencing only reflection and not existence. When I stand before you in your presence, I behave according to your presence and not according to myself. When I am sitting at the dinner table, I behave in terms of dinner, not according to myself. But, can you tell me the time when we behave according to ourselves?

As long as the senses and mind are reacting to the environment, it is not possible. The mind and the senses stop reacting to the environment only when we are sleeping. Since, we cannot experience ourselves during sleep, it is of no use though the mind and the senses are not working. It is only a sleep to the mind and senses. For a long time we are habituated to know things only through the mind and senses. The result is, when the mind and senses sleep, we feel that we sleep and we cannot gain any experience of ourselves during sleep.

We should have another type of state of consciousness different from sleep where the mind and senses are not reacting and where you are awake. Such a state is to be established. The scientific process of establishing this state is what is called Yoga.

Yoga includes eight steps. The first two steps are regulation and rectification as we have seen previously. The

third step is called Asana which includes the process of observing your respiration. Then your mind begins to observe the movements of your respiration and gradually it begins to come closer and closer in the process of respiration. After that the process is to regularise your respiration. That is the respiration is controlled by a pulsation which is working for you and this pulsation is working in you day and night. It is making you breathe. It is making your heart beat.

Double Pulsation, Prana and Apana

There is a double pulsation working from birth to death in all of us and this double pulsation is inherited by us from the space in which we live. Space has the nature to pulsate, that is to expand and contract. Wherever it can find a centre, wherever a created entity is placed in space, it forms a temporary centre in space and around the centre the space begins to pulsate. Each of us form a centre in space around which our own space begins to pulsate. According to this pulsation, all the parts of our body are pulsating and the vital pulsations which we call the Prana form a part of these pulsations. Influence of this pulsation makes our lungs respire because it expands and contracts the muscles and nerves of the lungs.

Similarly it makes our heart beat and our blood circulate. While we are sleeping, this pulsation makes our digestive organs also pulsate as a result of which the digestive organs make many movements, many expansions and contractions and the result is digestion of food. Like this, all the vital organs in our body are contracting and expanding alternately

and this process is called the "Double Pulsation". This depends upon the pulsation of our subtler vehicles, vehicles that are not physical; vehicles that are called etheric and astral etc.

All these pulsations of these finer vehicles put together are called *Prana* in Sanskrit. The double pulsation is called *Prana* and *Apana*. By the power of the pulsation of *Prana*, we are able to take the air inside. We are able to take the food and drink into our digestive system. We are able to listen to others and understand what they say. We are able to receive everything that we receive mentally, physically and vitally.

When the second pulsation that is called *Apana* is working, it is making us breathe out the respiration. It is making us excrete that which is not required in our body like the perspiration, the stool and the urine. Also this pulsation is making us speak and express ourselves. We are giving out to the world whatever we give through this pulsation which is from within to outside. So, these two pulsations put together are called *Prana* and *Apana*.

The respiration is only a result of these two pulsations and the health of the respiration depends upon the equilibrium of the pulsations. As long as the equilibrium of the pulsations is maintained by us, the health of the constitution will be maintained. But, when we grow old in age, we will disturb the equilibrium of this pulsation. As I told you, for example whenever we are in a hurry to do something, then our respiration rate is disturbed. Whenever there is fear, suspicion and anger, the equilibrium of the

respiration is disturbed and the heart beat is disturbed. Many times, many thousands of times in our life, we create situations where we express jealousy, fear and other disturbing emotions.

Strength of the Habit

Every time the respiration and the heart beat are disturbed like this, they establish a habit of getting disturbed because in the beginning, it is only the strength of the habit that establishes the respiration and heartbeat in us. Among all the psychological and supra-psychological powers we have inside, the power of habit is also established in us when we are born. The habit to respire is established and we are respiring. The habit of beating is established in the heart and therefore the heart beat and the circulation are automatically going on. So, when we once again establish a different habit in us, that is the habit of disturbing the already existing habit, then there will be once again a habit of disturbance. As a result, disease and untimely death occur to the human constitution.

After a certain age, when we observe ourselves, we find that our respiration and the heart beat are not as natural as when we were children. This is because we have made a disturbance in them many thousands of times. This is because we have established a new habit of disturbance. It is the purpose of the yoga student to establish once again the original habit. He should engraft a new habit of making them original once again. The attempt is called Pranayama.

What is the real Pranayama?

It is a process which regulates the respiration, but it

is wrongly understood as something to control the breath. Many people try to control their breath and call it *Pranayama*. If we directly begin to control the breath, the result is only suffocation and not *Pranayama*. We should know a specific process which makes the respiration regular. This process also was described in our previous lecture.

When we begin to observe the movements of our respiration daily, gradually the new habit of making it equal is being re-established. Then we should use our conscious mind to make it regular once again. That is by trying to breathe in slow, soft and deep and at the same time observing the movements of the respiration; again by breathing out slow, soft and deep, at the same time observing the movements of the respiration. We should regulate the respiration by making the respiration slow, soft and deep and at the same time the mind should be observing the movements of the respiration. If this one step is missing, everything becomes missing. Our entire attempt becomes useless. So, the key note of the whole process is to observe the movements of the respiration, the muscles and the nerves.

Then the mind comes closer and closer to the pulsations of the respiration. And there comes a stage when your respiration will be very soft and very sweet. That is like music. Just as the notes of music have their symphony, your respiration also begins to re-establish a symphony which was not there in you. The symphony was there in your childhood but in the middle, it is disturbed. But now, once again when you want to practice yoga, it is to be re-established. This process is called *Pranayama*.

Within a few weeks, incredibly in a short time you will experience a wonderful thing. You will experience the stage when you need not breathe for some time. When you breathe in slow, soft and deep and observe the movements of the respiration, the mind goes nearer and nearer to the respiration activity and finally disappears in the process of respiration. You will find that the senses and the mind disappear in the process and you need not breathe out for a very long time. There comes a stage of experience when your mind and respiration stop in poise. This is what is called *Kumbhaka* in *Pranayama* but unfortunately people try to control their breath and call it *Kumbhaka*.

Dangers in controlling the Breath

Some people control their breath in the throat. Then the upward impulses will give a damaging effect to the cerebro-spinal system. Some people try to stop respiration by closing the nose. This is worse still. This may sometimes cause deafness or blindness or both. Sometimes it may cause some humming sounds being heard in the ear. There are people who practice violent practices of *Pranayama* and they begin to hear the sounds in their ears. They believe that they are yoga sounds. But, unfortunately they experience headaches and other things. Anything that is painful and uncomfortable is against the practice of yoga. So, respiration should not be directly controlled in the name of *Pranayama*. Respiration can be controlled only by the control of the mind and control of the mind can be obtained only by a regulation of the mind. Regulation of the mind can be achieved only by making our routine regular.

How to regulate the Mind

When we observe our official and domestic duties and make a convenient programming of these duties with allotted timings to each programme and if we begin to follow these programmes according to the timings exactly to the hour and the minute and that too without any mental tension to observe these timings, then our mind begins to get regulated. By making the work regular, the mind can be regulated. It can never be regulated by asking it to become regular. You can never control the mind directly. You can never discipline the mind directly by asking it to get discipline. When you apply the mind to the work that is regularized in its timing and placing, then only the mind gets regularized. When the mind gets regularized, gradually the respiration and the heart beat get regularized.

So, always remember, unless you regulate your daily routine and programming, unless you gain mastery over your time of the day, it is highly dangerous to practice *Pranayama* directly. Don't control the breath directly. Let the controlled mind control the breath directly. Just begin to regularize your daily routine while observing for fifteen minutes every day how the respiration is going on, you will find the change taking place in you. It is a change in the practical affairs of things which can be very easily observed.

It is not a change which is in the imaginary plane or which should be supposed by you. Within a few weeks, you will find that you have changed. Then *Pranayama* is achieved. The first four steps are achieved. Your mind and the respiratory process will come together and become one and

you will have a beautiful muse of comfort and happiness. When you forget your respiration and it stops. Again, after the practice is finished, you will begin your respiration. In the meanwhile, there is no suffocation. There is no trouble to the mind or senses. That is what is called real *Pranayama*. The necessity to breathe should stop and the breath should not be stopped directly. Having achieved these four steps, you have to make an attempt towards the next four steps.

Pratyahara, the absorption of Mind

The next step is called *Pratyahara*. You will find that the mind is now free from the senses. The senses are suspended. They do not function unless you make them function. They will obey you and they will sit with you until you order them to function. Just as when you are discussing something important, though you have opened your eyes and are looking forward, you will see only the person with whom you are discussing. The other things in the background will not be apparent to you.

Even though your eyes are open, your eyes cannot see the other things until you permit them to see. This is what is happening in our daily life also but we are not observing it. When you are after some important business, when you direct the eyes towards a person, the eyes will see only that person and nothing else. When you hear a particular person, your ears can listen only to the words of that particular person and not the conversations of others. This is being observed by you daily in your daily routine also. But, you have not made a special observation of this phenomenon. But as a student of yoga, you have to make a special observation of

this phenomenon and understand that there is a possibility for the senses to get arrested along with the arrest of the mind.

Until you permit the mind and senses to work once again, they do not work. You should see this possibility from your daily life and you should make the best use of this possibility. This is possible only when you practice observing your respiration and then the respiration stops automatically without your knowledge and then the senses are automatically withdrawn from the environment.

If you propose something inside to meditate now, then you will see that. Prior to this practice of the four steps, it is not possible for you to meditate upon something. Whenever you want to meditate upon something, your mind leads you somewhere else which you did not intend. Suppose you want to meditate upon a picture of Buddha or Christ, you try to recollect to your mind the picture. Then your mind goes to a person who has presented that picture to you. Then the person begins to talk to you in your mind. Then a past situation which has happened between you and your friend will come to your mind and then you will meet your friend on Sunday in the market where there are hundreds of people and the street is very busy. This is the picture which comes to your mind when you want to meditate upon the picture of Buddha or Christ.

You proposed the picture of Christ, but the mind proposed the picture of your friend who has given you a picture of Christ. And then mind took you to the market. And then it showed you thousands of people in the market.

Now, once again you will recollect that you have to meditate upon the picture of Christ from the market once again. You have to bring your mind home again. It will go away. Again you have to bring it back. This will be your trouble if you begin to practice meditation directly, without practicing the first four steps.

The true meaning of Meditation

Many people close their eyes and try to think of an object and call it meditation. Only when you have finished the fourth step called *Pranayama*, you can practice the art of withdrawing. Withdraw the behaviour of the senses into your mind by not trying to *withdraw but proposing something in your heart*. You propose heartbeat. The mind comes to the heart. You propose the movements of your respiration. The mind comes to the movements of the respiration. The heartbeat and the respiration are the only one item which can withdraw your senses and mind.

Generally the mind has the habit of receiving the impressions of external objects. When you think of the light, the mind becomes light. When you think of the voice of your friend, the mind becomes the voice of your friend. When you begin to think of bread, the mind becomes bread. When you begin to think of the taste of beer, the mind becomes the taste of beer. So, the mind gets the taste and the smell of whatever it thinks.

It is like a handkerchief where something is placed. If you place some camphor in the handkerchief, keep it for some time, then take away the camphor. Your handkerchief smells like camphor. Afterwards take another handkerchief

and place an onion in it. Press it and take the onion. The handkerchief smells like onion. Whatever you place in the handkerchief, the kerchief gets the shape and the smell of that object and sometimes the taste of the object also. Similarly, whatever you think with your mind, the mind takes that shape and it is what we call reaction. Now, you take a piece of fire and put it in a handkerchief for some time and then take away the fire. Does the handkerchief smell like fire? The handkerchief goes into the fire. So, fire is something different from any other thing. You cannot make the handkerchief smell, the smell of fire.

Similarly, it is only the respiration and the heartbeat which is something different from all other things to the mind. Whatever object you think in your mind in this world, the mind is bound to get its shape or smell or taste. But when you begin to practice thinking of your respiration and the heartbeat, the mind can never get the smell or taste or the impression of the heartbeat or respiration. Instead of doing it, the mind disappears into respiration and heartbeat and the result is the one unit after the two disappearing.

That one unit takes a new birth of your personality. Now this unit can withdraw the senses and the mind into itself because it can exist in itself. Previously, it was the mind that was existing, not you. Previously you are existing in the heart and the lungs, and the mind is existing in the brain cells. Now, after you have completed the practice of the fourth step, the two are not existing separately. The mind has come closer and closer to the heart and the bigger mind which is in the heart has absorbed the normal mind which

is working in the brain cells. The mind that is working in the brain cells is objective in nature. That means, it is only like a mirror. It can reflect the inner light outside. But it can never give you any illumination. If you place a mirror in this room, it can reflect the light of all these bulbs in this room and make you feel that there is double the number of lights in this room. Similarly, the mind is being felt by us as something which is really existing.

A higher mind is shining from the place where the heart and the lungs are functioning. And this light is reflecting upon the mind in the head and it is reflecting outside through the five senses. This process will be absorbed into itself by the fifth practice. *Then, the mind which is working in the brain cells gradually comes to the heart through only one process of practice. That is by thinking of your heart and lungs and no other thing at all in this world.* Then after achieving this, when you begin to think of the respiration and the heartbeat, the senses stop functioning, the mind stops functioning and you will be fully conscious. You will be functioning as long as you are meditating. This is the true meaning of Meditation.

This is the fifth step which is called *pratyahara*. During this process, the senses are withdrawn into the mind and the senses follow the mind. Previously the mind was following the senses into the outer world and reacting to the external stimuli. So, the process has changed. If the whole process has been reversed, instead of the mind following the senses, the senses begin to follow the mind from outside within. They cut off their connection with the environmental

effects. Light stopped to appear to the eye from outside. The wall before you stopped appeared to your eyes from outside. Then you propose your heart and respiration which are appearing to you from inside. *It is not the physical heart and the physical lungs that are appearing to you, but it is the functional heart and the functional lungs that are appearing to you.* In this process, this step is called *pratyahara*. When you are experiencing this step, you will experience the absence of all other things; absence of everything around you. Previously even though you tried to experience the absence of other things, it was a waste.

Even though you shut yourself in a room separately, even though you do not allow your wife and children to come to your meditation room and bolt your door inside and sit down, everything from outside is entering through the walls, the walls of your mind. When you sit down and begin to meditate, you will recollect a person who was disturbing you previously. You will recollect how he was talking to you and not allowing you to make meditation. You will recollect how your wife was talking to you when you were meditating. Now in the room the wife is not there physically. She has been to the market. She is physically absent in the house but she has entered the walls of your mind and she is disturbing you now, because you are recollecting how she disturbed you yesterday and the day before yesterday. This is what happens when you begin to meditate previously.

Once a teacher of yoga asked his new disciples to come and begin the practice of yoga. The yoga teacher came from India and the new students belonged to Belgium. They asked

him, "Sir, at what time should we be present"? The Indian Guru said, 'it is 4:30 in the morning'. He never understood the difference in the climate between India and Belgium because in India 4:30 am will be very comfortable and calm. We all get up, take our bath and sit in meditation by 3:30 am or 4:30 am. So, he asked the new disciples, poor fellows, to come by 4:30 am. They asked him if they could take coffee. He said, "No, it is very sinful, very unholy". One of the disciples asked, "Can I take my breakfast and come"? He said, "No, you are not fit to be a student of yoga. You have to take a head bath and then come to me directly".

Then, poor fellows, they came very carefully with great devotion. Then the Guru asked them to close their eyes and asked them to meditate upon the rising Sun. Then he asked, 'what are you seeing'? The first disciple said, 'a beautiful cup of coffee with a saucer'. The second disciple said, 'two slices of bread with butter in between'. Then a friend of this Guru advised him, 'if you allow the fellows to eat and take coffee, the physical coffee and physical bread will appear before them only for a few minutes. But, if you do not allow them to drink coffee or take bread on the physical plane, they will be eating the mental bread and drinking the mental coffee continuously for hours and the breakfast will never be finished.'

That is the case with the mind. So, unless we know the art of withdrawing, even if we close our eyes and shut ourselves in a room, things do not stop coming to our mind. Our mind can never be withdrawn. Our senses can never be withdrawn. But, when you have finished this fourth aspect

of yoga practice, whenever you propose the movements of the respiration of the heart and lungs, the mind and the senses will be gradually withdrawn towards your heart and even though you open your physical eyes, it is not the lights and the ceiling of the room you are seeing, but it is only the centre of your heart and lungs you are seeing.

See, when a person is sitting on top of a house that is on the upstairs, second or third floor and asked to take dinner, and someone tells him that a fellow is waiting down stairs with a pistol to kill him; the person can see only a person with a pistol. He can never see the dinner table before him. This is the power of the mind. When properly used, it becomes yogic power. When the heart and lungs are proposed by the mind, you can be in the *pratyahara* state, even though your eyes are open, your ears are exposed to loud noises. You will allow the ears to hear only when you permit them. Otherwise you will find the whole unit withdrawn into yourself. See, when you are attending the television, when you begin to witness a movie, do you remember the frame of the television set? If the picture you are seeing is absorbing to you and interesting to you, you will forget that it is a television set and soon you will enter into the story of the movie you see.

This power is there in you which is working daily. And, it is this power you are expected to utilize in yoga practice. In your everyday life also this power is working in you. Whenever you are seeing a drama, when the drama is interesting to you, do you remember that it is a drama? You will forget that it is a drama and you will soon enter the

story. You will forget the name of the theatre where you are attending. You will forget the name of the street and if your friend was talking to you in the chair before the drama started, your mind will drop off the existence of your friend by your side. That is, your friend will not exist anymore as long as you are witnessing the drama. This is our daily experience.

That means, the inner mind which is called the supramental consciousness which never sleeps in you, is working in you day and night, which is making your lungs respire and heart beat even though you are sleeping. That has the power to absorb the ordinary mind and the senses within itself. It has the power to live and make the mind and senses function according to itself. This change occurs in the fifth step of the yoga practice. This change is called *pratyahara*.

Then you will know by yourself that the mental unit is existing in yourself as long a time as you order and as much time as you want. If you are engaged for one hour or two hours or one day or two days, the mind and the senses will not exist for even one day or two days even. Not only that, the metabolic functions of your body also do not exist as long as the mind and senses do not exist. When you are able to arrest your mind and the senses in yourself, two days or three days is no question at all, because time stops for you. Don't believe that time exists in the watch. Time exists only in your mind and it is only to measure your mind, you have a watch. So, when the mind stops to exist, time stops to exist to you.

Then if you allow the mind and senses to get absorbed in you for two or three days, then the body requires no more

food or drink for three or four days. There will be no necessity for stool or urine or perspiration also, because the human constitution is a three-fold unit having Matter, Force and Consciousness. Matter is in the form of your body and tissues. Force is in the form of your respiration and circulation and it is expressed through every centre of force as the activity of your physical body. Your consciousness is there in your heart and lungs making the heart and lungs work. That is why it does not sleep when your mind sleeps. During sleep, it is your mind and your senses that are sleeping. If you are really sleeping, how is it possible that the lungs and the heart are functioning? So, understand the difference between yourself and your mind and senses. When once this mind and the senses are absorbed in yourself, until you let them out work again, there is no work. There is no activity of the senses. There is no activity or the combustion of the human constitution. But you will be living. The body will be living.

After practicing this, you need not verify by practicing it for three or four days without eating or drinking. You will be able to know very easily when you get at this power. When you order your mind to get itself absorbed in the heart and when you begin to observe it, the mind will never go out into the senses until you order. As long as you keep it like that, the mind exists like that. This is what is called *Pratyahara*.

Dharana

The next step is, you should do something with this newly born mind. You propose something new which is different

from the activity of your respiration and heartbeat. For example, you can mention the face of your friend now. His face will be before your eyes for as long a time as you want. It may be one hour or two hours. It stands there. If you propose the picture of Christ or Buddha, now the picture will be there for hours or days together. Your mind will never go to the Sunday market unless you permit it to go. So, now it is your duty to propose something new to this controlled mind. If you propose anything which is really auspicious, for example the idea of Buddha, the idea of Christ or the idea of Krishna or anything you like or anything you think holy and elevating.

It may be a beautiful piece of art. It may be a combination of colours. It may be a musical note. It may be a statue. It may be a Sunrise. Select something and propose it to the mind. Then, it stands there. When you practice this, gradually the mind gets the nature of the newly proposed something.

Instead of the mind getting changed, the mind gets elevated. The mind becomes the higher mind. The thought becomes sweeter and sweeter because there are no thoughts, but there is only thought. Previously you have thought. Now you have only thought and not thoughts. This practice is called Dharana. That is the sixth aspect of yoga practice. That is the sixth aspect of yoga practice.

How to read a Book?

You can take a sentence from a scripture and practice for some time. For example, take the sentence of Christ, "I am the way". If you put your new mind on that, you will

understand the real meaning of that sentence because it is not the words that you are reading. It is not the grammar of the sentence that you are reading. It is not the relationship between the meaning and the word that you are reading. You are reading the author directly. Whichever book you begin to read, you will read the author directly but not the meaning of the sentence.

Normally before this practice when we read a book, we will be able to understand the book only partially. The result is we have some differences of opinions with the author of the book. Now, after this change has taken place, you will not have any difference of opinion with the author of any book on this earth. Let it be even a bad book of a bad author because you will read the author, not the book. You will understand why the author has written that book. Then there is nothing bad in the book. This is the state which was experienced when Emerson said, *"That there are no bad books in this world. There are only badly written books. There are no bad people in this world. There are only badly behaving people"*.

That is what the great seer Emerson has said. You will understand from what level he spoke. Normally when we read a book, we begin to judge the book by its merits and demerits, so that we may have an opinion upon the book and the author. Even when we read the books of great people like *Vivekananda* or *Aurobindo* or *Shankaracharya* or even the Holy Bible, we begin to have our own opinions about them because there is a gap existing between the book and ourselves when we read them.

When there is no possibility at all to have an opinion over those books, when the books are given as lights for us to get enlightened, we may be utterly foolish enough to express our opinions about those books. I may say, 'the author of the Old Testament has written like this, but I think there is some defective thinking here. Here the author is mistaken'. Like that we will have our ideas about every author.

That is the result when we read books before we practice yoga. The result is not the benefit of reading the books, but only the labour and the trouble of reading the book we get. Whatever book we read, we will be having only the trouble of reading it and the additional trouble of having our own dirty opinions about every book. Now, after this change has taken place, if you begin to read a book, the author speaks to you. If it is a bad book, the author will explain to you why he has written that book. This is the stage you will get in the next step.

This step is called *Dharana*. When you see a person, you will not see his face. Your eyes are seeing his face but you are not seeing his face. Your ears are listening to his voice, but you are not listening to his voice. Your mind is listening to his sentences and conversations, but you are not at all listening to his sentences and conversations. Your logic is attending the good and bad of his conversation, but you are not at all attending the good and bad of his conversation. You will be seeing him and nothing else.

Who is 'He' in fact? He is the same as yourself inside. Then you will begin to see the same light in everyone. This is what happens when you begin to experience *Dharana*.

When you see a cheat, you will see the person and feel why this fellow is living like a cheat. Your presence transforms him gradually because as you begin to see him through his eyes, ears and heart, he begins to see himself. Previously he refused to understand himself, therefore he is living as a cheat. Now he will begin to understand himself. When he lives with you for some time, he will know himself and he will be like yourself and he will be yourself.

This change takes place if you are really practicing the scientific path of yoga. You will no longer argue with him. You will no longer call him a cheat. You will no longer discuss with him that doing this is very bad. You will calmly permit him to do what he wants and will keep your own distance from him not to be affected by his deeds. He does not know why he is being transformed. It is not your logic that transforms him, it is not your power of argument that transforms him, but it is what you call your presence that transforms him.

Presence is not physical. Presence is something more. If you find and understand the magnetism in a magnet, if you compare your physical body with the weight of the magnet, then the magnetism in the magnet is like your presence. It is your magnetism that works as your presence and after some time he need not be in your presence. Even in the absence of your physical body, he will be in your presence. See how people are in our mental presence when we like them. I can sit here but I can think of my wife and children in India because I like them. Like that, presence is not physical. Presence is something more than mental and supra mental.

The fifth state called the *Pratyahara* state makes you give your presence to everyone. It is a matter of tuning that makes others feel your presence just as the radio or the television in your room, though it is ten miles or fifteen miles away from the transmitting station, it is receiving the programmes that are being transmitted. Similarly your presence will be received by those who are tuned to you. This is the practice of *Pratyahara*.

When you begin to meditate upon any sentence in a scripture, you will become that. Do it for some time. Take another sentence and do it for some time. Take another sentence. It is for this purpose our scriptures are given, our Gospels are given. It is not for logical understanding that these books are given. It is not to discuss and give our dirty opinions about the scriptures. But, when we once begin to practice yoga, we will understand that every sentence in every scripture gives you light and not logic. It gives you only presence and not ideas and thoughts. When you practice this, you have to go to the next step.

When you propose a sentence in your mind, the sentence should disappear from your mind and the person who has written it should stand in your mind. But it is not the face of the person that should stand. It is not the name of the person that should stand. It is not the photograph of that person, but it is that person who stands before you. Where is the person without a body and a photograph and a face and a sentence? An author will be present to you without his picture, without his name and without the name of the book you are reading. The moment you read the sentence,

the sentence goes away from your mind. The name of the book never exists in your mind. The impression of the author will never exist in your mind but the author exists in you. Author means the person while he was giving this sentence.

You imagine the moments when the sentence was being born from the author. Before he has translated the sentence into his own language, the sentence exists in him before he writes the sentence on the paper. It exists in him before he translates it into French. First of all, the sentence comes as an idea. Then the sentence is translated into his known language. Then the sentence is transcribed on paper.

You are reading the sentence on the paper. You are leaving it. Going into the sentence in the language, then you are leaving it. Going into the sentence when it was born, imagine how a sentence is born in your mind. If I say, this is a watch, *it is a vocal sentence*. Before I utter this, I should have an English sentence in mind, this is a watch. And before there was an English sentence, there should be a sentence before the language. *It is a thought sentence*. Before it is translated into any language, and before that sentence exists, 'I' exists without the sentence. Therefore 'I am' is the origin of the sentence. From me, the sentence takes birth. From the sentence, a language sentence takes its birth. And from it, the vocal sentence will be uttered forth. It is written on paper or printed on paper.

We are reading the sentence on the paper and trying to understand the author. While doing so, we are gathering the meanings of the words used in the sentence. Whenever we are defective in understanding the meaning of a particular

word, we understand the author only in our way. Suppose the meaning of one word is doubtful in my mind; suppose I have to refer to the dictionary for the correct meaning; even then I am trying to understand the meaning of the sentence blindly. Then I am trying to express my opinion about the author.

All these steps will disappear. A direct step of direct perception will be given to us. The moment one sentence we read from the author, we will read it only as the author and not the sentence. This practice is called *Dharana*. Then the next step. It is called *Dhyana*.

Dhyana, the Meditation

You propose in your mind anything in this world. It need not be a sacred thing. It need not be a sentence from a scripture. It need not be the picture of Buddha or Christ. It may be the face of your husband or your wife. Then begin to apply your yoga on it. You will understand your wife. Previously you had your impressions about your wife and you thought it was your understanding. Now you will directly understand the person as she is. The name of the person will drop away from your mind. The shape of the person will go away from your mind. The voice of the person will go away from your mind. Your ideas and impressions about the other person will go away from your mind.

If you put your mind upon bread and coffee, then the name of bread goes away from the mind. The smell of the bread and butter will go away from the mind. Then the substance remains there. What is that substance? It is nothing but the atomic and the supra-atomic existence of everything.

So, when you see the substance and want to see it, the atoms in space will appear to you as that substance because the substance never binds you. When you put your mind upon some new science, the nature of the whole science will come to your mind as a seed and the seed begins to germinate in you. The result is, you will learn that science within days; whereas it takes five or six years for others to learn it.

If you place your mind upon someone, you will know everything about that person. Even after that you will not have a critical mind about that person. When we know a person, it is impossible for us not to have a critical estimate of the person. But when you have come to *Dhyana* state, then it is possible for you to see a person completely and to know who he is from birth to death.

You know everything about his own nature and still you exist without having a critical opinion about the fellow because it is benevolence and sympathy you have towards him. It is the pure love you have towards him and nothing else. Only one state you have towards anyone in this world. That one state is called the *Truth Level* in yoga science. With everyone and in everyone you will see that *Truth Level*. If anyone is misbehaving, you will know the truth why he is doing it. Upon any subject in this world, let it be an art or a science, if you bring the science to the focus of your mind, your mind will be no more in the head and it will be in the heart.

So, bringing the subject to your mind means not to the head but to the heart. The moment you bring the subject into the focus of your mind, then all the nature of the science

will be received by you just as the fertile soil receives the seed of the whole tree. Then, the activity during your sleep and awakening also expands that science into you. You will have only one experience throughout the twenty-four hours.

It will not be a sleep or a dream. It will not be the normal awakening where there are thousands of thoughts coming and going. It is only one existence and one thought and it is an experience of continuous sweetness of life. You will live only happily and not otherwise. There is no aberration to the feeling of your existence. That is what is called *Dhyana*.

Samadhi

The last step is *Samadhi*. This step is perfection. All the sentences used by others in the world will not be heard by you. You will hear only one thing from all these sentences that is the truth of their existence. For example, if a person says, my wife is coming to Brussels by the aeroplane today and for the past twelve years his wife and himself have separated, he still uses the word my wife. What does it mean? Does this word wife have any meaning? Twelve years ago, he divorced her and she divorced him. Now he calls her wife. People use words like this. Now, when he uses the word wife, it means only the word and not the object. In the daily routine we use many hundreds of words like this.

For example, the word happiness we use like that. We say, I want to be happy. We work day and night and we are fatigued and exhausted. If your friend asks, "Why do you work too much?" We say that we want to be happy. The only one thing missing is happiness. It seems once a boy was

fishing in a river and an old man came there and asked him,

"Boy! Are you studying in college?"

The boy said, "No Sir".

Then the man asked him, "Don't you want to be happy?"

Then the boy asked him, "What are you doing Sir?"

He said, "It is a big story. I studied in the college very well."

Then the boy asked, "What was the result?"

He said, "I came first."

"What was the result?"

"I was selected for a big job."

"Sir, what was the result?"

"I get a big salary every month."

"Sir, what was the result?"

"I saved a lot of money in the bank".

"Sir, what was the result?"

"I started an industry in my middle age."

"Sir, what was the result?"

"I got big profits in my industry."

"Sir, what was the result?"

"I could purchase a big house for every one of my children."

"Sir, what was the result?"

"I got my children educated."

"Sir, what was the result?"

"I got them married. They are very happy with themselves."

"Sir, what was the result?"

"Now, I am free. I am happy."

The boy said, "Without doing all those things, I am now happy. I am quite as free as you. That's why I am fishing."

So, the old man had to search and search for tens of years for happiness. To be happy, he had to do many things. Similarly, we do many things to be happy. We go on doing things to be happy and suddenly we die and there will be no time to be happy because death never informs us that it is coming. So, many times we use the word happiness only for the meaning of postponement. Instead of using the word postponement, we use the word happiness because many times we lack commonsense. But this eighth step brings you happiness and removes every other thing.

The whole world is an experience of happiness. Anyone who wants to follow him will be happy. If you go to a person who has attained *Samadhi*, with many ideas in your brain, with many questions and many problems to put before him, you stand there, talk to him happily for one hour or two hours and come home and wonder why you forgot all your thoughts! Wonder why you could not ask your questions. The second time you try to meet him, you will forget to ask any question at all. A third time you try, the same thing happens.

Why? It is because as long as you are there, his mind is your mind. He has not changed your mind, but your mind is changed in his presence just like the iron piece near a

magnet. As long as it is near a magnet, it behaves like a magnet and not an iron piece. Since you also have the mind of a yogi, it is quite natural that you do not have any problems at all when you are with him. You will immediately understand that there are no problems at all. His happiness is your happiness and afterwards you will wonder why you forgot all your questions. This is our regular experience whenever we spend some time with great people.

It was the experience with *Aurobindo* and it was the experience with *Ramana Maharshi*, to the people who went to them and spent fifteen or twenty days with them. They expected great initiations from them. There was no such ceremony at all. They spent time happily, returned home and wondered over what happened. They talked to themselves and said, "*They sent us home without giving anything at all. We had no intention to ask them anything at all. But it is not true that they have not given us anything at all. It is true that they have given our existence to ourselves.*"

Our true existence includes no thoughts and ideas and no problems. It is our 'Totality of Existence' which does not include any environment and its effects upon us. That is what happens when you are in the presence of a person who is experiencing *Samadhi*. He will be walking and talking. He will be smiling and joking. He will be listening to what all you say. The only one thing he is doing, that is 'existing.' You may think that he is talking but he is only existing. He is eating but he is existing. He will never do anything, just that he exists. That is the state of *Samadhi* and this is the ultimate goal of yoga practice.

The last three steps are simultaneously practiced, not one after another because as a student begins to approach the fifth and the sixth steps, he will experience the simultaneity of existence in all planes. When we are existing on the physical plane, the mental plane is not visible to us. But, when we are existing on the mental plane, the physical plane is very well understood by us. *Every higher plane makes us understand all the lower planes. Every plane is not making us understand the next higher plane. But when the top light of the tower is on, all the steps of the staircase down to earth will be illuminated. There will be simultaneity of existence in all planes.*

The State of Samadhi

For *Samadhi*, one need not close his eyes because for a man who has attained *Samadhi*, the difference between the outer and the inner world goes away. The difference between the inner and the outer mind is only to the mind. Objectivity and Subjectivity are only our thoughts. They can exist only as thoughts but only one world exists to him in which everything is real. There is nothing false in it. The levels of truth and false will go away from his mind and he will experience the truth of every existence. He has nothing to criticize. He has nothing to say that this is not good. He will find the meaningfulness of the whole creation. Since he exists in all the planes simultaneously, he can live with you and spend time with you on your own terms, so that he has no aristocracy of his yoga state. He never expresses to you that you are not fit to talk to him.

"He is a great yogi and you have no stature to talk to him", such things do not exist to one who is in *Samadhi*. With a child, he is a child. With a saint, he is a saint. With an intellectual, he is an intellectual. With a litigant, he is a litigant. With a politician, he is a politician. With a pure dry selfish intellectual, he is a greater intellectual pure dry but not selfish.

The Same thing you observe when you study the character of Krishna in the Indian scriptures. With cow herds, he lived like a cow herd. With the politicians, he lived like a politician. When there was an attempt to murder him, as it is usual before the elections and he was invited for a dinner where food was poisoned and he understood everything. He said, "You are not to invite me for dinner today because I came here to represent your enemies. All other people will think otherwise if you call me for dinner. And suppose something happens to this physical body after eating in your house, people will never believe that you are sincere. They will suspect that you have killed me. Therefore, it is not proper for you to invite me to dinner at this time. Therefore, I decline with thanks."

That is what he answered. The enemy in the elections was not successful. So, he can live with anyone on his own terms and at the same time, being only positive. This is the ultimate goal of existence. It is only full of action and no reaction. You will find from him anything that is useful to anyone and nothing harmful to anyone. From him, nothing harmful in this creation occurs to anyone at all. Night and day, all his life will be only useful to anyone. This is the

culmination of the eight-fold yoga and after achieving this step, it is our purpose to live a yoga life.

Yoga practice is not an end in itself at all. Yoga living is the end. And, this yoga practice culminates in our yoga living. The Yoga Sutras of Patanjali will give us instructions about yoga practice. The Bhagavad-Gita will give us not only the instructions for yoga practice but also guidelines to yoga living.

So, the two books are supplementary to each other and all the other things described in the other yoga textbooks may be practiced, but the authors of *Bhagavad Gita* and *Patanjali Yoga Sutras* are no more responsible for what we practice and what we experience. Only when we practice according to those lines, the real science of yoga will be known and its experience will be experienced. If we practice all other things, the safety of our results may not be assured by anyone at all. This is about the eight-fold yoga path. I thank you all for the opportunity you have given me today.

Question : What is Shaktipaatham?

Answer : *Shaktipaatham* is a word used by a school of yoga practitioners. The Masters of some path will create the flow of the yogic power in the disciple through their will in many methods, either by touching the head by their hand or looking into the eyes or giving a sound for us to utter. That will be the beginning of a new flow of force in us which gradually leads us into perfection and gradually leads us to the awakening of the consciousnesses in us. That is the real meaning of the *Shaktipaatham*.

Question : Can we see the planetary deities?

Answer : We can see the physical bodies of those planets, but we cannot see the planet, Just as our physical eye can see only your physical body and it cannot see you. When I am talking to you, it is my mind that is seeing your mind and not the physical eye. Similarly, with our physical eye, we are seeing only the physical planets, but the real functional planets are not physical planets, just as we are not our physical body.

Question : Can we get psychological powers when we attain Samadhi?

Answer : *It is neither a flash nor a state but it is our own real state of existence.* Therefore, when once started, it exists as long as we exist because it is ourselves fully awakened. It is an awakening from within and not any psychological power or force. Psychological powers or forces are only layers of our consciousness, whereas the *Samadhi* state is our own existence in its fullest awakening. Therefore it exists as long as we exist. Even though our mind and senses are sleeping and we know it that our mind and senses are sleeping. So, you will experience conscious sleep after attaining *Samadhi*.

Question : Which is good to practice, the longer Mantra or the shorter Mantra?

Answer : The necessity of a longer or a shorter *Mantram* is decided by the Guru to the disciple. Just as the dosage of a medicine to a patient is decided by a doctor, sometimes the same Guru gives only one sound to one disciple and a

sentence to another disciple. I can tell you the broader principle that is based.

When the intellectual mind is more alert, it requires some food for thought. Then a sentence and its meaning are also required along with the *Mantra*. The intellectual activity will have the satisfaction of the meaning of the sentence and then the consciousness will receive the yoga awakening through the sound. When a short *Mantra* is given for a great intellectual, his intellect will be working upon something which it requires.

Therefore, a longer *Mantra* is given to a greater intellectual. Another example is, a person who has less intellect and more devotion and when a sound is given to him, his intellect is not interested in any meaning. Therefore, he finds greatest satisfaction upon that particular sound. He gets the same awakening. But, the more the activity of the intellect is, the more difficult it is to get into the real consciousness of the *Mantra*. That is why Gurus decide the *Mantra* according to the psychological structure of the disciple. *Mantra* does not exist in the meaning of the word or sentence.

Suppose there is a wonderful musician who is giving some notes without any literature, you are enjoying the music but there is no literary composition at all. What is it that you are enjoying in the music without a literary composition? A similar enjoyment is called the *Mantra*; whereas the meaning of the words in the *Mantra* is secondary. The meaning side of the *Mantra* keeps our mind engaged until the required awakening takes place.

Question : When will the Astral body be burnt?

Answer : Within the first two steps, the astral body will be burnt because there will be no desire body at all after the practice of the first two steps. The mental body also will not be there. It will be absorbed by yourself. The intellectual body is also not there because it melts away into yourself. It is only pure yourself who exists and no plane at all. Yet you will be awakened in every plane of existence with anyone, but the astral body will not be there because during the first steps, it will be burnt to ashes. That is what is described in the scriptures about the yoga practice.

The finer vehicle exists which we call the etheric body. It is required for us to act in this world and also because our physical body is created by the etheric body every second and every moment. The biochemistry of the tissues of our body is produced and maintained only by the etheric body. Therefore, it exists pure and crystal. So, if it is the finer body, it exists. But, if it is the astral body, it is different. What we call the astral body is nothing but the desire body of ourselves. And, it will never exist when we begin to practice real yoga.

Question : What is projection of the double?

Answer : What we call *pratyahara* means, absorbing the senses and the mind in ourselves which we have described as the fifth step of practice that creates the projection of the double. While projecting, we will project astral matter. There is no astral body to ourselves. We will project the planetary astral matter of this earth because there is nothing

bad in the astral plane of this earth. *The astral plane is different from the astral body.* And even some standard authors have committed mistakes in confusing the astral body with the astral matter of this earth. The mistakes are corrected, rectified and clearly explained in the books of Alice A. Bailey.

The eight-fold yoga path student will work with the astral plane of this earth and he does not have any astral body at all. That is what happens when he projects his double. This is possible in the fifth step *Pratyahara*. *Patanjali* himself answered this question. He says *Theevra samyogath arambha*. That means, the more devoted your attempt is, the shorter the period will be.

Question : *How much time will it take to get perfection in Yoga practice? Is it the same to both Occidentals and Orientals?*

Answer : That is, when all other activities become part of our yoga practice, it will be very short. But, if yoga practice forms one of the items of our daily routine, then it may take births and rebirths. Generally, an average time is seven years. When we take up yoga as the ideal of our life realization and make our vocational and domestic activities part of yoga practice, then the average time is seven years according to the scriptures.

It is for anyone because yoga practice is not for the body but for the consciousness. The difference between the Orientals and the Occidentals exists only in the psychological unit, whereas the yoga practice is not an

experiment conducted on the psychological unit. It is a practice which is to be conducted upon ourselves directly. We are always higher than our psychological unit. The difference between Orient and the Occident doesn't exist to ourselves, it exists to the psychological unit. It is true that the psychological unit of an Occident is stronger than the psychological unit of the Orient. The result is, it is more individualistic and more personal in its strength. The advantage of it is to perceive a thing against any disturbance. The disadvantage of the Occidental psychological unit is, it offers great resistance to the change that should take place because the personality never submits to something which is not understood. Unless you understand, you will never accept to submit yourself. But, you are something beyond your own understanding. Therefore you can't understand yourself before you submit. This vicious circle takes a longer time.

When awakening begins to take place, it is the awakening of yourself and not the psychological unit. That time, the difference between the Oriental and the Occidental doesn't exist because the fact that we are born either in the Orient or Occident is intended by Nature. It is not an accident. Nature always intends only in a positive way. It is only according to our states of evolution and according to the needs of our future evolution that we are placed in a particular nation or a country.

Question : At what stage do we need a Master to guide us?

Answer : Up to the fourth stage, a Master is definitely necessary. Until we attain the happiness of pranayama, a

Master is necessary. Even afterwards, a Master is necessary in some other sense. From within ourselves, we will be receiving our own instructions from the fourth step onwards. But since verification is necessary for our own confidence, our Master is still necessary even after the fourth step. During the first four steps, he will instruct us because we do not know. But afterwards he will give his verification to what we receive from within. Our verification is the only guide which gives us information that we are going on the right lines. For that purpose, the Master is necessary up to the stage of the *Samadhi*. During the first four steps, a Master is absolutely necessary. During the last four steps, he is necessary for verification.

Question : *Can you explain the conditioning of Karma?*

Answer : When a person is dreaming a horrible dream, a night mare that a murderer is trying to kill him, running behind his back and he is trying to escape by running and running. Suppose that a person is dreaming like this, you will know at every step the person fears. But the fear is only conditioned by a dream. But it is as true as anything to the one who is dreaming. What is the influence of his awakening from sleep upon his dream? The whole dream disappears. So, the whole of his karma will be made null and void and a zero because he will be awakened into his real living. All the layers of self-conditioning will disappear immediately.

The karma results are only self-conditioning. There will be no karma to him at all. But, yet there is one thing. When a boy is throwing stones on the electric lights, when you go and catch his hand, stones will be stopped. But, the stone

that was already thrown cannot be stopped. Similarly, the results of his past karma upon his physical body, but all the other results can be neutralized. This is because his physical body is not a body at all, but it is only a resultant of many thousands of forces at work just as a soap bubble is not an independent item, it is only a resultant of soap, water and air though it appears as an independent item. Similarly our physical body is also a resultant of equilibrium of thousands of forces of work.

When a disturbance is created, it is bound to reflect upon the physical body. Therefore, except the physical results upon the physical body, everything becomes null and void as a dream about the past karma. It is only very late that wisdom dawns.

Question : Is it possible to heal the deformity?

Answer : A deformity can never be healed but what best can be done can be done. When a surgical operation is required, when it becomes inevitable, it should also be conducted and then healing should complete the process. There are still some cases where the defect is either congenital or irreparably damaged. In such cases, damage can never be restored but health and hope and magnetism can be restored. Deformities generally cannot be totally restored. Homeopathy is suited for any constitution, but we cannot claim that homeopathy can cure every disease.

Question : Is Homeopathy suitable to everyone?

Answer : Yes, it is a fact that homeopathy is suitable for anyone in this world. There is no one to whom homeopathy

is not suitable. According to the science of healing and according to homeopathy and according to every system except allopathy, it is the evil force that is called disease and all the other parts of the disease are called the manifestations of disease. Homeopathy is discovered only to dispel that evil force which is called the real cause of the disease. Similarly in healing also, the evil force is understood as disease and not its manifestation. In a magnet, where there is a mixture of some other non-magnetic substance, the defect is the existence of impurity and the result is the lines of force and the magnet becoming ugly. The thing to be cured is not the ugliness of the lines of force but the impurity of the metal. When the impurity is removed and when the magnetism is restored, then the lines of force are orderly once again.

Similarly in all of us also, disease is an evil force which exists in the form of impurity of thought. When a true healing takes place either by homeopathy or spiritual healing, the disposition of mind is rectified and then all the physical evils are rectified. So, it is the evil spirit that is first rectified without which there is no real cure.

The medicine in a homeopathic dose is not material. But, the pill we use is material and the medicine exists only on the vital plane and it works only on the nerve of the tongue and no matter goes into the stomach. The stimulation of the tongue nerve gives the required vibration to the cerebro-spinal nervous system and then the cure starts. That is how a homeopathy cure is expected to take place. Just as man is a spirit and to convey him there is a physical body, similarly

medicine in homeopathy is the dynamic dilution. The pill is used only as a physical body to carry that dynamism. It is only a sugar pill upon which a spirit solution is poured and the spirit solution contains the dilution of medicine where no medicinal substance exists at all except the quality of the medicine. So, there is nothing physical in homeopathy except in the vehicle of medicine.

Question : *Is it a must to maintain regular timings for any practice?*

Answer : According to the convenience of the constitution and according to the routine and the works we can choose our own time either in the morning or in the evening. Morning or evening does not make much difference. But, what helps us most is to keep up at the same time. That is the only most important thing. Some people to whom it is not possible in the morning due to their professional activity or something, they can choose the evening hours and for those who have the evening hours not convenient, they can choose the morning hours. But, the regularity of the same time is the one thing which counts because the intelligences and the forces of Nature will be ready to help us when we are regular.

When you fix up a prior appointment and then make people know of it, then they can come easily there before the time, making themselves available by the time. So also the various intelligences and forces of Nature should find their place and time to help us. It becomes possible when we maintain a place and a time. Even with the vital functions, it is true. The digestion works very well when we have

definite times to eat. For those who have no time to eat or who go on frequently eating, the forces of Nature working in the body cannot find the time when they can be ready. Hence digestive irregularities occur. So, on all planes, the intelligences and forces of Nature find a convenience when you maintain a time.

Question : *Is it so important to sit lengthwise when we meditate?*

Answer : It is because the dimensions of length and breadth exist in our mind, not around us and the uniformity and proportion of the concepts, length and breadth find their comfort in having such proportions in the hall. By sitting in the hall lengthwise you try to experiment and find out the difference for yourself. When you sit down like this, length wise in the hall and meditate and for one month you do like that. Again, for another month you sit down there and face that side and begin meditation, you will clearly find the difference in the progress. When you sit facing length wise, the progress is very rapid and uniform. Even in a lecture hall, you can find that difference. When you face the audience length wise, the communication on the mental and the psychological planes will be most comfortable.

If you sit breadth wise and ask the audience to sit like this, and face them breadth wise, the communication is most inconvenient. It is like the relationship between the poles of two magnets. I will give you another example also. We can ask all these people to face that wall and sit down. We can stand behind their back and give a lecture for one hour. Is it audible or not? But is it psychological? Can they receive

the same comfort as when they are facing us? What makes the difference? It is the comfort of communication. Similarly, a hall which is length wise gives the greatest comfort for communication.

Question : Why do many temples face towards the East? Please explain about the science behind the directions.

Answer : Not only the churches and mosques but all the temples of all major religions are oriented towards the East. The word Orient means towards the East. It is a great tradition that gives us that word Orient. That's why we automatically use that word because of our relationship with the rotation of the earth and apparent rise and set of the Sun.

When an insulated wire is coiled around an armature and when electric current is passed through that insulated wire, the armature behaves as a magnet. And suppose we do not make it a coil, we use the wire as a lump and use the armature and then the armature does not behave like a magnet. What makes the difference? It is the arrangement of the wire. Similarly, the apparent path of the Sun around this earth makes its coil around this earth a big line of force to all the beings living on this earth. In accordance with that line of force, it is better for us to face the East. People who could understand this, they arranged that every temple should face the East.

If you go into the scriptural traditions of the ancient nations, for example ancient India, ancient Egypt and ancient Hebrew tradition, you will find the directions for sleep also. It is said that one can sleep very healthily and comfortably

with the head towards the south and most unhealthily and uncomfortably with the head towards the North. And towards the East or West, it means nothing. That is neither an advantage or disadvantage. Based on this, there are allegories which convey great truths in the scriptures.

For example, in the Indian scriptures, it is said that God cut the head of one of His children and the Mother, who is the force of Nature, the wife of God, grieved after it, felt sorry for it and wanted that the son should be made alive once again. Then, the Lord ordered that, 'whoever is sleeping with his head towards the North may be marked and his head cut and brought and we will attach that head to the neck of this boy'. Then the angels of God went in all directions on this earth and could not find anyone sleeping with their head towards the North. At last, they could find an elephant sleeping like that. They cut the head of the elephant and brought it and God had attached that head to the neck of this boy and it is whom we call *Ganesha*, the elephant God with the body of a human being and the head of an elephant.

Of course, this story is only an allegory of some truths concealed in it just as all the allegories of all the scriptures. It includes the fact that it is not desirable for us to sleep with our head towards the North.

It is positively said that it is very good to sleep with the head towards the South. It is described that our vertebral column is compared with a magnet. And the axis of our earth is already a magnet and if you place one magnet upon another with like poles, they repel. If you place them one upon another with unlike poles, they will not only attract one

another but also work as one magnet. Similarly, our vertebral column is in tune with the axis of our earth when we lie on the earth horizontally with our head towards the South. And this much is described in all the scriptures.

Question : One Master teaches one thing and another Master teaches another thing. Why is it so?

Answer : I practice my Master's path, the eight-fold path of Raja Yoga, *Patanjali* and *Bhagavad-Gita* path. But each of the Masters covers a portion of the field which is not covered by the others. For example, Master C.V.V. has given the methods to go into the consciousness of the various planets. Any student can experience and gather the information by himself. Any student who follows Master C.V.V.'s path can travel through all the planes of the planets and gather information and take down notes by himself. And anyone doing the same independently gets the same information in the same way with the same experience. That part of the work is covered by Master C.V.V, whereas the teaching of wisdom to the 20th century man is covered by Master Djwhal Khul.

So, the same work is done by each Master in a different field of action. Yes, definitely there is a supplementary aspect also. The one which is not covered by one Master is clearly covered by the other Master. As far as I know there cannot be incompatibilities between two Masters. I have been teaching Djwhal Khul's teachings and C.V.V.'s teachings for the past twenty years. I have trained many batches in India and till today, I did not find any incompatibility anywhere. And I think it is not possible also.

Yoga and Healing

I thank you all for the happy presence you have given me this evening also. I thank the hosts of the evening who have created this occasion. According to the programme, we are expected to talk about yoga and something about healing today. This is already a yoga school and I feel very happy to speak about yoga in a yoga school. When we find yoga schools here, we have great hope for the physical fitness of humanity in the future. The *Asanas* are regularly taught and practiced in the yoga schools. Practicing *Asanas* regularly, first of all it minimizes the inequalities of physical health and makes the physical body fit more and more as time advances.

Purpose of Yoga Asanas

As age advances, the physical body shows its inequalities but as the Yogasana practice advances in years, these inequalities are minimized year by year. Many people find that healing starts with themselves when they practice the Yoga Asanas. In fact, healing should start from oneself. Unless one is perfectly healthy, one cannot claim to heal others because the confidence upon healing and the self-

confidence upon the healer will not be there if the physical body is not fit. The circulation becomes more brisk by the Yogasanas and the respiration becomes more active according to the standards of the ancient yoga system.

The number of breaths will be decreased and the volume of breathing is increased by practicing the Yoga Asanas. It is a fact observed and accepted even by doctors, 'that the more rapid the respiration is, the more number of breaths will take place in each minute and the quantity of breath and the length of breath will be minimized.' When we practice the yogasanas in a systematic way along with some pranayama also, then the speed of the respiration will be controlled and the magnitude of each respiration will be increased. This increases the span of life and the health of the body during the span.

Every part of our body and every muscle will be under our control. Every nerve will work with responsibility and especially the cerebrospinal nervous system will be stimulated daily and the ductless glands become more and more active. The whole endocrine system will become meaningful and it will have a link with our conscious mental body. Then the moments of our daily routine become more and more meaningful. Gradually we begin to do only what is significant, what is useful to us and others. And gradually we minimize things that are not so very significant. The time spent in daily pleasures will be minimized and the time used for some utilitarian aspect will be increased. The daily routine becomes more and more significant so that the span is filled with some meaningfulness. This is the starting point

of yoga practice and also the starting point of healing. The power to heal comes only from the power to utilize time and opportunity.

One who is automatically a master of his daily routine, one who has the capacity to conduct his routine exactly in the same manner as he has done yesterday and to keep up his timings regularly without any strain and effort, then one gains mastery over one's life span. A mastery over the environment is also automatically achieved. Mastery over forces within and without will be simultaneously achieved. The magnetism in the human constitution will be increased. The lines of force that are working through our body become more and more regular just like the lines of force in a magnet. The lines of force that are working through our body or our intentions and thoughts, our hopes and our intentions and also the work we do will be increased. The quantum of work we do will increase with practice of yoga. Though Asanas form only a part of yoga, they will form the basis to practice yoga in future.

First of all, we become more and more self-conscious and less and less nervous. Nervousness leads us into a crazy way of living, whereas self-consciousness leads us into the magnetism of life. This is the point where we achieve mastery over healing powers.

Purpose of Healing

Healing is nothing but establishing health and it is the arrangement of the lines of force that makes the difference. When the lines of force are ill arranged, it is what we call

ill health and it causes disease and it causes the various symptoms on the physical and mental plane. What we call nervousness and irritability, what we call restlessness and impulsive nature are only signs of ill health and sickness. The more and more we have sickness in us, the more and more we grow nervous and over-sensitive to others. Then our behaviour will be distorted and conditioned according to the presence of people around us. Our behaviour changes with the persons present around us and the nature of the persons around us will alter the nature of our existence. This is the cause of all diseases in its true sense and when man begins to live in confusion and hurry and always feeling that his time is not enough for the daily routine, then he gradually goes into disease and this is what we call the opposite of yoga.

The lines of force in us when ill arranged cause all these evils. They make us think that people around us are disturbing us. That the people around us are forming competition for us and gradually we begin to fight with society. This is the first sign of ill health and disease. When this begins to dwell with us, then the production of the tissues in the body will be altered. And a disturbance in the production of tissues causes clinical disturbances. That is the cause of what we understand as physical ailments. Especially a busy way of living, a great tension under which we live and an over-sensitive nature towards other people will cause insomnia, headache, sometimes metabolic diseases like constipations, diarrhea, disorders of liver and pancreas and more commonly the disorder of the kidneys.

All these bring a crisis at a particular stage and when we begin to use medicines regularly in large quantities, the medicinal substances also begin to play their havoc in us, just as in an industrial city the air is polluted, the water is polluted, the roads are polluted and the whole atmosphere is polluted. Similarly in a body full of medicines, the blood is polluted, the nervous system is polluted, the kidneys, the blood vessels, the heart and lungs are polluted. Every functional organ will be polluted and the whole human constitution becomes a big industrial city, when life becomes impossible.

We begin to live suffocated in this body just as we live suffocated in a big city. When you go to a real countryside, which is not polluted, you can take a bath and you can drink the water in the river and then you will feel very happy.

Similarly, when you begin to practice yoga, you will begin to feel the freshness of life more and more. As the circulation becomes more and more equal; when the cerebro-spinal nervous system begins to work more harmoniously; when the two vagus nerves work simultaneously, when the kidneys begin to function in a harmonious way, then the psychological forces will be harmonized. The freshness of life will be experienced and you will find that you are already being healed.

So, a practice of yoga should start with a yoga school like this, but it should not stop there. A practice of yoga is only a beginning and the advanced practices of yoga should also be practiced afterwards. But everything will be made possible only if you take daily Asanas. The incentive to take

Asanas daily will be given by the presence of a yoga school and a group of people, who are practicing yoga with you, begin to give you health. Health exists in living as a company and loneliness gives disease. Sometimes people think that they have to practice yoga in loneliness. But neither healing nor yoga is useful when it is practiced alone.

The great Masters of yoga teach us one essential aspect about the fundamental practices. They teach you that you should be functioning like a string in an instrument of music. When it is in harmony with the other strings, then only it is called a musical instrument. Similarly when you begin to establish a harmony with other people around you, you are fit to practice yoga and your yoga practice will continue. Otherwise you will feel after some time that you are having some impediments and then your incentive to practice yoga will go down and after some time you will stop. Only those who can keep company with others with the right relationship and proper human relations can continue to practice yoga until its culmination. Others who practice only *Yoga Asanas* and who do not care for the other aspects of yoga, they will practice *Asanas* for health for some time and then they feel like stopping it. They lose interest gradually and someday they drop off.

More than two years they cannot practice. Those who can practice for more than two years are those who are really interested in the advanced steps of yoga. They will be able to keep company with others and have the right relationship with others. Our relationship with our parents, our brothers, our friends, our classmates, wife and husband, children,

neighbours and our colleagues at office, all these relationships form part of yoga practice. When we keep all these relations in a proper way, then only we are called students of yoga. Then only it is possible for us to heal in its true sense.

If we ignore the other aspects and begin to practice yoga singly, disease begins to take its origin in our mind, making us think that we are practicing yoga and therefore we are greater than others. This is the origin of disease. When we begin to keep company and social relationships with others and a good spirit of service, then the real yoga practice starts with us and it makes us continue the yoga practice.

What to do after Asanas?

Every day after practicing the Asanas and after taking a bath, you have to sit down in a comfortable posture, make your body comfortable, relax every muscle and nerve, relax the mind and for some time begin to observe your own respiration, meditating upon the *Mantra* 'So-Hum'. Then you will go into meditation gradually. The mind begins to get itself absorbed in respiration and the process of respiration gets absorbed in the mind. The two become one. A great ease, comfort and relaxation will be experienced.

A change will be observed in all the parts of the body. The change will be like that of a magnet which is different from that of an iron rod. Just as when an iron rod is being magnetized, every molecule of the iron rod is awakened into magnetism. Similarly this change will occur in you and you will feel that every molecule of your body will be awakened.

You will find yourself different. And all the discomfort and the burdensome attitude of your mind will go away.

Test yourself

When you feel any part of your daily routine burdensome in the mind, that means your yoga practice is not correctly going on. It is the right test to see if your yoga practice is going on in the right lines or not. Only when you find that you are not impatient with anyone and if you do not dislike anyone in the daily routine, if you do not feel inconvenienced in the presence of everyone, then only you should understand that your practice of yoga is going on right lines. If you find that some people are not liked by you, if this idea continues and if your impressions about them continue, and if you have unfavourable thoughts about others and continue for a long time, and if you remember your unhappy experience with others for a long time, that means your yoga practice is not going on right lines. There must be something wrong in our practice. We should know it and rectify it. Then once again the change begins to occur. You will begin to feel pleasant with everyone because you will begin to feel pleasant with yourself. There will be a pleasant mood twenty-four hours in you and as long as the pleasant mood is with you, you will find the presence of anyone pleasant to you.

Just as when your spectacles are coloured, you will find everyone through that colour. Similarly, when your mind is pleasant with you, you will find everyone around you pleasant. This is the right type of test to test your progress in yoga. And this is the starting point of healing. If you are

pleasant in your mind all the twenty-four hours, if you are not irritable and wild with anyone, if you are not nervous with anyone, if you do not experience fear, suspicion, jealousy then your mind is healed. And that mind heals your body.

So, in your daily practice of yoga, when your body begins to take this change, you will be able to observe it in the form of a beautiful colour also. Mentally you will begin to feel that there is something blue around you or something golden yellow around you. Some harmonious colour will be felt mentally by you when you are doing your work and duty regularly. You will be able to read books continuously or do your office work continuously and you do not feel bored. The monotony will not be found by you. Every work is found fresh by you and you will feel every moment fresh in life. This is the result of meditation.

Right type of Pranayama

Meditation shall be practiced along with pranayama. Right type of pranayama is relaxation of breath. When you practice a harmonious way of breathing, when you begin to breathe in a slow, soft and deep manner and at the same time thinking of your breath, you will find the exact coincidence of the prana and mind. The pulsations of your life will absorb your mind. The mind becomes harmonious and the respiration becomes uniform. The uniformity of the respiration keeps harmony in the mind. When the mind is harmonious, your body is gradually healed, your nervous system is healed and all the nervousness will go away. You will find everything

pleasurable. Your appetite increases, the metabolic activity increases, diseases will rectify themselves day by day and diseases disappear finally. The usage of medicines will be minimized day by day. It is your duty to see that you do not over drug your constitution and it is enough if you use medicines only when it is an emergency.

Healing Magnetism

This magnetism will be flowing out from your body and people begin to feel it just as pieces of iron begin to feel the presence of a magnet from a distance. The people around you feel your presence and the presence of healing magnetism. It will be experienced in the form of some happiness. Your friends begin to discover that they are happy in your presence and that their minds are calm in your presence. Their thoughts are suspended as long as they are in your presence. Suspension of thoughts marks the beginning of healing. When the speed of the mind is controlled, when it is made harmonious, then people begin to get healed even without their own knowledge. Sometimes when people with a great headache and heaviness of head meet you and talk to you for five minutes, they will find that their headache disappeared. When they go home, they go with great energy and all the fatigue is gone. When they experience it twice or thrice, they will begin to talk to you about this. The topics that are being discussed with you begin to heal them because they do not have the critical nature with them. Nobody will be able to argue with you because your argumentative nature has gone from you. A nature of

revelation and nature of intuition begin to dawn from you and a nature to understand how things are correct dawns from you. The capacity to discover the goodness in others and all people will have their goodness stimulated in your presence.

Why do Healers become sick?

This is the real practice of healing. Without such a practice of meditation and the Asanas, healing cannot be properly practiced. Healing practiced by a neurotic and an over sensitive fellow will not have the same comfort as it is practiced by a yoga student. He may sometimes heal other patients, but he himself becomes a patient. Every time he heals others, he becomes sick and he gets the auto-suggestion that he is taking their diseases. It is utterly false. It is correct that you can heal others of their troubles, but it is utterly false that you take their diseases. Is it a fact that when a doctor gives medicine to a patient, when the patient is healed, is it true that the doctor becomes sick? The doctor is there only to convert the patient into a healthy man by the power of his medicine. Similarly the healer is there to convert the sick man into a healthy man by the power of his own magnetism.

The difference between the doctor and a healer is only the medicine and the magnetism. The doctor uses the medicine in the physical sense, whereas the healer uses the medicine in the spiritual sense. Both the things are medicine in two different forms. And there is no necessity for the healer to become sick. Still there are some people who believe in it that when they are healing, they are becoming

sick and that they are taking the diseases of the patients. They think that it is a great service. It is not true. It is a dis-service to the society because their presence increases the nervousness and restlessness in others also.

Healing and Healer

A healer is essentially a healthy man and it is always a great pleasure for him to heal. The more cases he heals, the more pleasurable his constitution is. Just as the right musician is not fatigued after giving a song, so also the right type of healer is not sick after a healing. Is it a fact that the musician who makes the audience pleased with his music goes into great sorrow after the music and believes that he has taken all the sorrows of the audience. It is only fooling oneself. Same is the case with healing also. If people get sickness after healing, it is only by the power of their auto-suggestion. It is because they strongly believe that they take the diseases of the patients. As they begin to believe this daily, it becomes true with them.

The power of Auto-suggestion

This is what is called the power of auto- suggestion. The power is there with us to use in a right sense and not in a negative sense. So, everyone should not rush so hastily into the art of healing. One should be positive at first before one becomes a healer. He should know and realize the positive nature of healing and understand that all the negative nature is created by himself and not by the healing. This is an essential step which is to be taken before one becomes a healer.

The real type of healing requires a good sense of cleanliness also. Of course, there are certain elements which are not so very readily possible in the Occident, but it is necessary for us to know those things. So that someday we may be able to practice them. The one thing is, to have a daily bath in plenty of water to keep all the parts of the body clean. The second thing is to take as much water as possible. Fruit juices will be helpful but without water they will not give any health at all. A major portion of water drunk daily is necessary to become a good healer and a good yogi. Alcoholic drinks should be left off and prohibited to become a healer or a yogi.

Among the food materials also, rich dinners should be avoided. Green vegetables and raw uncooked foods should be taken more and more. Spicy and costly dishes should be minimized. Quality of the food should be increased and quantity should be reduced. The carbohydrates and the starches should be reduced and proteins and vitamins should be increased. All types of narcotic nature, that is cannabis, opium etc. should be completely avoided.

Preparation for Healing

One room should be separately maintained in the house where he and his family members can practice either healing or yoga. The room should be kept clean and pious. His traditional way of prayer should be conducted there regularly at the same appointed time. The prayer should be according to his family tradition or according to the initiation of a Guru. The uniformity in prayer should be maintained. The type of prayer should not be altered often. This is one aspect.

Another aspect is, you should change your clothes when you enter your shrine room. When you have a separate set of clothes in the shrine room, it is the best way to practice healing because impurities are not only physical, they are also astral, etheric and psychological. All these should be prevented. They can be prevented by only changing the clothes before you enter the shrine room and washing your hands and feet before you enter the shrine room. If it is not possible to maintain a shrine room in every house, you can make it possible by having one hall for a group of practitioners. There may be a hall where healing and yoga can be practiced. But, the same purity should be maintained.

The hall should be kept pure. Some perfume and incense should be there in the hall. It should be a little ventilated so that air comes into the hall. Otherwise you know what happens? When we begin to practice yoga or healing in a hall, after half an hour the oxygen in the hall will be exhausted and we will be breathing out and breathing in the same foul air again and again and the result is vertigo, not healing. When we close our eyes, and begin to practice meditation, we will feel some strange vertigo in our eyes and we may deceive ourselves by illusions that it is *Samadhi*. Insufficiency of oxygen leads to a toxic type of *Samadhi*. So, there should be a continuous supply of air into the room and people should be able to breathe oxygen even after they sit in the hall for a long time.

There should be an altar on one side in the hall and the hall should not be a square or an irregular shape of room. It should be in the form of a rectangle. The most useful

method is to have $1 \times 1/3$ rd length and breadth. That is, if the breadth is one unit, the length should be three units. In such a hall, practice of meditation and practice of healing will be conducted in a very ideal manner. After taking all these precautions, then only you should begin to heal.

How to heal the patient?

In the beginning stages, you bring the patient into the hall. Ask the patient to sit before you at a distance not less than six feet from you. People should not sit close. The healer should sit separately and the person to be healed should sit before him. You can heal a number of people also at a time. In fact, it is easier to heal a number of persons than to heal one person at a time. It is only an arrangement of the magnetism of the various constitutions. See how it is easier to arrange a set of electrical cells into a battery either in the AC arrangement or in the DC arrangement either in parallels or in series.

You know that a group of generators arranged will give a greater energy than a single generator. Same is true with our human constitutions also. If you make people sit in rows uniformly, so that one sits at the back of the other in a perfect row and then another row, a third row, so that the vertical and horizontal rows are uniformly arranged. Then they are ready to allow healing magnetism to flow. If you daily make a group of people to sit like this and meditate or pray, they begin to get healed. The secret is you need not heal them. They begin to get themselves healed. It is because of the arrangement in which you made them sit. You have to sit at a distance facing them, a bit higher than they sit. Your

head should be at a higher level than the heads of those who are to be healed.

If you sit horizontally in a line with others you will not be able to heal. Even an expert in hypnotism cannot hypnotize a person who is sitting on a higher level from himself. So, just as in hypnotism, you have your method of ease and comfort. Similarly in healing also you have your own method of ease and comfort. The best way for you is to have something to sit upon such a seat which is a little bit higher than others who are to be healed.

The best process of Healing

Then you close your eyes and ask others also to close their eyes. Then you practice your own daily practice. That is observing your own respiration and invoking the mantra "So-Hum" in your respiration. This is the process in which you have to make others sit and then the best process to heal is given by the ancients. I will explain it here.

When you sit in prayer daily, you turn to the East and sit down, close your eyes, and make yourself comfortable at the time of Sunrise. Imagine that the energy is flowing from the Sun to the centre of your eyebrows. Then imagine that it is entering into your head through your eyebrows and then it is gradually descending into your heart centre. Then from the heart centre, it is expanding into all parts of your body resulting in an experience of comfort and relaxation. This is the practice you have to do when you want to become a healer.

Healing others

Then when the person to be healed is before you, you should imagine that the same force is travelling from you from your heart centre to the brow centre of the person to be healed and from his brow centre it enters into his heart centre. And from his heart centre, it expands throughout his body causing comfort and relaxation to all parts of his body. This is the process with which you have to heal.

Healing and Sun

So, the healing magnetism starts from the Sun. It enters into you through your brow centre from your brow centre, it enters into your brain. From your brain centre, gradually it descends into your heart. From your heart, it expands into every part of your body. And from your heart centre, it forms a line of force again and enters into the brow centre of the person to be healed. And from there it enters into his head centre. From there it descends into his heart centre. From there, it expands into all parts of his body causing relaxation and comfort. And this heals the person.

Healing is possible in the first steps only when the diseases are nervous and mental. Temporary ailments will be easily healed. Fever and headache will be very easily healed. Hypertension will be healed. Any pain or discomfort in any part of the body can be very easily healed. But diseases having deep seated causes cannot be healed. As you gain experience in life in later years, you will be able to heal those diseases also by creating a healing centre in the person

to be healed. It takes one year or two years in such cases to get healed, but that's no disqualification. Even in the case of medicines, sometimes treatment takes ten years and fifteen years or twenty years. Even then there are cases that are not cured by medicine. So, when the doctors are helpless about that, you have no business to get discouraged.

Creating a Healing Centre

Know the art of creating a healing centre in the person to be healed himself. The one thing you should practice in the positivism of healing is, 'don't develop dependency in the person to be healed.' See how the professional doctor tries to make the patient dependent upon him; see how the professional doctor has an art of making the patient always doctor addicted! You should not have the same mentality with the person to be healed.

If the patient learns to believe that he has to come to you every day to get healed, it is not a healthy type of healing. First of all, before you can induce confidence in him, you ask him to come and sit with you for about a month or two or three. For some people, one week will be enough. For very sensible and sensitive people, two or three days are enough. But there are people who want two or three months before they gain confidence in themselves. They feel cured and they get cured, but anytime whenever they have any discomfort, they feel like running to you or telephoning you. Such a mentality should not be encouraged. You should make the person believe and understand that the healing centre of magnetism is within himself and not within the healer. That is called the right type of healing.

Confidence is the one which heals. The ideas sent through a line of confidence form the line of force which rearranges all the forces in him in a correct way. Every thought current rearranges the forces of the body. Our everyday thoughts are also forming lines of force that are changing the direction of force in us. But, since our thoughts are not regular and organized, the lines of force we produce are suffering cross currents. One line of force comes in the way of the other and the result is a fighting of lines of force in us and we feel fatigued.

Work never gives us fatigue but our idea of working too much gives us fatigue.

Our auto-suggestion makes us sick of our work. Every one of us by birth has an amount of self-pity which should be expelled. Everyone feels, 'poor fellow, I am working too much. I require being encouraged. I want other people also to work for me'. Such dirty ideas will be working in us and causing discomfort, fatigue and disease. If there is real fatigue to the body, automatically the body indicates sleep and immediately you should go to sleep. All the other types of fatigue are only an auto-suggestion and the result of self-pity.

All these things will go away when you become a healer and you should induce the same thing in the person to be healed also. The greatest type of healing is to prepare healers and not to prepare patients just as the professional medical practitioner does. It may be the daily prayer of a medical practitioner every morning going to the altar of God and saying, "My Lord! May the number of patients increase for

me." Your prayer should not be like that. The prayer of a healer should be in such a way that the number of healers in this world should increase. The best way of getting healed is to become a healer.

For the past fifteen years it is the experience of our doctors in India who are working in my clinics. As they begin to work in the clinics dealing with the poor people and sick people, they begin to forget about their own maladies and at the end of one year they find themselves more than half cured of their chronic diseases. At the end of two years, they feel they are almost cured. At the end of three years they are in perfect health. They are wondering how they are cured because they never take medicines. It is only very rarely they take a dose of medicine when it is an emergency. Still when you visit India, you can see how the doctors in our clinics are healthy; how they are gradually cured of their chronic diseases without medicines.

So, a real healer should make a patient a healer. That is the ideal of healing. And if you practice healing on these lines, you can practice according to any method of healing. You can use any formula to heal according to your instructor, but the positive attitude is most important.

Question : *Some people believe that they are getting the diseases of the patients after they give healings. Is it true?*

Answer : The absence of any negative attitude should be first practiced. The auto-suggestion that you are getting the diseases of your patients should go away. And also, the auto-

suggestion that you are spending your energy when you are healing should go away. Many people believe that they are using their energy to heal. The result is, they feel very weak after healing. It is also a result of auto-suggestion. It is not a fact that anyone uses his magnetism for healing. Healthy magnetism comes from the solar rays and enters into us every minute, day and night. Therefore, healing magnetism is no one's property to be personally used. It is a foolish idea, if we think that it is our energy that we are pouring. This idea gives a great cause of sickness and ill health. So, this idea should also be removed.

The fact is that the healing magnetism comes from the Sun and our body is absorbing energies from the space, from the air and from the Sun's rays. It should be remembered and maintained. The healing energy passes through us, not from us. If the electric wire thinks that electricity is supplied by it, it is wrong. Electricity is supplied through the wire, not by the wire. Similarly, healing magnetism is supplied through us, not by us.

This is the sum total of healing and the last point I want to impress upon you about healing is, "We need not make a demonstration of healing while we are healing. We need not produce many gestures and postures like a dancer or the gestures and the postures of a high priest. You can sit down in an aeroplane and silently heal the passengers. Because, it is through you that the energy flows. If you find anyone fatigued in the aeroplane or the train or the bus, you can heal him. Anyone going in the street is weak, you can

walk behind him at a distance and silently heal him. In your experience, you will find many miracles and wonders."

A real healer never makes an advertisement of his healing. Of course, a professional healer, he has to make an advertisement of his healing because he lives upon it. But, for all of you, people like you, you can do the healing service without any noise. In the routine of twenty-four hours, you can heal any number of people in this busy world. Especially those whom you meet daily, like your colleagues in your office or your teachers or your students, you can heal them at first. After one or two years, you will find them quite healthy. They need not know the cause. They need not give you a diploma. It is Nature that confers upon you the real diploma because you are not a professional healer. This is all about healing but in short because our time is short.

Question : *What is the relationship between Karma and Healing?*

Answer : Any sickness, little or big, is karmic. When the sickness is temporary and of a little nature, it is the result of a little karma. When the sickness is of a prolonged nature, it is the result of a prolonged karma. If the karma is so prolonged, that the tissues of this body are not capable of getting completely healed, then the healing will be only partial. Sometimes if you find a person who is very old and the disease incurable, the only healing you can do is to make him not suffer. You can make an anesthetic effect upon him, but you can never cure some diseases. We can cure only as much as we are permitted by the Lord Almighty. So, it

all depends upon the maturity of the karma and as a result, the curability or the incurability of the disease.

One thing is certain. If the age is reasonable, diseases that cannot be cured by any type of medicine can be cured by a healing method, provided the healer and the healed are in tune with each other and have the same amount of confidence upon healing and confidence upon each other. Then only a complete cure is possible. There are certain diseases where even a healer cannot do anything. It is enough if we meditate on the light of the Sunrise. It carries all the colours of healing.

Karma means scientifically speaking only something wrong done and the results being experienced. The science of karma teaches us that good karma is also done by us just as bad karma is done by us. And just as bad results are experienced, good results are also experienced. Healing is a good karma and it does not require any inquiry because human welfare is God's first thought. The moment we have the pious idea to heal or relieve somebody from suffering makes us enter into the kingdom of God and work as one of his vehicles.

So, all the karma is subordinate to God's will. Unless God permits the other fellow to have his good karma done, unless he has a good karma done in the past, he cannot come into the presence of a good healer. And with its result, he comes to the purview of a good healer and nothing needs to be doubted about it. When we begin to practice in a group, after some experience we can heal people sitting with us even without their own knowledge. When we complete our

meditation of healing daily, we invoke healing of all those who are unhappy on this earth.

Lord Maitreya has given *Mantra* to be uttered by all healers.

The Mantra

Loka Ssamastha Sukhino Bhavanthu.

Loka Ssamastha means, "All planes of existence on this earth and the beings that are on the planes. "Sukhino Bhavanthu means, "May they receive happiness, comfort and health."

It should be uttered daily when we get up from our meditation. So, that is the duty of a healer to send a healing invocation to all those who are living on this earth. At the same time, some people require some confidence to get themselves cured. They come to you and they ask you to heal. In their cases, you have to conduct a ritual-like procedure. It is not for you, but for them to invoke confidence in themselves. So, you have to provide whatever is required for the psychological plane of that person to be healed.

Thank you all

The Science of Reincarnation

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

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

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

Now we have a self-sufficient theory of evolution which can answer and clear off all the doubts of the biological student.

The theory contains three aspects in it.

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

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

It is a matter of a simple scientific truth in the eyes of the true scientist. In the meanwhile some imaginative theories have also developed about reincarnation. Now there are people who do not believe in the theory of reincarnation and there are people who really understand and believe it. There are people who don't understand but yet believe it; there are people who have made their own theories calling them, "Theories of Reincarnation".

Our purpose today is to pick up real theories which stand to sound commonsense and the experience of those who have undergone spiritual discipline, that is, who knew the theory objectively and subjectively also. Those who believe it only as belief have fantastic ideas about reincarnation.

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

Some people believe that among the males and females on this Earth, the males are reborn as only males and the females are reborn only as females. There are people who believe this theory in India and in the Occident also, I have seen some people who believe this. It is also not true because male and female are only biological conveniences of physical body, though many of us are being conditioned by the instinct of sex.

No living beings like males and females. The difference between male and female is only a biological convenience because the construction of the physical body has some differences for child bearing and reproduction. This is the difference caused by Nature in the construction of the physical body and the tissues that are being produced in the body and endocrine differences.

All the other things are cultivated in the human mind as the conditionings, because the much emotion and romance which the human being feels about male and female is only a self-cultivated fantasy, whereas the differentiation of sex is Nature given and the sex instinct is intended for reproduction. Therefore we cannot understand that there are male souls and female souls.

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

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

development of the psychology of human beings. Since all the dimensions are to be developed, a polarity is created in Nature and attraction between opposite poles is also created.

The whole Earth has its own axis which acts as a magnet and wherever it is necessary in creation, Nature has introduced a strange phenomenon of polarity that is attraction and repulsion. The physical cells of male attract females and the physical cells of females attract a male. This is for the sake of reproduction, Nature has bestowed us this polarity.

When all these things are carefully understood, it is a fact that every one of us is to be born as a male or female according to the required development of that dimension of consciousness. Whichever dimension is required, that particular birth is given to us.

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

This is what is called the Theory of Alternation. Some people believe in this theory. Even that also stands only as

a probability in certain cases and it cannot be reduced to a theory. The probability is that a person who is weak in his resistance against the sex instinct may have much of his psychological mechanism dedicated to sex instinct. As a result night and day he may be thinking of the opposite sex and she may be thinking of her opposite sex. In that case sometimes constant thinking may give an instinct to take the birth of the opposite sex. It is only a probability and cannot be a theory.

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

But it is like the theory that a husband and wife are working in a city in two different departments. If the husband is working in an office and the wife is working in some other office, and when a transfer were to be made in the job, both of them will be transferred to the same place is not possible. It is like that. Nature has its own way of doing things. The role of husband and wife, father and son, mother and daughter, brother and sister- all the relationships are only

conditioned by one birth. They are not conditioned by the next birth at all, because Nature is guided by progressive procedure and not by sentiments which are equal to human sentiments. We may have great affection for our brother, mother, wife or sister, but that affection is only sentimental and it is not based on any spiritual truth. But Nature's procedure is always based on something progressive. Nature wants to give the proper evolution and a gradual unfoldment to the consciousness. It is intended by Nature like the blossoming of all the petals of a flower. That is why Nature makes groupings and rearrangements every time, so that people of different natures will have common experience and develop all dimensions of consciousness commonly.

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

"What is it?" The friend asked.

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

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

She said, "You were Isaac Newton."

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

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

He said "What?"

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

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

She had no answer.

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

Then the monk said, "It is dangerous."

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

Then the monk gave him a little initiation for twenty four hours.

Then the fellow had a peculiar vision. When he saw his wife in the previous birth, unfortunately in this present birth, she is the wife of another person. Both of them were going on a motor bicycle to the cinema. He felt very jealous and he followed them. He forgot that it was his previous birth because he was in a trance. He became angry about the person who was taking his wife. He straight went to the cinema theatre and then sat by the side of his wife. Then the real husband in this life pulled him by the collar and gave him a kick. Then he came out of trance and went home to see his wife in this life.

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

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

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

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

The minerals of the Earth are undergoing chain actions of evolution- the liquids, solids, gases of the Earth are being treated by the heat of the Sun and internal heat of the Earth. A great experiment of conscious metallurgy is going on and a great experiment of magnetism is going on and much electricity is being produced on this Earth. The whole thing is a big laboratory creating the chain actions of evolution. This is giving the mineral evolution to the mineral atom, and after completing which, the mineral atoms are entering into the plant life, and after completing which, the plants are entering into the animal kingdom, and after completing

which, the animals are being recruited into the human kingdom. All this gives a gradual increase of the degree of consciousness. The candle power of the awareness is increased until we are human beings on this Earth.

After we are being recruited as human beings on this Earth also, there are many chain actions that are going on and much is to be unfolded in each of us through time. This creates the necessity of reincarnation and the result is we are born many thousands and thousands of times as human beings on this Earth. Every time we are being purified of our experience and again we are given a better opportunity to do things better. We are permitted to do things on this Earth because our doing requires thinking and understanding. Our thinking and understanding will become better and better when we are permitted to do things. We learn much from the environment and we learn much through experience.

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

Just as once in Five years or ten years, the records of the office are being burnt after taking micro photo of required documents, similarly all that we learnt, the arts, sciences and information which are gathered and preserved

like a mad man, will be mercilessly burnt away and the result experience is kept as the quality of our intelligence. The intelligence is also burnt away and the potentiality of intelligence is preserved just as the banyan seed preserves all the potential parts of a big banyan tree, not preserving any physical tree at all. Similarly all the recollections are preserved in essence only as potentialities, which can be re-germinated when needed and according to those potentialities we are born on this Earth again. The present personality is nothing but a mosaic of all our potentialities. That is the reason why it is very difficult to change the personality of any person.

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

How can you identify your friend? It is not by the face. Because when you see your friend after fifteen years or twenty years, there is much difference in his face and body also. Previously he had beautiful silk hair and after fifteen years, if you see him he will be like a full moon, full bald and the person will be very hefty now. But after talking with him for five minutes, you will say "Hello! How are you?" You are talking to the same person and then you will be able to understand only by individual nature and personality.

It is not altogether difficult to change nature, but normally speaking it is not possible because that gives the

totality of his previous experience and the result of his previous behaviour; the totality of the previous behaviour makes the present personality.

The cause for Rebirth

What is the cause for rebirth and reincarnation? Let us try to understand. We know many times that we are not able to lead our life meaningfully. It takes some time before you can understand what life is. When we pass childhood and when we come to the age of youth, there is the cloud of emotion which prevents us from understanding the truth in its true sense just as the Sun cannot be seen on a cloudy day. We will spend much of our youth according to our emotions and not according to our understanding.

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

Nature has provided us with death and birth because it wants to give us a fresh body and a fresh chance. A new machine is given once again and a new lease of life and a new span of life are given once again. Many times it is given like this, so that we may be able to use the potentialities of our experience and we begin to behave better and make the use of the body and mind in proper manner until we try to understand the purpose of body and mind. When once the purpose is understood, the necessity of bodies is finished.

That is the end of the births and rebirths. That is what is called Liberation or Nirvana by Buddha. It is called by many names. We can understand it better by the word "Liberation".

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

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

created and produced into the Human kingdom and we are taking our rebirths according to the Great Plan.

But there are two different types of our understanding about ourselves and as long as we are in the first part of our understanding, the problem of evolution cannot be solved and the necessity of rebirth continues. If I believe I have my own life and if you believe you have your own life, the relationship between us both will be quite different. In such a way, everyone has his own way of living. After a certain time, we will understand that there is a common consciousness in all of us which is making everyone live in that consciousness with a little of individual consciousness. There is an underground consciousness in which we are not separated from each other, and in mind consciousness, we are separated from each other.

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

The result of this separate consciousness is misery and sorrow until this is transformed into the consciousness of One Life which exists in all of us. And it wants you to live in this undercurrent which is called the Common Consciousness in every one. Once you begin to understand this, life becomes love to you; you have nothing but love towards others. Love is a linking principle according to you in that stage. You have nothing to do with the behaviour of others. Nature is directing us towards that goal. Therefore it is the purpose of rebirths to lead us to such a destination.

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

Every field will be yours and you will have a planetary experience of the whole Earth, when you once reach that stage. In that stage you have no more necessity of Evolution when the physical bodies are required. Therefore it will be the stoppage of the births and rebirths. You begin to exist

as one with everything on the planet. So, what is reborn is not the Soul but it is the personality. It germinates the mind and the five senses at every birth. It prepares its own body in the mother's womb made up of the same minerals of the Earth. This body and this mind will be dropped off at the time of death but the seed of the mind and the senses will be preserved as potentiality just as the seed of a plant gives the same flower in the next generation. At every birth the mind and the senses and the body are germinated again.

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

Two types of Karma

The Tibetan scriptures also give theory of births and rebirths but when we totally understand the whole thing, it is only the Earth's Karma that gives us birth and rebirth.

Karma is of two types: Divine Karma and Individual Karma. Divine Karma is the planetary working of this Earth which includes chain actions of the Earth. It causes wave after wave of living beings on this Earth and it produces us in groups on this Earth and we are reincarnating in groups, not as individuals.

For example, when all of us are spending some time here, this proves many times we are born as contemporaries on this Earth. That does not mean all of us should have met each other in our previous birth but it proves that we were born as contemporaries many times and lived on this Earth in one group. In the future also when every one of us is born, we are born as contemporaries, just with a few years of difference because just as a shepherd is guiding the group of sheep as a group, another shepherd is leading another group at a distance, the common contemporaries of evolution are made one group and they are made to take rebirth in one group. We find the temperamental differences on this Earth because of the various differences of degrees of evolution between us, just as a bunch of flowers has buds and little buds and flowers and big blossomed flowers of various degrees of blossoming we see in the same bunch. It is because each of the flowers has started its career on different days. Similarly we have our own individual evolution of bodies, minds and intelligences; so that we have our temperamental differences between each other. Some people behave automatically well. Some people are decent in their behaviour and some people are rough and insulting to others in their behaviour. Some people believe in

evolution. Some people believe in law and order. All these temperamental differences are due to the individual stage of evolution.

Some people can be happy with all people. Some people can be happy with their own people. Some people can be happy with their wives and husbands and there are some people who cannot be happy with their wives or husbands. We know wives torturing husbands and husbands torturing wives and leading a miserable life. They weep and make others weep. But there are people who are very happy and who keep others happy. This difference is all due to the difference in degree of evolution. These are external differences but the undercurrent of consciousness is Soul.

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

Buddha refused the Liberation

Suppose I have done something wrong in my past birth, to rectify it, I am born once again. This is the apparent cause of rebirth. This is only an immediate cause which is apparent and the real cause is the impulsion of the Earth planet. The impulsion is to lead you to Group Consciousness and until

then it is compulsory that we have rebirth. When perfection is gained by consciousness, rebirth is not a necessity, but rebirth can be willed and can be received. Sometimes we want rebirth. At will we will have rebirth after perfection.

But before perfection, rebirth is compulsory. We cannot escape the quality of rebirth before we are perfect. After reaching perfection we have the choice of having or not having rebirth. Some people do not want rebirth after perfection and they are merged in group consciousness completely. This is what is called Liberation or Nirvana. But some people refuse this.

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

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

We do good deeds to get liberated. In the process we are purified. We are made to take many births according to many environments and we are permitted to gain much experience without getting involved in a situation. Our emotional bodies are purified through our rebirths. Our hopes and desires are being purified because they are never fulfilled. But they make it a necessity for us to take another birth. At the same time, Earth is creating its own chain actions over us. Therefore understand that the process of reincarnation is not something for which we are responsible. But it is the Great Plan on Earth. We are expected to behave accordingly and purify our psychological vehicles with the motives of charity and benevolence, tolerance and acceptance, happily accepting responsibilities and burdens, forgiving others for their faults and not fearing anything for the misbehaviour of others. These are the items of the procedure we are expected to practice if at all our vehicles are to be purified.

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

Therefore whatever good work you do, it is only to purify your psychological vehicles and your consciousness. This leads you to the culmination of rebirths. The last test will be seen by you if you prefer

Liberation or you prefer salvation of others. If you refuse Liberation, you will be one among the planetary workers of this Earth and that is what we call the Holy Hierarchy of this Earth.

If you accept to have Liberation, you will have personal liberation which is only self-deceiving and self-pleasing. In short, this is the purview of, "Theory of Reincarnation". All other theories except this are only sweet thoughts and personal imaginations. Stories cannot fit into the truths of the workings on the Earth. Stories cannot fit into the planetary workings of this Earth. So, let us try to follow the wisdom of the Masters on the path and let us identify ourselves with our own work, so that our misconceptions are washed away from our mind and we know our path.

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

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

Every conversation of Jesus Christ reflected God's glory upon man's mind. As long as we are in ignorance, we accept Liberation. But the moment we understand the path

of either Christ or Buddha, we flatly deny Liberation. We totally deny Liberation to ourselves because it is selfishness.

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

Answer : Suicide is killing the body. It has nothing to do with death and birth of consciousness. But it has its own impact and results in the next birth. It causes a life full of horror and terror in the next birth because the agony at the time of suicide is stamped upon the consciousness and with that stamp we will be born. All through life that agony exists night and day as the result and impact of suicide. But there is no loss or gain by suicide because we kill the body and we cannot kill ourselves. But every act has its own effect upon our consciousness.

Question : Please explain about Resurrection.

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

We are buried inside and we are living a life thinking that this is ourselves. But once the real knowledge is given to us, we will begin to live Christ Life, that is we will be once again born when we are in this body. From the birth of False Existence to the birth of Real Existence, we have a second birth while in this body. That birth is called Resurrection or our birth into God's Kingdom because from that day onwards we will not live according to our relationships with others, we begin to live as guides and helpers of all others. That is what is called Resurrection.

It is a spiritual birth actually not rebirth. We are free in our immediate causes and effects just as we are free in a railway compartment to walk further forward or backward. At the same time we cannot walk in the opposite direction in which the train is travelling. But we can walk in the opposite direction only in the train. Similarly we can do an evil act and cause an evil life as a result. But the death and birth are not caused by our evil act or good act. That is only according to the plan of Evolution or Earth's impulsion. Our behaviour, good behaviour or bad behaviour decides the quality of our next birth but the very cause of birth is not in us. It is linked in the plan of this Earth that is what I mean.

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

Answer : When animal Souls are recruited too much at a time into the Human kingdom, we will have centuries of over population on this Earth. The immediate cause of such a situation is too much indulgence in the instinct of sex by the Human beings. The more we give importance to the

instinct of sex in our life, the more animal Souls we recruit into the Human kingdom through us and we create a necessity for family planning and contraception. That is the immediate cause. It is undue importance to sex indulgence and sex enjoyment by the Human animal, undue importance that is too much importance given by human animal to the instinct of sex unlike all other animals. That is the immediate cause for overpopulation by attracting animal kingdom into the Human kingdom at a higher rate. That is, we are attracting more and more animal Souls beyond the normal optimum number on this Earth and it is the cause of overpopulation.

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

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

next cycle of some hundreds of years. This is only a consequence of the evil act of the human being and the sequence of Nature's penalty over man.

Question : Can we recollect our past births?

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

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

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

Where does the recollection of a banyan tree exist? It is only in the space of banyan seed. Similarly in the space around us there is all the history of the past mankind and the wisdom of mankind in the form of space seed. When

our mind stimulates into that dimension, it can know everything. When there is a purpose, a person will be born with the knowledge irrespective of the age. Many times this will be the cause and rarely the memory of previous birth will be the cause. The deservedness is decided by Nature because through him Nature wants to get some work done. That means he deserves it.

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

Question : *Is it possible for a human being to be born again in the Animal Kingdom?*

Answer : Very rarely a Human being is born in the animal kingdom. With the intelligence of Human evolution and the body of an animal, he suffers a hell. It is only as a penalty of some horrible deed he has done, that such a birth is possible. But immediately as soon as the animal birth is finished, the penalty is also paid up and he will directly come and join the place from which he has fallen and progress in evolution further. This is a rare phenomenon.

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

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

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

Thank you all

How to live a Spiritual Life?

I thank you all for the happy presence you have given me this evening. It is really a very good thing to know how to live the Spiritual Life. Spiritualism is nothing but ourselves in our own spirit. From the spirit, we exist out into the world and our mind is shining forth from the Spirit inside just as the Sun sends his rays out. The mind is shining forth into the five senses and their functions. This requires an apparatus and a mechanism and it is what we call the physical body with all the tissues and the parts. So, we are expected to gradually understand some time or the other that in the course of our life, our body, senses and mind are given for a purpose; the purpose is for us to become aware of ourselves and then understand that we are existing and that we need a life. But this is given when we do not know what we are.

When we are born, we are born without our own responsibility. We did not want to be born, because we had no mind or desire to be born. Desire comes only after the mind comes out and if we gradually try to understand the

mechanism and its function carefully, we will understand that every part of this mechanism has a purpose and no part is living for its own sake. Even though we try to live for this body, some time or the other we come to understand that this body is for a purpose. Though we eat according to our taste for some time, sooner or later we come to understand that taste is only a medium to eat food and eating food is only to sustain this body and that the taste and eating have no value in themselves. They have the value so as to maintain this body and this body has only so much value so that it knows and remembers that we exist. Though this body is also included in us, this body is only an outlet or an expression of ourselves and not ourselves completely.

To begin with we exist in this body for some time as mind and senses, later as our intelligence and afterwards as our discrimination, that is the power to select what we want or reject, what we do not want. We come to realize that none of these parts is ourselves. These parts emerge out from us. In us these parts live as one. Into us, these parts merge again when the time is over. So, these parts are intended only for the purpose of knowing ourselves. When we gradually know this fact, we begin to live accordingly and the value of things takes a shift in us steadily. The order of priority changes in us. When we believe that we are eating for our taste buds, we get perturbed the moment food is not tasty. But when we reach a state where taste is only a matter of convenience to eat food, and that eating food is only to maintain this body, then even when we eat tasty food, we are not bothered by the taste.

When food is not tasteful, it does not affect us. Similarly, when some people do not like us, or some people think bad of us, there comes a time when we have no business in mind to think about these things. When we know human nature and the background nature, we come to understand that it is natural to like and dislike. It is natural for people to think of us as enemies or friends and relatives, and others as their nationalists and foreigners. When we know that these things are quite natural, we will be able to grow and rise above them and then we will be able to see the man inside and not these differences. For this, there is a specific practice which makes us understand the outlook of spiritual life. Every scripture gives us the practice in its own way and once we follow the practice given by one scripture, we will be able to reach that degree of realization which is called spiritual living. The scripture then guides and gives us the training in the form of a narrative or an incident which is as follows.

There was once a very rich family which was God-minded. They worshipped God in their own way and venerated all God men, inviting and showing hospitality to them. They had constructed a separate building to provide lodging and boarding for all those God men, who visited them. It was a customary thing in some nations in the ancient times, for the people who went around, preaching about God and who had no family of their own, who had crossed everything of the idea "Mine", and who did not have their own work and who did not want anything except some food and some place to rest and that too quite ordinary.

It is customary for the God men to make seminaries for four months between June and September. So, once a group of God-minded people gathered in their house. They were guests for four months and every arrangement was made to make sure that everything was facilitated to them. A boy of five years old was placed in-charge of them on the first day they settled in the house. They were talking at night about God and many aspects of God's science. They were so absorbed in the subject they were speaking about that they didn't realize that it was very late in the night. When they looked at the door, the boy was still standing there. They were surprised to see him.

They called the boy, "Why are you standing there?"

The boy said, "My dear sir, I am placed here in charge of you to see that whatever you want is served."

Then they asked, "Have you been standing there since evening?"

The boy said, "Yes".

They asked, "Then what have you been doing all the time standing there?"

The boy said, "Listening to what you are discussing."

They said, "Are you interested in what we are speaking?"

He said, "Yes sir, it is very interesting to me."

They were very much surprised to see that a five year old boy was interested in the subject they were discussing. They thought that there was something strange and extraordinary in the birth of the child.

They said, "We are pleased with you, but don't you go in the evening to play with other boys?"

He said, "I do, but when I listen to your discussions, I forget myself. Therefore, this is more interesting than playing with other boys.

In reality it is a great privilege to be born like that and so they questioned him, "My boy do you want to take up the path of spiritualism?"

The boy asked, "Sir, what is spiritualism?"

They said, "The thing in which you are interested is called spiritualism and since you are interested, it is our duty to initiate you into the Science of Spiritualism but it has certain steps to practice. We will now give you the first step. From today onwards, we will give you a *Mantra* to practice.

Vishnu Mantra, the first step

That *Mantram* is, that whenever you see some person, you should meditate that God is there in the form of that person. When you go home, and see other people, each person should be envisaged by you as a form of God. You should do it until you consistently do it in this world. You can be seeing people but you should remember that they are forms of God. In the beginning, this idea will be there for some time and after a while you will forget it. But after some time, it becomes a continuous habit to remember this; that is to recollect God in everyone. Take this *Mantra* and meditate upon this. It is called *Vishnu mantra* in Sanskrit.

The word *Vishnu* means one who is pervading in all and One who is in everyone. That is the meaning of *Vishnu*. He

is called the God of Pervasion; the Lord who pervades everyone. If you see any object, you should remember that God is in the form of that object. You should remember that object and also the God in the form of that object. So, this double meditation should become consistent with your nature. We like you because you have the greatest qualification to practice this and because by birth you seem to be gifted in the spiritual consciousness, we feel like giving you this first initiation. We will be here for four months so you can tell us your progress".

The boy said, " Yes sir".

Within two days, they understood that the boy had attained perfection in the first initiation. It's not so very easy, but it was his dedication that made him reach that perfection. They tested him in many ways and found that his God-consciousness was consistent in everyone.

Then they said, "We are pleased. We discovered that God is pleased with you. That is why you could persistently recollect God in everyone. It is very easy to close our eyes and try to think of God, try to locate God either in our head or heart or try to locate God in a temple, church or a mosque. It's easy to go there and sit down in prayer but then the mind will be wandering somewhere else. But dear boy you are born with this gift. This is the real gift which is required".

Vasudeva Mantra, the second step

They said, "Now we will give you the second initiation. The second step in spiritualism is called the second *Mantra*".

"Now, whenever you see anyone speaking, begin to conceptualize that God is speaking through them.

Whenever you see people behaving in a certain manner, begin to envisage that God is behaving in that manner through them.

It may be easy to experience God's presence in others and in everything we see. But it is very difficult to experience God's presence in the behaviour of others because the behaviour of others will not be according to our own liking, but it will be in a thousand and one ways. Everyone behaves in his own way and it is for you to remember that God is behaving in so many thousands of ways. It is very difficult because we have certain things in our mind. Certain shops, certain magazines in our mind and there are some magazines of firearms and artillery.

That is what we call anger, hatred, malice and jealousy. When others are talking, it is very easy to make an ignition point of one of these magazines and a thousand explosions to take place every day. It is not because others speak badly, but because of the fact that we have firearms on our side. As our mind has been conditioned due to our habits formed in the previous years, decades, births and deaths, we gather these magazines of artillery and wait for them to explode.

We think that others irritate us. When we are angry, we believe that others made us angry. We do not understand that our nature to get angry is deep rooted or inherently there. When the environment is good for others then we grow jealous of them but we choose to believe that others are causing jealousy in us. We do not remember that the nature of jealousy is inherent in us like artillery and the ignition point is the way others speak and behave. What can a match

stick do when there isn't any artillery with you? Understand that the conversation and behaviour of others are only match sticks in a match box.

Thus the second step in spiritualism is that you will extinguish all the firearms in your mind and see that the magazines are filled with fruits and flowers. However, the step to practice is to remember all the time that God is speaking when others are speaking, to remember that God is behaving when others are behaving. In fact it is really very difficult because as long as you are appreciating me and say that Krishnamacharya is a great man, it is very easy for me to remember the presence of God in you. I may believe that God is praising and appreciating me. But suppose, you stand up and say what I spoke is nonsense, immediately the God in me disappears and

I will stand there speaking what I do not like. Try this, my boy", they said. This is called the second *Mantram* of spiritualism. It is called the *Mantram* of the behaving God, the living God. It is called *Vasudeva Mantra*. *Vasudeva* means the living God and the behaving God. They said, 'practice this and come to us'.

The boy started practicing it. It is really difficult to practice this because there is a self-projection phenomenon in human beings. We project our impressions upon others when we see and try to understand them. We only understand them according to our own understanding, not according to how they are. For instance, if I live with you for ten days or a month, and then say, I know you, it will mean that I know you only according to my understanding and not according

to what you actually are. So, we have the habit of projecting ourselves upon others and understanding others according to our own thoughts. When this is there, it is called self-illusion. It exists with every one of the human beings and it is called *Maya* in Sanskrit. When the human psychological mechanism is filled with *Maya*, that is, self-illusion and self-conditioning, it is very difficult and next to impossible to attain perfection in the second *Mantra*. It becomes possible only under one condition. Such as how does an iron piece become a magnet?

The answer to it is that in the presence of an already magnetized iron piece, the iron piece begins to behave as a magnet.

It is only the presence of a magnet that can make an iron piece a magnet. Similarly, it is only in the presence of a person who has crossed *Maya* and who has known the perfection of the second *Mantra*, that we can attain perfection. Saying so, they left the boy with the second *Mantra*. They said, "You have to practice detachment when you practice this *Mantra*."

The boy's mother was a widow. She worked as a servant in the house of a rich man who had hosted these saints. Everyday she worked in their house, helping them in everything, cooking and then serving them food and returning home late in the night. She had no one, except this boy. Her only interest in life was this boy. Whenever it was time for her to return home, the landlady would give her a part of everything that was prepared that day to eat. When it was winter, the landlady would give her old garments also. This

servant would take all those things late in the night. She wouldn't eat. She wouldn't wear the garments. She would bring them home for the sake of her five year old boy. Once she saw the boy sleeping fatigued and approached him with great affection and sympathy. She touched his head and said, "My boy, are you tired, are you hungry? You are sleeping with hunger. You have not eaten yet. It is too late". Then she woke him up and gave him food to eat. She would never remember her own hunger. She would say, "Are you cold?" She would cover him with the garments given to her and say, "My boy you are the only point of interest to me. I have no one in this world. If I am living in this world, it is only for you. I pray to God that he keeps me alive on this earth until you are independent". Daily she would speak like that with the boy.

Then this God man asked the boy, "Don't you think what your mother has towards you is great affection? See, how your mother is too much attached to you. See, these attachments are not desirable for a spiritual person. These are impediments. One should not be too crazy about attachments. One should practice detachment. Now my boy! Are you ready to leave your mother and come with us"?

The boy said, "Ready Sir."

Then they asked, "Don't you feel for your mother?" The boy said, ' "No sir".

"Why"? They asked.

The boy said, "You said that detachment should be there for a spiritualist."

Then they said, "Take care my boy. This is not detachment. Many people may teach you that this is detachment, but remember this is only animal nature in detachment. You are not expected to leave her and come away. What happens, the moment you come away from her, the moment she finds that you have deserted her? She will die of a broken heart. So, is it morally right to kill people in the name of spiritualism and call it detachment? This is pseudo-detachment and not detachment at all. The attachment your mother has towards you may be so very great. But that is her attachment and you have nothing to do with it. You are concerned only with your attachment and your detachment. What you have to practice is to practice detachment for yourself and not to hurt others or harm others feelings in the name of your spiritual practice".

Now, according to the first *Mantra*, are you seeing God or are you seeing mother in her? If you are seeing mother in her, it means you have not completed the perfection of the first *Mantra*. Only if you see God in her, and no mother at all in her, then only it means you have completed the practice of the first *Mantra*. Now test yourself if you see mother in her or God in her.

He said, "I see only God in her".

Then they said, "Then if you see God in her, what necessity is there to leave her and go away somewhere? See, how real things are different from false values in this world! See how so much of ignorance and nonsense is passed on in the name of spiritual practice and detachment?" They further stated, "Now, you follow what we say. You practice

the second *Mantra*, the *Mantra* of the envisaging God in everyone. You practice this with your mother. Listen to what she says. If she embraces you with great affection, test yourself, if you see mother or God. Tell us if you see your mother is embracing you or God is embracing you."

The boy began to practice it. The boy saw both mother and God in her. When she was sitting calmly, he could see the form of God in her. But when she began to speak and embrace the boy with great affection and give everything to eat, then he saw his mother as well. At that moment he saw 50% in the form of his mother and 50% he saw God in her. He said to his teachers 'I see 50% God in her'. They said, continue to practice. After some time, he said, I see 60% of God in her. After some time, it went up to 70% God then 80%, 90% and 99%. When it reached 100%, he heard only God talking and not his mother. Moreover, when he saw only God embracing him and not his mother, a strange thing happened at that instant.

In the night, his mother went into the compound to milk the cow. It was dark and a snake bit her on the foot and she died immediately. Then the Guru said, " See how God enters into our life in the form of so many characters. Just as the characters in a drama enter to conduct the whole story, see how God stayed with you as your mother to help you fulfill your practice. See how the character makes an exit, the moment the purpose in nature is over. It is not your mother who lived and not your mother who died. But it is God".

Thereupon the boy could get perfection in the second step of practice. He became a Master of detachment. When

he understood that he need not desert in the false name of detachment, they said, "My boy, you have crossed a very bold step".

It is easy to teach and preach. It is very easy to deliver sermons but it is very rare to live and teach sermons. We know the only one, who lived and taught sermons. That is the one, who taught us the Sermon on the Mount, Jesus the Lord. But we cannot understand the greatness of what he taught because he lived and he taught. But, when we listen to them or read them on Sundays, we live our usual life and listen to the sermons. Only when we begin to live them can we understand the sermons, otherwise they will be understood only in the form of some morals and nothing more.

So, the Godmen told the boy that he had crossed the second step. It was a very bold step to practice. There are thousands of people who can teach this science of spiritualism very beautifully, as if a sweet pudding is being served on the table, but when one begins to practice it and when one begins to live it, it is a very bold step and it decides whether this life is useful and fruitful or a failure. If we die without achieving this, another birth will be given to us and another birth and another birth and many rebirths will be given to us, just as the student who could not pass is asked to appear for the same examination again and again. But, this boy could get through the examination very soon.

They said, "Now there is a third step which is the final step. We are now giving you the third step. But, it is the fourth month. The time is over. We have to leave the place.

We will give you the third step and leave the place. It is for you to feel the experience of the third step. You have crossed the first step, the '*Vishnu Mantra*' that is 'always recollecting the pervasion of omnipresent God in all'. You have crossed the second step, '*Vasudeva Mantra*' that is envisaging God in everyone's behaviour and speech. Now, we teach you about the third aspect of God, the highest aspect and who lives deep, deeper and deepest in you. It is the very essence of yourself, which we call the 'Spirit of Man'. Attaining that spirit is what is called spiritualism".

The word spirit means the essence. What we call the man is only the totality of the outer layers of the mind and body. If we can call our beard, hair and moustache as ourselves, will it stand true? Suppose we call our garments as part of ourselves and consider it to be true, then it is also true that the body, mind, the senses and the intelligences are ourselves. But, generally we identify ourselves with one of these things. Some identify themselves with their body and they live as if they are their body.

When the doctor says that your disease is incurable, they begin to die with the words of the doctor. It is because they live with their body and in their idea, they are their own body. So, when the doctor says it is hopeless, they believe they are dead. There are some people who live with the mind and believe that they are their mind. So, you will see them with wavering moods in this world. You will find the fellows laughing one day and weeping the other day. When the mind is okay, they go on laughing. When the mind is not okay, they are weeping. When the mind is angry, they are bleating.

When the mind is suspicious, they are looking through holes. No two days, you will find the fellows behaving in the same manner.

If you ask me what about Michael, 'I say Oh! He is a very good boy'. After ten days, when I am angry, if you ask me how Michael was, 'I say, don't speak of him'. What happened? It is only my mind that is in a double nature. No two opinions agree. No two days are similar in our life. No two hours we have the same mood. This is the fate of those who live as their mind. There are people who identify themselves with their senses and live as their senses. Unfailingly, their life is nonsense. Senses are alternatively 'senses and non-senses'. When the sense of 'I' is working towards the light, the ear cannot hear some sound. So, the ear is a nonsense when the eye is a sense.

When I am interested in what you are speaking and I begin to listen to you attentively, my eye forgets that there is a light. Then the eye is non-sense when my ear is a sense. There are people who identify with their tongue and live with their eating and taste. We have five senses. The power to see, the power to hear, the power to smell, the power to taste and the power to touch. These are the five senses that are working for us. But we are letting ourselves lose into these senses just as a little child who throws himself down the steps of a staircase. It is not the fault of the staircase, but it is the inexperience of the child. So, it is not our senses that are deceiving us, but we are being deceived by ourselves. Like this people live in senses and non-senses. After some time, we begin to live with our intelligence and we believe

that we are our own intelligence. Our intelligence begins to lead us instead of ourselves leading the intelligence. It will once again be a repetition of the story of Macbeth.

He was led by the witches, because the witches predicted and prophesied something correctly. When he began to follow the witches, they led him into the wrong ways and you know the horrible tragedy of Macbeth. Same is with the fate of those who believe in their intelligence. Gradually, man ascends these steps and he finds that he is none of these things. That he is not anyone of these layers around him. There are thousands and thousands of layers around him which are coming out from himself like the hair and the beard, but which can be shaved and yet man can be safe within. Every time we die, all these things are shaved. But yet we are safe. That is called the Spirit and to live the Spirit is called the 'Science of Spiritualism'. Though you may think that the Spirit is yourself, the truth is, the Spirit is not yourself though you are living in it. It is in everyone, therefore it is God. You can call it "I am " and 'myself.' Everyone is permitted to live as Spirit.

Just as everyone is permitted to visit the park, river or the zoo; In the same way we are permitted to go to the library and use the books. But that doesn't mean the library is ours. Similarly, we are permitted to live as ourselves, the Spirit, but Spirit is not ourselves. We are the Spirit, but spirit is not ourselves. The space in the room may be the space in the room, but originally it was the outer space and then we can make it (the Space) our room. But, we should remember that we have constructed the room in the space and not the

space in the room. The space existed long before the room was constructed and long before we were born. At the same time, we are privileged to use the space in our room as our own. Same is the case with the 'Spirit' in you. You can say that it is 'your Spirit,' You can say that it is yourself. It is correct because you are permitted to say. But, the actual truth is that you are that and it is not yourself.

Spirit exists everywhere in space and in you, it is speaking and space is speaking through you. Every pin-point of space is the existence of God and that pin- point in you is speaking and you understand that you are speaking because you are permitted to understand like that. Assuming that a person does not know an instrument like this exists, suppose we place these four amplifiers in the four corners of this building. Now if the person who does not know that amplifiers exist, comes near the amplifiers and listens to the lecture, he can say, this wonderful big thing is speaking.

So, let us honour this. In the same way, we believe that we are that. We can honour ourselves thinking that we are that. We are permitted to view, we are the spirit. But the spirit is all pervading and all existing. What we call space is nothing but the presence of that one Spirit. From it, layers come out in the form of the solar dust and each spark particle of that dust becomes a Sun and it forms its own solar system around itself; its own planets revolving around itself, of which the earth is one. The atoms on this earth contain the same spark. They begin to evolve into the living beings on this earth. They evolve into the human kingdom after some time and we are that.

No doubt, we are the Spirit, but Spirit is not ourselves. So, my boy, you are living as Spirit. It is your duty to give place to the existence of that Spirit in you. You see that Spirit descends in you and that exists in you, instead of yourself existing in it. This is called the 'third step of spiritualism'. There is a practice to do which allows the Spirit to live in us, instead of ourselves living in this body. When that change occurs, it is the God that lives in this body. It is the God who speaks through this body, and it is the God who wants to do work through this body, mind and intelligence. We too exist with him alongside, not as the owners of this body, mind and intelligence, but as the faithful servants of the one who is living in this body. We exist as his ideas and thoughts. Even now our existence is only an idea that we exist. Our existence is not the existence of this body or mind or senses because if it is me or body, we call it corpse. But when He is living in this, He makes this body and He conducts this life and He merges this body into the elements when the time is over. If we understand this and remember this, we will live as His ideas in this body as His faithful servants. This is the third step. That is when He begins to descend into you; you should allow Him to descend into you, so that there is no existence of your own in this, but there is only His existence. Along with that existence, you also do exist.

Narayana Mantra, the third step

This is called the *Mantra* of *Narayana*. In Sanskrit, *Narayana* means the path of God. The downward or the descent path of God is called creation and the upward path of God is called realization of Man. God comes down as

this creation and exists as His presence in this creation. Man ascends into God by his spiritual practice and merges into God just as the lesser light merges in the greater light. So, this path of descent and this path of ascent put together form the two hemispheres of God's kingdom. The whole wheel rotates around every one of us and we are expected to complete this third practice. I am giving this *Narayana Mantra* to you.

See the God outside and see the God inside. Instead of meditating that God is within yourself, rather meditate that you are in God, Just as a bottle immersed in a river has water filled in it because it is immersed in the water; it is simply because the bottle is in the river, hence the river is also in the bottle.

Similarly you have the presence of God around you. It is true that you have His presence within yourself but it is not enough to meditate God within yourself only. It is only 50% of meditation. If you meditate God in your brow centre, heart centre or throat centre and in case you succeed in doing it, still it is only 50% of spiritual practice. You are there only in the preliminary steps. So, see the God within and see the God around and allow him to descend into you. Allow him to live in you.

It is up to your ego to make space for God. Because when we think, we live in this body, that thought is called ego and it never gets up from the chair when God wants to sit on the chair. Ego and God cannot co-exist in this body. Either he should live in the name of "I AM" in you or you should live in the name of "I AM" in you. Since the name

is the same to both, that is "I AM", it means ego and it means the Lord also. So, you will deceive yourself by counterfeiting the name.

See how the Lord when He comes down to earth, speaks through all the scriptures of the world, see how He speaks "I AM". When He came down as Christ, He said, "I am the way". When He came down as Lord Krishna, He said, "I am the greatest and the highest and nothing is there greater than "I AM". When God spoke to Moses about His own name, He said, "My name is "I AM" That "I AM". So, whenever He spoke through any scripture, He spoke through one name. That is "I AM". But, since the name of Saturn is also "I AM", he may possess you before God descends in you. What we call ego is the Saturn in us and the Lord exists beyond, above and within everyone. So, we are leaving you my boy", they said.

They went away but the boy never felt that they went away. Because, having finished two steps of spiritualism, he no longer felt that his people were coming or going. Owing to the fact that the one and same Lord was coming and going in so many forms. Thereupon he was never sorry that the Godmen left because by then he had already crossed two steps. He saw the same God giving him spiritualism, coming to him in the form of these Godmen and going in the form of these Godmen and he saw the same God in all the others around himself.

Subsequently he started his journey of no return. He walked and walked and looked at the hundreds and thousands of people in this world. He enjoyed so many thousands of

forms of the same Lord. He enjoyed the drama of the behaviour of the many millions of living beings of this earth just as when you see a drama, you are not disturbed. When somebody is killed in a drama, you are not disturbed, but when somebody is killed in the house, you are disturbed. The whole creation was a drama of the living Lord to him because it was the same Lord who behaved in all of them, so he didn't get disturbed by the behaviour of anyone in this world.

He walked and walked through cities, towns and villages and he climbed many mountains and walked through many forests. He saw the Lord in the form of the elephants, tigers and the lions; in the form of the serpents and the scorpions of the forest. Since he had no reaction to any living being, no living being harmed him. It will be the same case with us as well. No animal or no insect can harm us when there is no reaction in us. He walked and walked into the summits of the Himalayas where he found big bamboo forests singing. He said to himself, see how the Lord sings in the form of thousands of whistles. Insects and worms make holes in bamboo trees and when the wind of the valley passes through the forest, you can listen to the whistles of thousands and thousands in bamboo forests. He observed how the Lord sang through the thousands of whistles. He then asserted to himself, that the Lord enters as the breath in everyone like how he breathed in a bamboo and then works as the respiration of every living being on this earth and He speaks to Himself in so many thousands of forms. Next he saw a big vast ground and a peepal tree.

He began to meditate upon the third name of the Lord Narayana. He said to the Lord, 'you are in me and you are

around me. You begin to live in me. I stand up from my chair within myself and offer my chair to you and sit down in the centre in the bosom of my heart and begin to rule as the king and emperor of my life. You begin to live in me in this body and I will live with you'. Soon the Lord began to enter into him. He found the experience very peculiar. He found himself loosened, just as a person who is being thrown from a valley into a river from a great height. He was confused. He saw himself missing and the Lord descending into himself. At that moment he instantaneously said, "My Lord, you be with me forever. Don't leave me".

Then the Lord disappeared and he was left alone. He opened his eyes and looked around. He could not understand what mistake he had committed. He wept and wept for God but he could not see God again when finally he heard a voice saying, "My boy, I have given my presence to you but this third stage which is called The Narayana cannot be realized by those who are victims of desire. You have dropped off all your desires. No doubt you have overcome every desire but still the desire nature is with you. When I am coming into you of my own accord, why do you desire that I should live in you permanently? When the desire is there, your mind is there. When your mind is there, you are there. When you are there, I am not there. The drama is finished. For this life, you live like this. In the next life, I will bestow my presence on you".

That is what the voice spoke to him. He wondered how the seed of desire remained in him and how foolish it was for him to desire to invite God when God was coming to him. How foolish it is to think of our own concept of God

when God's presence is there in us. He lived away that life seeing God within and outside. When the time came, he left his body but it was a very long time before he left his body. He had to wait until the next wave of creation because God wanted to descend into him and make His omnipresence felt in the boy and along with Himself, God also wanted the boy to be omnipresent in every creature. That's why God made the boy wait for many millions and millions of years after he left his physical body. Subsequently that particular wave of creation ended and everything went into the Lord; along with that, the boy also.

Eventually when the next creation came into existence, the Lord emerged in the expression of the boy and filled the boy with Himself. God made the boy as one of the Grand Masters of creation and one of the Masters of Spiritual Science. He is whom we call Narada the Grand Master, who initiates the living beings into the path of devotion. This is the path of spiritualism and we are expected to follow this path in terms of our own life, our own environment, our own country, our own religion because God is present in every language. We can call God in any language.

It is not correct to believe that when God comes to earth, he speaks in English only. God is present in every breath and every language. God is present in everyone and therefore everyone is in Him. Everyone is expected to practice in his own environment and take these three steps regularly and when we make a sincere attempt, we reach the correct Master who initiates us into the path. It is not at all our duty to search for our Master and it is not at all correct for us to appoint our own Master in our mind.

For example, I may think that my Master is Master Morya. There are people who believe that my Master is Koot Hoomi. Masters are not our servants to come and go according to our beck and call. A Master can never be our servant. He knows you. You can never know him, just as a doctor knows the prescription for a patient and a patient can never know whether the doctor is correct or not. Similarly it is always our Master who knows us and so it is foolish for us to select a Master in our mind. It is his duty and not our duty. Our duty is towards the God who is in the form of the people around us in terms of our duty towards them as father or mother, as wife or husband, as child, brother or friend. When we are sincere about it, when we are sincere in our attempt to see God in all around us, our Master knows us immediately, and directly comes to our house.

One day he gives a knock at your house without having a prior appointment. So, don't send him away on the plea that he had no appointment. He gives you the required initiation and makes you as his disciple.

Every world scripture gives the Science of Spiritualism and you can follow a path given in any scripture. It leads to the same goal. That is seeing God in everyone, realizing the behaving God in everyone, understanding that the behaviour of everyone is only a drama of God and finally allowing God to live in us. This is the sum total of spiritualism. This is beyond any religion. Every religion, when properly understood, teaches this. Religions are like schools for discipline and training and not to compare other schools of thought.

When you have studied in a school and I have studied in another school, it is foolish to compare the schools because it is the study that is important. Understand that religions are schools of discipline. Remember that the world scriptures are beyond religions though the religious people claim them. Follow any one scripture. Follow it in your daily life and practice, not only in your mental life or on the Sunday morning prayer, but also every day, every minute when you are with others. Then you will know what the scripture is. Then you will know what your Master is. Then you will know what God is. This is the sum total of the Science of Spiritualism.

Question : *Can you explain about the conditioning of the Karma?*

Answer : When you are attending a drama, it is easy for you to appreciate the dramatic conversations of the drama; at the same time you will not forget that these conversations are not the ideas and thoughts of the actor of the drama. When a holy man and a villain are talking in a drama, or when a murderer and a saint are talking in a drama, it is not very difficult to remember that the conversations of the murderer do not belong to the actor? Similarly, automatically you will begin to know yourself and remember the behaviour of everyone in the world as the part of the drama and portion played by the actors. Man as a character behaves like that, but man as an actor never behaves like that. You will come to understand this double role of man. Man as a character and man as an actor. In the drama, as part of an act, you may call me a fool. But, once we come out of the drama

sequence do I bear malice or anger towards you because you called me a fool in the drama? It is that simple. It becomes very easy and we begin to take the step.

Karma always exists, but our karma stops to exist. Karma is the chain action of the whole creation, whereas what we call bad karma is different from this karma. Individual karma is nothing but self-conditioning. It exists as long as we separately exist in this world for ourselves. As long as we live our life away from God in the mind, its subdivisions also exist to us. They play their conditioning upon us and we experience the misery of our past karma also. For instance it's like a person who has borrowed money from many people and goes absconding. When in his sleep he gets a dream where all his debtors find him and one by one come upstairs to where he is hiding and he looks at everyone and feels the misery of it. This fear and suffering will continue until he is awakened from the dream. This suffering is as true as anything as long as he is in the dream. No doubt it is a dream, but to him it is not a dream. When he is awakened, it is just a dream.

Similarly, when God's grace showers upon us, to make us practice the three steps of spiritualism, there will be the awakening of our consciousness into God consciousness and there is the instantaneous disappearance of self-conditioning. So, there is no karma from that time onwards.

Thank you all.