

LESSONS ON THE YOGA OF PATANJALI

Lessons on the Yoga of Patanjali given by Dr. E. Krishnamacharya at the I. P. S. Group Centre, Geneva in the session conducted during October, 1981.

FOREWORD

Things happen in a random way, when they mean something more than what we mean. When my Brother Rudolf Schneider met me for the first time in Geneva, we found each other by knowing that the same work had been going on through us long since. The sequence of events propose that he should start the Institute of Planetary Synthesis to serve the purpose better. Under the auspices of The Institute of Planetary Synthesis, Bro Rudolf proposed the first session of lessons on Patanjali be taken up by me. It was the session of 9 sittings from the 16th October 1981. Interested students, who gathered, added to the golden sunshine of every morning from 8 a. m. The lectures were tape-recorded and copied from the tapes and sent to me in India under the supervision of Ruth Brunner. The result is the present booklet, which reproduces the same lessons with little alterations here and there. Bro. Rudolf steered the whole proposition into the visible form and we all hope that it will present the portrait of Patanjali in its possible, natural angle.

My thanks are due to Rudolf, Ruth and the Brothers of the W. T. T., Visakhapatnam, India, who have contributed their work to bring out this booklet.

VISAKHAPATNAM

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E. KRISHNAMACHARYA

LESSON 1

I. P. S. Morning Class, 16th October, 1981.

Dear Brothers,

I am happy for the opportunity you have created to open and reestablish a link in the Planetary Synthesis between our groups in India and Geneva. The link has already been established and working for some years through my brother, Rudolf. It was an understanding made between us to keep this link for the spiritual fusion aimed at the world network of the Light of Goodwill. We have already started working on the inner planes of consciousness. It took this shape today and I am happy about it.

In our group in India the Co-workers are in families working in the awareness of the same consciousness including the husband, the wife and children. As many as 4000 families are working in India under the name of the World Teacher Trust. Names of groups are only conveniences to disseminate the same truth. Names should not indicate more than that. At present we form this objective link in the already existing subjective current.

I will explain something by way of introduction to the Science of Yoga, propounded by Patanjali and the Bhagavadgita. This science presupposes the need and the utility of the individual effort to lift oneself up into the being of the real self, from the activity of the not-self i. e. the lower being of the human existence.

Everything is natural in this creation of God. The advent of man on this earth is also natural since it is not man-proposed. It is a process that is preprogrammed, preplanned and it forms part of the planetary work of this earth. The earth goes on producing its own kingdoms: The Mineral Kingdom, the Plant Kingdom, the Animal Kingdom and the Human Kingdom. The whole creation starts with the work of the Intelligences in nature which we call the members of the Deva Kingdom. At the end we find the Human Kingdom that includes the flower and the fruit of the evolution on this earth. Hence the Devas expect that the human being should join hands with the Deva Kingdom as a scout and a helper to the Devas. This expected role

of man is technically called Yajna in Sanskrit. Pythagoras called it Theocracy. To that end the human being is being trained by the Devas of our Planet.

Though everything is natural there is a very dark crisis in human evolution which we see around and within us in the form of our behaviour. We know this also from the remarks made by the Masters of Wisdom in their teachings. The crisis is as follows: —

When once there is the origin of the individual mind it inaugurates individual activity that is bound to be a bit different from the activity of nature. As a result, we the human beings create a reactive nature on the lower planes of consciousness. Then it stands an inevitable duty of ours to neutralize this reactive nature and to sublimate it into the active nature of human existence. An attempt is to be made by everyone when it is necessary. It means when one feels the necessity. The time comes and everyone feels his own necessity. Conversely, when everyone feels his own necessity it is time for him. Until the attempt is made the human being lives on the individual plane trying to find out how he is different from others. When once the attempt is made it is time to practise Yoga. It is to be made until we get at the right path which is possibly a single path for every one. There are no two right paths just as there are no two centres to a circle.

The path is known by different names by people living in different places through different centuries. Languages differ, civilizations differ and expressions differ. (Hence the birth of many names denoting the same Path). When people from different places meet, they feel the difficulty with the different terms sometimes. They have to grow aware of a closer understanding and a proper equating of the terms so that the experience is recognized precisely. After passing through all these difficulties, it is necessary for us to find a common text book which is of universal values. Then we should learn the terminology of that book. Then we will be able to have communion on the truth-levels.

Luckily we have two books of that type: Patanjali Yoga Sutras and the Bhagavadgita. The same terminology, almost, is used in the two books. The words Yoga, Chitta, Prana etc. are used commonly in the two books to offer the same import. Patanjali's book contains practical instructions to follow and reach perfection in the training. The Bhagavadgita, besides offers us the path to externalise the higher self through the lower vehicles of man, and to live a life of those higher values. It points out that our life should be an expression, an utterance and externalisation of the soul-light in terms of our words, thoughts and actions. So we find that the Bhagavadgita supplements the information given in the Book of Patanjali. But as far as the practical instructions are concerned, Patanjali gives us a clearer, more magnified and more practical procedure since it is exclusively a text-book, for Yoga Practice. About this path, the Bhagavadgita, is sometimes concise.

A few words by way of introduction to the subject of Yoga: The first aphorism of Patanjali is properly understood by very few. It speaks of "Anusasana" which means instruction on the practical level and which is not at all a discourse. Many people translated the first aphorism into English as "And now the discourse on Yoga", and this is wrong. It is not a discourse, but it is the set of instructions to follow. What is given is — how to do it — and not what happens when we do it. This is the reason why, you do not find the names and explanations of descriptive concepts like Kundalini and the Six Chakras in any part of the Book of Patanjali or the Bhagavadgita.

The whole province of Yoga is to sublimate one's own activity of the lower nature and get it absorbed into the original existence so that one can live with the same machine of the human constitution in terms of true existence. From the stage of understanding how one is different from others, the student begins to understand how he is one with others. (The Omnipresence of oneself is known as THE ONE SELF). This transformation is bound to take place in everyone someday. It is the day when one begins to awaken towards such a fact. This is the one true prediction in his horoscope, the one true prophecy for everyone in the World Scriptures. It is promised, it will be fulfilled and everyone, some moment, finds it fulfilled with him. An individual attempt is to be made and it is the beginning. His evolution cooks an inclination, an inducement in him to make that individual decision. When the time of maturity comes everyone finds himself drawn towards the same attempt to lift up one's own lower self and establish the Light of the Higher Self, as himself. At this point we have the need for the Yoga Science to conduct the discipline of the Yoga practice. Even after getting

the inducement there is a long process with a scientific procedure which is many times discovered after a longer period of trial and error.

During the preliminary emotional phase the individual activity causes many good attempts to lift oneself up through the political, sociological, psychological and religious folds. In every attempt the trouble is that the practitioner tries to keep the identity of his activity different from that of others. After suffering the tension of pious aristocracy it ends in failure and opens a new vista to select something better. Again something better is according to his own selection. A new Mantram, a new meditation, a new procedure, a better scripture and a better group which gives him a conversion into a new religion or a new fold. He shifts from method to method and is not satisfied with what is with him since it does not cater his need. Yes, when betterment is according to his own choice, it fails to cater. This is because the choice is made by the same mind which has not been better hitherto. Many master-locks are tried with the same key. Lack of fitness makes everything a deadlock without an opportunity for the real spiritual wedlock. Every step gives some development or other but the development is on the individual plane or at best he is permitted to expand into the personal layer of consciousness. Under the vaults of this layer he learns to commercialise his virtues. Discipline is followed to get at virtues to market them. To behave as a good man, to live smoothly, to have some good name is understood to have some utility of a broader nature and a more profitable bargain. He practises good habits to notice himself better than others. For some time the trade may be with power, with money and after sometime with a more ghastly thing - fame. This goes on until he knows that he has to make an attempt to lift himself up like a bird. Then he gets at the right path which is only one path. Then he finds no need for names like Kundalini and the chakras. Henceforth his ship is launched in a safe harbour, the Patanjali and the Bhagavadgita.

By this we should not understand that there is no Kundalini and there are no six chakras. Kundalini is a symbolic term to mean a level of consciousness with an expansion of consciousness through many layers of awareness. The term Kundalini does not indicate something that is located physically in the seat of man, just as the word 'intelligence' and the word 'will' do not indicate things that can be located in the brain cells or the spinal column to be detected by a radiograph. Can you locate or examine electricity through any electrical machine? You can know only the manifestations of electricity in terms of power, light or sound. You can also know the procedure to assemble the generator and make the current flow. Still you cannot show "This is electricity". Likewise you cannot show "This is Kundalini". In the book of Patanjali you will find instructions to assemble your own generator and hence the name of Kundalini is not mentioned. It is only to know what to do, how to proceed, how to meditate, how to realise and how to live in the realised awareness, this is what is given in Patanjali. So Patanjali warns us that it is a book of instructions and not at all a book which contains exposition. The course of training leaves no time to discourse.

Conscious contact with the soul is the main aim of the process given in the Patanjali Yoga Sutras. About the necessity to take a decision some people argue that everything is predestined since everything is natural. Then what is the use of making an attempt? When it is time we will make an attempt. This is the argument of the fatalist. Still it is true. One makes an attempt when it is time for him. This is because when he feels like making an attempt it is time for him. The need of the book is also for such a one. We see some people fated not to be drawn by the book, though it existed through thousands of years. Since we mention it, we talk of it, we sit to know of it, we should know that it is time for us. We feel we want a better understanding, a better living and a better experience until it leaves no room for something better. Such a questioning and such a decision should be made since they come to us. Such a state of mind is called Jijnasa in Sanskrit. The word means the impulse to know, to follow. A convergence of all the factors in you will take place by making an attempt. The point grows into incandescence. This stage is called Tapas in Sanskrit which is translated as "Fiery aspiration" by Alice A. Bailey.

Before these two states, one lives in the psychic activity and understands it as his living. The mind receives some ideas continuously trying to put them in practice. One tries to know some people and understand them as his own people and some others, foreigners; understands some people as friends and others as enemies. Some of them like him and

some dislike him. He does not realise that this is only his understanding and that it has no objective truth in it. If he finds an enemy before him he does not remember that enemy is his own concept and not the person standing before him. He cannot become conscious of this fact unless he makes a Yoga contact with the higher "Himself" in "Others". He sees the world according to his own impression, the image of himself, not according to its existence. This is the psychic state, the existence of the not-self, the false existence. This should be changed and an inversion should occur. Unless there is a contact with the higher self, (for the first time) the inversion is not possible, (since everyone is galvanized by his impressions and the reflections, his own images). It is like the one who is standing between two mirrors. Imagine for a moment that your surface—skin is made up of a well polished mirror. Whenever there is light in the room you will find light only on the surface of your body, whenever a person approaches you will find the person nearer. Before the Yoga contact is made everyone lives in such a state of mental activity which is only a reflection. The real activity of creation cannot be observed. Have a pause, a rest and a repose of the mind from this reflected activity. Then the mind will be able to compose itself into a state when it can find real activity. (It understands that it has an activity of which the mind is belonging). This is the beginning of Yoga Practise. For this we should find a procedure that is scientific and infallible. That procedure is found in the book of Patanjali.

The lower self which is the not-self includes the mind, the senses, and their activity. It believes in faith sometimes and sometimes it disbelieves. It remains a sceptic for some years, some decades and sometimes during a whole span of life. Mind has only two alternatives, to believe or to disbelieve. It means either to believe in the higher awareness or to believe in the lower activity. Through some lives one believes that everything higher is false and nonsense. To him truth is only that we should eat when hungry, sleep when sleepy, work to get food, clothing and housing. Even this is a conditioned truth. Work is accepted by him because he has to eat and clothe himself. But for these things he finds no meaning in work. Activity is applied only to vocational, social, professional physical and biological needs. Activity is made to serve these requirements just as the thumb is made useful to the other four fingers in daily work. Waking time is applied to the needs of the body. This is the sumtotal of all the thousands of vocations and professions that exist in the world. Unless one makes a contact with the Yoga-plane of consciousness, he cannot find a better meaning to his activity and the various departments of life. When one is asked to think about himself, he can think only about his needs and not himself. One believes that there is no more meaning to life other than catering to these needs. When once the needs are catered to, there is no meaning for life. This is what is called scepticism or atheism. If you try to show the truth of a new science and its application to a real sceptic he listens to it and says "What is the earthly use of your science, when I have enough to cater to my needs?" The same fellow, after a time, loses all interest in life. Then he may think that everything is predestined, fateful. Something is determined and written about us somewhere by someone who is not known to us. He may call him God or Devil, it makes no difference because he is not known. When one is afraid of, he calls it Devil. If one feels wishful of some benevolence, he calls it God. So he drifts by trial and error through births until he hits at the one thing which is correct. This is because of the fact that every one knows very little of what he calls his life, his span and his own. As I told you his knowledge includes his environmental requirements. The data with which he works is insufficient and the instruments (the five senses and the mind) are too narrow to make him know. The physical body is but the wooden cabinet to fit up the mind and five senses. It contains some machines to feed the fuel and water, to excrete things not required and that is all. Just as the house contains the store house, kitchen, bath room and the toilet, the body contains a few apartments with some machinery. With the senses we can see outside of us and not the inside. Besides they are neither self-propelled nor self-servicing. The mind is the only instrument with which we can see outside and inside of us. Outside, we have only a few things of which we need not go on knowing much. But they appear as the many things in which we get involved. This is the data with which the human being is sent to the earth, the Garden of Eden. Children of God go round The Garden of Eden with trial and error methods, having always the risk of coming across the Tree of Knowledge, which is the cause of temptation and fall. Man does not know where the Garden

is, how far it is and the way which he has to take to the Garden. Actions are not based on any logic higher than that of food, drink, sleep and sex. Whenever he receives impressions from the environment he gets their image of the mind. The mind is like plaster receiving and retaining the impressions. The number of impressions increases day by day in thousands and the mind is blurred like the photographic plate exposed to many thousands of landscapes. Mind is conditioned with these super-imposed pictures. Every picture gives an idea, a spur to do something. Doing something causes a rearrangement of the existing things around us. Again he gets a new picture which leads to a new spur. It leads to a sequence of consequences, causes and results. Every result becomes the cause to condition the mind. This is what is called self conditioning or Karma-conditioning. Unless this is broken there is no possibility to know what existence is. Man lives in this conditioning like a chick having no idea of what the world is.

On the basis of this environment if we begin to act it is always changing. Nothing is constant. When I meet you, you are my environment, when I meet Rudolf, he is my environment, it is always changing and I cannot call it a programme. Such a state is compared with a person sitting in a chariot, drawn by five horses. Each horse is induced, in different directions, with a handful of green-grass from outside. Each pulls the chariot in its own direction and the chariot begins to move, propelled by the objects of the senses, and it moves through the years of our span. You cannot call it a journey since it leads nowhere. It is only motion without destination. The whole span of life results in such a locomotion, displacement in time. This is the first initiation given in the Bhagavadgita. It is shown that the man in the chariot needs a driver. The Bhagavadgita is the grand initiation and revelation caused by the driver to the man in the chariot. Now you can understand the symbolism of this picture of Bhagavadgita on the wall.

The programme followed is ever-changing and hence it is not reliable. But there is always the opportunity to take a change for the higher. This shows that fatalism has no place in life. (Since things are changing, they are not pre-destinated though the total is pre-destined). There is a path to be followed and you have every right to demand and to seek for. The fatalist waits and waits, until he dies. Even then he waits through births until he hits at correct path. Some day he has to take the lead, and do it. Fatalists need conversion. The scientific process of Yoga awaits the one who takes the lead.

When the mind and senses are re-arranged by taking the lead then the activity of man is transformed into a meaningful one. Hitherto his activity had been a reaction to the environment. Henceforth his reaction is suspended and the real action begins. "Chitta Vritti Nirodha" means suspending the reactive nature of mind and the senses. This is the definition of the Yoga practice of Patanjali.

The word 'Yoga' means the realization of oneness of all the paths of man. When we know the plurality we are sure to know the oneness. If we know the five fingers we can know them as only the parts of one hand. When we know we have two hands we can know that they are parts of one man. If we are two or more persons sitting here we have to know the one person in whom these bodies are living. Work done with this consciousness is called group-work or soul-work, which is different from the mass work on the mental and physical dimensions. When we synthesise ourselves we recognise the parts of the body and the senses included in the one man. Yoga practice makes us live in soul-consciousness, doing group work. We no more live in our bodies. The various bodies live in the one Man. The first four stages of Yoga practice indicate an attempt to make a union with the higher self. The later four steps indicate something more. The second step is making a union. The third step unity, the fourth step oneness, and this is what we call synthesis. What is the difference between unity and oneness? The shattered petals of a flower, when tied together indicate unity. But if you examine the flower before plucking the petals they live in and they live as the flower. They find their oneness at the centre. This is synthesis. You will realize that the oneness already exists before you try to manipulate it. It exists with you eternally unless you spoil it and shatter the petals. In this world we know at first that everyone is different from each other. We try to make a unity through various methods, social, political, educational etc. We fail though partially successful sometimes. Then we hit at the correct path, the Yoga practice.

After the practice is made we understand that we are already in oneness. It is a realization and not a making. This is what Yoga means.

This realization causes absorption of the psychological unit of consciousness into ourselves. Your psychological unit is the unit of mind and senses. It is the not-self, which is an objective reflection of the original and people generally live in it and die in it. They call it "Life". Until we begin to feel the real self and make an absorption of not self into it, we cannot make an externalisation or an expression of the real self. It is a withdrawal before expansion. When the instruments are thrown haphazard on the table you must first collect them before you can express yourself as your art through them. Such a beginning is suggested by the second aphorism of Patanjali. Hitherto, life experience belonged to the mind and senses. Henceforth it is yourself.

The mind is working through the brain cells. Brain cells are physical, but they form the base of the mind to work. The mind is an instrument through which the Soul is focussed to externalise itself, and this is done only on the platform of the brain cells. We are inside these bodies as the soul-light and we have to work through this body. The mind is used as a lens to make the soul light focus. Compare the mind with a thick glass lens which allows the light from the other side focus to our side. At the same time, since the lens is resistant it reflects any light that is present from out-side. If we have lights in this room they reflect on this window glass and we see only the reflection of our room. If we take off the lights in this room then the reflection disappears into objective darkness when only the street light sends its rays through the window-glass to make the trees and the mountains on the other side visible to us while we are in this room. We are living in our body which is like a room and our mind is like this window-glass. We have to suspend the lights of our senses to make everything dark of objectivity before we receive the landscape of the soul-light. The mind has a reflecting surface on our side which is to be kept dark in order to make its transparence allow the soul-light pass through and reach us. Our soul should flow through the mind through the body, via the brain cells, into our thought, speech and action. When we live in the lights of this room, talk and do something until we sleep we cannot know that there is the bigger light which illumines the landscape on the other side. The purpose of the mind is only to act as a lens to receive the soul-light to reflect through the brain cells into the body. Soul should be externalised through living. It is possible only when the reaction to the environment is suspended. Then the environment is suspended and God-presence (Soul-presence) exists in the same shape.

A conscious attempt to know what Yoga is has to be made without haste and without lethargy. Haste makes us rush into emotion. Emotion is what we call foolish devotion. By rushing into religion, politics, God or money or bank cheques with emotion we are apt to damage the instrument given to us. The instrument which we call body is imported from an unknown foreign land and the parts cannot be replaced when damaged. Spares are not available. Without haste, without lethargy and without timidity you have to make the beginning. Sometimes you have to wait, sometimes you have to proceed. Sometimes it is urgent to proceed, sometimes it is urgent to wait. There is the telephone from the higher centres which we call the instinct and it should guide you. If you just listen to the ring and lift the telephone of instinct you will know when to wait and when to proceed. When you live in the senses with a reactive nature you will rush when not allowed and wait when called. When reaction is neutralised and action is established you will know the spur precisely. Such a step is really a step forward in human evolution. Sometimes you may doubt "do we really attempt or something makes us attempt? Are we to take the lead, or is it natural that we are made to take the lead? What is it that makes a beginning?" One person questioned, 'I have two eyes to my spectacles. Which eye indicates the real spectacles?' The answer is both the eyes. The starting point in Yoga has two paths, one the individual consciousness and the other the universal consciousness or the soul-light. The spur of the individual consciousness waits until we take the lead. In the meanwhile the spur from the other side is knocking at your door continuously. This is being done from the moment of your birth. Even before it has been knocking through eternities but it is knocking for you since the time of your birth. The knock comes from the presence of the accomplished ones working on this earth. It is the presence of those who have already achieved and attained the soul. They are around us everywhere.

They are conducting their silent work through eternity but they are doing it for you since the time of your birth. Water is flowing in the river for a long time, but it flows into the pot when the pot is slanted into the river. Suppose the pin on this table begins to move on its own accord, it indicates that there are magnets inside the table. We live in a world where there are magnets assembled into electro-magnetic units to transmit soul-light through us, insulated in our bodies. Without insulation there is no flow of the current. Hence the need of the bodies is there and we have them from nature. We are always exposed to these magnets, the Masters of Wisdom. Though we live in a reacting activity on non-self, though we are exposed to the many temptations in the outer world we are equally exposed to the presence of the Masters and their influence is always stronger since they are already seasoned magnets. Be sure, the time comes when you begin to respond to their presence and now the time has come. Their presence begins to work in you as you are knowing them and as your recollection of them. They need not take a special notice of everyone to be recruited as a disciple. A magnet need not take notice of the presence of every iron particle on the table. It is natural to the iron dust to recollect according to the magnetic lines and stand as magnet. Suddenly we begin to respond to the presence of the great ones. This is how the beginning takes place. It is a part of the planetary activity since the whole earth is working as a big magnet. The earth has its north pole and south pole and its own magnetic lines of force passing through us. It is rotating on its own axis while the Sun's apparent path is working as a spiral around the magnet. The total makes a generator of what we call 'Life'. You see how the armature in an induction coil causes electricity. The rotation of the earth causes day and night and sunrise and sunset which do not exist to themselves but they exist to us. The hours and minutes of the day and night, when arranged into the programme of work cause the induction required to make you an electromagnet. Part of the work is produced by the Masters of Wisdom and the rest is produced as the planetary work of the earth which is a part of the work of the Solar system. Magnets are used to produce new magnets. The first cause, the Lord of this Solar Unit, makes the planets and uses them as the initial magnets. Then the living beings on this planet are magnetised into human beings. Thus the evolution takes place to make us wait and take the lead to be magnetised for soul-light. The whole process of evolution covers the mineral kingdom, plant kingdom and animal kingdom to bring us to the candle power of human kingdom. The whole process is electro-magnetic. It is only an increase in the candle power of the "I AM" in every unit. At a certain point the humanity manifests and then the human beings are made Masters. When taken individually it is caused by the individual effort. When taken totally it is the grace of the Lord of the Totality. In a big ship floating on the ocean there is the bath room with a tub of water. There are waves in the tub and there are waves in the ocean. The waves in the tub are individual in their magnitude according to the size and shape of the tub. At the same time they are subordinate to the movement of the waves of the ocean. Individual effort and God's grace do not mean anything different from each other. They are the same. The whole picture is to be comprehended. A piecemeal understanding makes each idea contradict the other. The individuals on this earth get their individual stir in various countries, nations and places since the earth globe is negligibly small in the eyes of the great ones of the Solar System. It is not difficult for people in Geneva, New York, London and Visakhapatnam to receive the same magnetic induction in their own language, in terms of their own environment but they begin to behave according to the same law of magnetism. Gradually they begin to realize themselves into one group.

Before receiving the Yogic spur people find themselves different from one another. They know one another only because of their differences. When I am drawing a salary of 1000 francs and you are drawing 10000 francs I remember the difference while talking to you. People behave in terms of the difference in possession, profession, disposition and temperament. You are a lawyer and I am a doctor. I always remember this. Many times I question myself, which is the superior profession? After sometime the poor doctor is in trouble with Law and needs a lawyer. The egoistic lawyer takes some infection when he needs a doctor immediately. Then the two blind ones begin to know the elephant better. At least two blind men have a better understanding of the elephant, life. The doctor's work is supplemented by the lawyer and lawyer's work is supplemented by the doctor. In course of

time all the ten people cease to be blind to the elephant. This is how people drift towards spiritualism. Individualisation creates difference of opinions, conflict and sometimes war. What we call war is only a destruction of the vehicles for better ones on a large scale to have a rearrangement in a short time. When rearrangement is not found possible in the existing conditions, then a war is necessitated by the individuals. It is not the higher forces who cause war. It is not the planets or the stars. Our thought-patterns conflict with each other and this causes destruction of the physical vehicles. That is how it took place in the Atlantean period. On a small scale it took place twice in the present century. Now the nations are trying to precipitate a third one. You all know the situation. The Masters of Wisdom are busy to see if it can be averted, to find a better adjustment through the science of Yoga. They are active in all parts of the Globe, creating new thoughts, opening new horizons to all the people of this earth. In the field of medicine, law, politics, economics and engineering, they are trying to suggest the approach of the Yoga fitness to all. It may take time to receive what the Masters transmit. Sometimes there may be a big confusion before fusion and understanding. So we stand on this platform. Your attempt to take Yoga training makes you ready to receive these steps so that there may not be any confusion on your part. Yoga training causes absorption of the reactive nature and makes the mind use the brain cells for the externalisation of the soul-light. Then the head is illumined.

There is a head-centre to each of us, but there is also a head-centre to all of us. There is a heart-centre to each of us and there is a heart-centre to all of us. Each of us have a head-centre and a heart-centre while the earth has one head-centre and one heart-centre for us. The head-centre is what the Masters call Shamballa. The heart-centre is what they call the Christ and the Hierarchy. The Great Ones who exist in these two centres conduct the Yoga transformation when we begin to take to the Yoga practice of Patanjali.

In the second Aphorism "Chitta" means the activity of the mind and the senses put together, spoken in terms of energy. "Vritti" means the reactive procedure of the Chitta. This is not the original procedure of man since it is only a response to the environment and its memories. "Nirodha" means suspension. We should suspend the reactive nature of Chitta. This is the first step of Yoga. Chitta is mind-substance which is called mind-stuff by Alice A. Bailey. It is not matter, but it is stuff or substance which does not belong to the material plane. As long as the Chitta is busy with reactivity it receives impressions through the senses. It works as the receiving pole and the mind is also at the receiving end. We receive light through our eye, sound through our ear, smell through our nose, taste through our tongue and touch through our skin. These five senses work to receive the impression of the environment in terms of "objects". The external stimulus is called the object, the response is called reaction and the receiving points are called senses which have their centre in mind. The mind is like a flower of five petals. Butterflies come from outside to lodge on the flowers temporarily. Thus the mind is making us live in terms of its reaction to the objects. We live as the centre of reception. Our whole life activity becomes a receiving pole. It is only negative in its nature just as we know that the negative pole of electricity receives it back. We hear sounds and conversations. We see things around us. We live, at best, a negative existence. That means we have no living if there is no environment. Such a living being, we call the negative individual. Within this one there is another one from whom these faculties are shining forth. The power of the mind and the power of the senses shine forth as rays from Him. It is the transmitting pole, the pole of awareness and it exists at the very centre of the negative man.

Before we receive the Yoga touch, we live with the negative pole. When we go deeper we begin to exist in the inner centre where we exist as the transmitting pole. Then we live a positive life. From there we work and as long as we work, our senses do not respond to the objects outside. Suppose you are searching for a book on the table. Then you do not see table though it is there before your eyes. This is because you want to see the book. Even then you do not see the other books though you read their titles only to know if they are the books you want. The eyes are open but the objects around do not demand your sight. This is a proof of your existence in the transmitting pole, the positive existence. When you appoint your mind to do something, then the mind and the senses are ready to obey instinctively.

Thus the reactive nature is stopped when the transmitting pole begins to work. As long as you are passive to the transmitting pole, you begin to work in the receiving pole and you

begin to react. Once we get at Patanjali or some Master who can show us the path, we will switch on to the positive activity when everything becomes normal. The process is very simple but it exists under a spell of secrecy. It is only your intention that paves the way. It is not true that Yoga practice is difficult. It exists under the spell of secrecy and, hence it is concealed. The secret is that you have to begin. Yoga is not a philosophy to understand. It is a discipline to follow. We do not succeed because we know things. To know a thing is nothing before discipline. When once taken to, it takes place automatically. If at all there is any difficulty it is only to begin.

I think you have understood the scope of the subject. Remember the existence of the negative and positive values in you. Grow aware of the positive existence day by day. Tomorrow we will try to ascertain how far we have grown aware of it.

LESSON 2

17th October, 1981.

You have understood the difference between action and re-action. You have also come to know about the negative and the positive centres of consciousness. The negative centre gathers impressions from the environment through the senses while the positive centre shines forth as the faculties of the mind and the senses. These two centres receive and transmit through the brain cells and the cerebrospinal nervous system. Man expresses himself as I AM through either of these centres. When he expresses through the negative centre, he is called the individual with limitation. When he begins to express through the positive centre, he is called "Ishwara", the Lord of the mind, senses and the body. "Ishwara exists as the heart of all living beings, making everyone work through the machine that is fabricated as the constitution", says Lord Krishna in Bhagavadgita. Even while existing in the not-self, man understands himself as "I AM" though the experience is bondage and limitation of the environment. His actions are not safe since his guidance is the environment that is continuously changing. When one knows how to withdraw from the mind and the senses and to switch on to the positive pole of existence then everything is safe since the same man transmits light. When the reaction is suspended you will find your real nature and real shape of things (Swaroopa). This is what the third Aphorism says.

Before you are able to stop the negative activity, you should know the types of reactions that are taking place in you hitherto. Nature gave us the dimension of reaction because there is a purpose served by it. If there is the absence of the reaction there is no birth and no living to a finite being. They are necessary but it is also necessary to know that they are only reactions that do not belong to your basic nature. The reaction is part of the action of the instrument which you call the human constitution. It is only to find out that you have to lead a life remembering what is true and what is false. Actions are true and reactions are false. It is to remember this and to discriminate between the two, but not to eliminate the reaction that Patanjali shows the difference. Remember you have to suspend the reaction and not to try to remove the reaction. It is not for you to condemn or take away the reactions but to know their limitations and to have a mastery over your false existence to use it according to the intention of nature.

Let us try to know more about these reactions by classifying them so that we may be able to suspend them systematically. Patanjali says that there are five types of reactions, comfortable and uncomfortable. That means the result is either comfortable or uncomfortable and it all depends upon the way we tackle them and the presence or absence of our mastery over them. They are simple when they give comfort, but they are complicated when they cause discomfort. The five types of reactions are as follows: 1) Right measure 2) Wrong measure 3) Imaginative measure 4) Absence of measure 5) Impression of measure. In Sanskrit they are respectively called, Pramana, Viparyaya, Mithya, Swapna and Smriti.

In terms of these five reactions the mind and the senses apply themselves to the environment. The first item is the measure that is used by the mind to know the environment. The mind reacts to the environment using the very same environment as a measure to know things. When we go to the market, to purchase some cereal then the seller measures the

cereals and sells to us. If you want to measure the length of anything you will measure it with a scale. Just as we use the measures and weights our mind and senses receive everything by measure. For example how do you know that the ceiling of this house exists? It is by the difference of colour and shape. Here the walls are white and the ceiling is not white. There, is the line of demarcation. The line is dark. Here we have light and there we have darkness. Thus our eyes know that there is a line, there is a ceiling and there are squares on the ceiling. Here we are using the shadow and light as our measures. In the other thing we are using the difference in colour as the measure to know that such a thing exists. These measures exist as different types to our understanding. We use these measures and we understand the objects around us. I use the shape of your head as the measure and know that there is your head and face. By this I know that you must be present. Then I begin to react to my measure of your presence, think that I transact with you. If I say, "Hello, Rudolf" by seeing only Rudolf and not others it is by the right use of the measure. My eye helps me to know everything of the face, head, body and clothing of Rudolf and uses them as measures to know that here is Rudolf. From behind a wall I hear his voice and say "Here is Rudolf." Thus I can use sound as another measure. My ear helps me to use the measure rightly and I find the presence of Rudolf. When we use the measure in a right way it is called the right measure. Then we receive the correct impression. This is the first type of using the measure.

Sometimes we use the right measures by supplementation. One sense can supplement the other according to the need. Even then we can use the measure correctly. When I came here into this building for the first time I had to know the plan of the house, the doors, the entrance and the exit. Then my mind begins to receive impression and establish it in memory. After one or two days I need not search for the way and the door. My mind automatically feeds the eye and I walk in the house automatically. This requires no effort. When you blindfold my eyes and say, "Go straight, there is the door and you can walk through". Then I walk. I take directions from you and I can walk through the house. Even then I am using your direction as my measure. See how the blindman goes to the market with a stick in his hand. He touches with his stick and understands that there is the street and there is the turn to the right or left according to the memory. He applies the stick with the help of one sense and supplements the other senses. Many times we use one measure supplement the other like this. This is another example of using the right measure.

The second step is wrong measure, that is the wrong use of the right measure. One does not like to use the measure wrongly but many times we do it. I say "This is my friend". Is it true? Is it the friend or the person sitting there? There is a person having the same tissues, same atoms and same texture of vehicles as those that are in me. Still I do not want to take notice of the same. I want to know something different from me since I want to entertain my own idea of friend in the other bodies. Here we are taking the measure of shape, colour and other things that are right measures but we do not like to see them. We want to see our friend who is something different from all those measures we see. This is an example of the wrong use of the right measure. Unless nature provides us with this wrong use, we cannot have friends and relatives in this world. "This is my enemy" I say. Here also I try to apply the measure wrongly. Whenever I see you I say, here is my friend. In fact, there is no friend, but there is Rudolf. Similarly there is no enemy, since there is only Rudolf. This is the way in which we recognise our father, mother, brother, son, sister, wife etc. This is called the process of super-imposition. We create a picture, call it a friend, an enemy, or father or mother. We superimpose it upon the right measure. If I say "There is a towel". It is true. If I say "This is my towel" it is a superimposition. Thus we use the wrong use of the right measure by superimposition. Life becomes possible only if this second process is also included. We notice milk and sugar. Then also we call it milk, forgetting the presence of sugar. We put coffee in it and call the whole thing Coffee, forgetting the sugar and milk that are there in the coffee. I say "I am sipping coffee" though I am sipping the mixture of the three. If you ask "What is it", I say "Coffee". It is not correct. I should say "This is milk, sugar and coffee and tumbler". There are four items as measures, but we say it is coffee. In this way many of our perceptions are in the process of wrong use of the right measure. It is necessary for us to live like that as long as we live in the not-self. Hence nature produces this second measure, the

wrong measure. We go on using the right measure and the wrong measure as we spend the span in the not-self.

There is the third which is called the imaginative measure. We see something and we supplement some other thing. When I come to Geneva for the first time and find people in overcoats, pullovers, sweaters, socks and boots I do not understand the reason, since the place is new to me. Then I understand that you are all very rich persons, aristocrats. In India, we find generally that rich persons use this type of dress. The fact is not that you are so rich but that the climate is cold, you use them. You see how I conclude that you are all very rich. This is what is called the imaginative measure. I will imagine something and use the right measure in my own way, according to my imagination. The result is that my conclusion goes wrong. This is not exactly a wrong measure, but a wrong conclusion with the right measure. The result is wrong, since the application and process is wrong. In the previous case the use of the measure is wrong whereas in this third case, my imagination brings the wrong conclusion and not the wrong use of the measures. This is called the third activity of the senses and mind.

The fourth activity is the non-application of the measure. When the process of applying is absent then there is the non-application which we call sleep or absent-mindedness. This is the absence of awareness on the arena of the mind and the senses. It is not possible for us to use this method but nature makes us use this method and we call it sleep. You cannot do it if you want. Sit silent without doing anything. Does the mind keep quiet? It is not possible. So it is not possible to have the non-application of the measure experienced by anyone who is conscious. Nature made it possible so that the machine of the human constitution may not break due to continuous use. Nature does not allow us to go on applying the instrument continuously lest it goes to pieces. It makes a sudden non-application for a duration of time that is required for a repose or rest. Then again it allows you to apply and we call it awakening. Now it is clear that we sleep and that the mind and the senses sleep every night. If the real I AM in you sleeps you cannot wake up again. In that case sleep means death, and the body is to be buried as soon as one sleeps. During sleep our lungs are breathing, the heart is beating, the blood is circulating and the digestive system is functioning. The real I AM with all his workers is not sleeping in you, while you are asleep in terms of the mind and the senses. It is only a switch off of a particular room in the house. Since people know themselves only as mind and senses, they believe that they sleep. Suppose I was born in this room, and brought up here, not allowed to come out of the room. My idea of the house is only this room and nothing else. The rest of the house and the work in the other rooms does not exist to me. Like that many people on this earth live only in one room of their constitution, born and brought up in that room, the death also occurs in the same room. They have no idea of their own house and the equipment and the facilities they have. This is a total absence of measure. Nature does it for us since we do not know when to stop and when to start. We feel we have many important items of work and if we go on working, the body will be shattered to pieces. Nature prevents this by giving a cut off or the non-application of the measures.

The fifth activity of measure is what we call "Impression". Press plaster of paris upon a coin and take it off. You will get the picture of the coin upon plaster and it stands in time. Like that the mind and senses have their own plaster of paris to receive and preserve impressions. When once received you can react again with the impression in the absence of the original. That is what is called memory. I go to India and then think of Rudolf. He is there before my mind with his gestures, movements and voice, taperecorded upon the same plaster of paris. His smile and his conversations also can be heard in India with my mind. With this apparatus and functioning of memory, I can talk to my people in India saying, "While I was in the house of Rudolf, while he was talking to me, while we were taking a journey into the Alps" etc. Among the four activities described hitherto I can experience the first three activities with the fifth one memory. Of course we cannot have the fourth one in memory, that is, sleep. We can know that we wanted to sleep and that we had slept, but we cannot know that we are sleeping. All the three other activities can be used with this fifth activity which we call memory. When you know how to wake up in the real self with the help of the Yogic activity, then you can know what sleep is and how you sleep. Even during sleep you can see

yourself sleeping just as you see another person in the room sleeping. This is only after you are a Yogi. For the present you do not know. You will know it when you are a Master of the apparatus in your constitution. Impression works as the fifth measure but people use it wrongly until they have the mastery. For many on this earth the impressions are not voluntary but are created by an involuntary exposure of the mind and the senses to the environment. Thus we have wrong impressions about people and places, about parties and religions, and about nations and races. But the pity is we are galvanised into the action of the daily routine by these wrong impressions. The result is discomfort and complication. A lady's thought is galvanised by the memory of her lover in Geneva or Paris and she goes into depression. A wife feels apprehensive of her husband who is in London and she goes into fear. When these two ladies are given good dishes they cannot eat because their memories caused depression or fear.

The fact is that eating has nothing to do with the husband staying at Paris or Geneva. She is staying at a distance but she is conditioned by memory. Yet she calls it love! What a pity! Love has nothing to do with all this meaningless activity. This is all a big confusion due to the wrong application of the fifth activity. As we begin to practise Yoga and progress along the steps of discipline we get familiarised with all these five types of activity. Gradually we come to know the workings of the machine and the parts. This leads to a mastery over the total machine that is gifted to you by nature. Then you will be a skilled technician who can use the machine properly. The result is the comfort which the Yogis call bliss (Ananda). Bliss is not a goal but it is the state in which you are expected to be while the machine is working for you. Comfort or bliss is neither conditioned, nor it is the last item of a cumbersome process. There is nothing last in this creation since everything exists always. To our mental understanding there is always a first and the last, a beginning and an ending. In the Yoga practice there is nothing like the goal or the last item which can be compared with the death of the mind. Is it clear to you or is there anything doubtful in what I explained to you hitherto? Of course, it is concise because you are just being introduced into the parts of your own machine. When you are taken to a big electrical plant or a soap factory with many departments of work, each having a unit of machinery, much sophisticated and when your guide takes you to each section he can only introduce things to you at a glance. You can know things better only when you stay there and begin to work for it. The machine in which you exist and the machine in which you are expected to use properly is a big wheel in which there are seven wheels, in each of which there are seven crank-wheels running. At first you should know the nature of each wheel and the procedure that is to be adopted.

The guide explains you about every part. He makes you capable of having a comprehensive idea of all the parts and their interrelation. He makes you understand how the total action goes. Then you will know the whole unit. Each of us is such a total self-sufficient unit. All these days we are understanding this unit only as Mr. Rudolf, that unit as Ruth and so on. By noticing each other like this we do not know anything about the units at all. We know only what we think of them, what we like, what we dislike, what we love and what we hate. Then the units are exposed to the mind and senses. We live in our own world, each of us and the units exist to one another not as they are and not as they work but as we suppose. We are taking things in toto and dealing with them wrongly according to our own impression. Many times we put fingers in a wrong place and receive many cuts and burns. After a certain age, we have to put up with the wounds and the life-long deformities we have created to ourselves by the foul game. Life is lived as a story of pain and pleasure with all the delays, disappointments and sorrows that are self-contrived through a crafty procedure of ignorance. Our ignorance makes us question, "Is there a God? If there is a God why should He give us the pain, poverty, sorrow and misery?" Such a life is what we call the plane of ignorance, the hall of misery, the laboratory of causes and effects, where we conduct experiments of trial and error. This is a life of many involvements and it is called "Samsara". In Sanskrit, it means drifting by the force of circumstances.

Thus the guide Patanjali makes us know of the five types of measures. The next item is to understand the right use of the measure by knowing our relationship with each of the five measures. When you go to the market there are some measures for cereals, some measures for milk, some weights for vegetable, different weights in the shop of a butcher.

The measure of milk is different from the measure for the cereal. Gradually we come to know about all the types of the measures in the market. So also we come to know of the measures of man in Yoga. What we call symbol is nothing but a measure. We know things by reading books through letters, telephones through numbers and the city by the map, shape, topography and illumination. Unless there is a symbol we cannot know anything, we cannot read anything or we cannot telephone to anyone or go to an appointed place in the city. We should know that the use of a measure is inevitable. Here Patanjali explains that there are three types of approaches to our measures so that we may get the right impression to have a right source of knowledge. They are, 1) The direct measure, 2) The indirect measure and 3) The representative measure, or the measure which we call authority.

The Direct measure: It is the direct application of a given measure. The measures around us provided by nature and sometimes prepared by man, are all there around us. They exist in the shape of what we call shape, colour, number, sound etc. Light reflects upon that object and reaches the eye when we call the object red. Similarly, we call the other object round. The eye is exposed to the colour and shape and hence we have the measure directly. We know the presence of incense in this room through a direct application of smell. When one of the five senses is directly exposed to the object to which it is tuned, then we get the direct perception. We see the table here and use the direct perception to take the way a bit curved. Here we use the measure to prevent dashing against the table. In darkness we stretch our hands and walk accordingly. It is to know the presence of the table by touch. When there is light, we use the eye for the measure. When there is darkness we use the hand for the measure. This process is called the direct measure or direct perception. I hear your voice from behind the wall and know that you are coming. This is the direct perception of sound. I taste the apple and find if it is good. We can use any one of the five senses and make a direct perception of the environment. Thus we live in this world of objectivity.

The second one is called Indirect measure or deduction. It is also called the measure of inference. Suppose tomorrow morning I come to your house and find that the door is locked. I know this fact through direct measure. But the fact that the door is locked is not known by direct measure. Only the door and the lock are known and not the fact that the house is locked. The second fact (that the door is locked) is known by inferring. If the second application is not there, I will take a hammer and break the lock and the door trying to meet you. By virtue of the second faculty, inference, you can have an understanding that the door is locked. Then with the same inference you will understand that Rudolf is not at home and also that he is somewhere else. Our direct perception of the door and the lock cannot provide this information. It cannot make us know that there is no one in the house. As you enter this house for the first time in the morning suppose you find the handstick of a person placed at the door. Immediately you will understand that Mr. So and So (the owner of the handstick) is present in the house. This is inference. What you see is only a handstick what you know is that the particular person is present. Direct measure is not capable of giving us much information to live in this world. It should always be supplemented with inference. Otherwise people cannot live in the world. A friend brings in a packet and says, "Here are the legumes and apples". What we see is the packet, what we know is that the legumes and the apples are in the packet. Without inference we take the packet as legumes and apples. Then we begin to cook the packet or eat the packet. It is inference that makes us open the packet and sort out the legumes and apples to be placed in their respective racks. We go to the Railway Station and ask for a ticket. It is to take the train and to go to Liege. This is inference. If there is no inference we purchase the ticket and come home. Or sometimes we get into the train without a ticket, or we get into any train that is there on the platform, never to reach the destination. Inference makes us understand that the ticket is to make us get into the right train to find Liege Rly. Station to get down and go home by force of habit through the power of inference. On the platform we see it is written "Brussels". If there is no inference we believe that we are in Brussels. Power of inference makes us know that the train for Brussels will come and stop there. We make a trained use of these two faculties in our day to day affairs.

The third one is the measure by a vehicle which the Yogis call the vehicle of Authority. In the absence of the first two measures the third one serves the purpose only when we know that

it exists and only when we come to know of its validity. At the dining table you say "Sugar". Then Ruth says, "There is no sugar". Then you will know something about the sugar. Here there is no direct perception, there is no inference. But you see that there is a direct transaction about sugar. You know you want sugar at first, then, by her word you know that you cannot get sugar today. All this you know in the total absence of sugar. The whole thing is conducted by the power of word and it is called the vehicle of authority. Here you use sound and word as measure. This you do, to know things physical, mental and spiritual. This you know through space. You can know things that exist elsewhere. You can know things that exist in the past, present and future. I ask Ruth, "Is there coffee?" She says, "There is no coffee." We talked of coffee when there is no coffee at all. How could we talk of it and decide? It is by the power of the word. In olden days there was a Guru training his disciples in Yoga. One student could not understand this third application of measure. The Guru tried to make him understand for three days. There was no use. Then he applied the practical method. The Guru went to the river bank with his disciples and asked that particular boy to go home, search for the Guru's vessel and bring it. The boy went home, searched for it, returned and said, "Sir, the vessel is not there". "Have you searched?" the Guru asked. "Yes" the disciple said. "What for you have searched?" the Guru questioned. "For the vessel, Sir" the disciple answered. Then the Guru took out the vessel from his bag and said, "When the vessel is here in my bag, when it is not there in the house how could you search for it? You say it is not there and you say you have searched. When it is not there how could you search for it? You have searched the house and you say, you searched for the vessel. In the absence of a thing how could you make a search of it? That means it is existing somewhere else. Where does it exist? It existed in my mind as memory. By the power of my word it began to exist in your mind. With the help of it you made a search. So the vessel exists in your mind by the power of the word. This is how we use the power of word as measure. The vessel can exist as a name, a noun or an adjective. All the things in the world can exist in you as nouns or adjectives. These words act as measures. You have the measures which serve as vehicles of measures. Anything can exist and can be conveyed through the utterance of a word, the sentence spoken, the sentence written etc. Knowledge is conveyed through books and persons when properly used. This is what we call the measure of authority which supplements the first two uses of the measure, better. Often we use words in conversations and lessons.

When we do it properly we have the import of truth. In the classroom the teacher says, "Once upon a time there lived a King." He need not bring the king to the class room. The student understands the lesson. When he teaches about tiger, it is not desirable to bring the tiger into the class room. The students can understand the lesson about the tiger. We can understand anything without direct perception. Inference serves better than direct perception, and authority or the power of word serves better than inference. When all the three methods of using the measure are employed in the proper places they serve to enlighten us completely. Using the measure directly is possible only to a limited number of things. When you are here you can use the items available here to serve as direct measures. That is all. You cannot bring things that cannot be brought. You can at once apply the second and the third methods of using the measure. When I read the letter written by my son in India, I can know things that are happening in my place by inference. Here there is no availability of the direct method at all.

We have the right use and the wrong use of the third method also. We should be careful. You know that energy follows thought as D. K. remarks. When rightly used the power of word serves as a vehicle of the flow of energy in the right direction. When wrongly used it leads to unimaginably horrible consequences like wars. Patanjali makes us familiar of these three types of use so that we may minimize the wrong use and increase the right use of the measures through a discipline prescribed by him. If I say, "I have seen Shakespeare in the Room of autowriting or Seance", some people may believe. They believe that I have seen the spirit of Shakespeare in his astral body. Similarly there are people who believe and make others believe that they have seen Milton, Isaac Newton etc. People are supposed to receive messages from these great ones. I may write some nonsense in the name of autowriting, and receive a sentence "Eating apples is not good" and say that it is transmitted from Master

Morya, then what happens? There is a big confusion, a foolish belief, a wrong understanding, a misunderstanding, and conflict and a total denial finally. This leads to a total denial of the existence of a Master like Morya himself. My foolishness may cause disbelief in the existence of Master Morya. This is an example of a wrong use of the power of word. Energy has followed wrong lines of thought and resulted in conflict, jealousy, hatred and denial. A right use provides us with the knowledge of everything in the world. Yesterday and today you have known some important things about Patanjali by the right use of the power of thought, supplemented by inference and direct perception. Patanjali is here as his presence through the Power of Word. When we speak of meditation, we know about meditation through the power of thought before we begin to meditate. This is because, we cannot explain while we meditate. If we know something about pranayama it is only by the power of word. This is because we cannot explain about pranayama when we are in pranayama. Sometimes we make a wrong use of the vehicle for a better purpose. Then it is desirable. When you pay some amount of money after purchasing articles from a shop you are paying nothing in return. It is only a piece of paper used as a vehicle. The currency or the coin is only used as a vehicle of human energy to equate the energy applied and the energy to be applied in return. If you attach some psychological value to the currency or coin, it is a wrong application of the vehicle. The result is you begin to earn more money and block it somewhere. Suppose I see the electric light in this room for the first time. Previously I do not know what electricity is and what electric light is. I find something wonderful here. Suppose you brought me for the first time from the jungles of Amazon to witness the electric light. I wait until you go away. Then I will cut it and take it away in my box, go home, and hang it in my house. No use. It can give no light. Like this we make a wrong application of money, when we block it somewhere. When I count the money in a bag and say that it is my money, it is a wrong application of the measure. But we can make use of this by stimulating the minds of the public with the ideas of industries and investments. Again you are a master making the right use of wrong application. A true industrialist, a true minister and a true administrator is one who can do such things. Patanjali is such a one in the field of Eternal values. Money is a physical vehicle whether it is coin or a paper. Word is a vital vehicle. It is an abstract measure which conveys more thought than the physical measure. The result is there will be a more abundant flow of energy following the thought produced by the power of word. Generally we do not understand this and we use words without much significance. We live in a value of meanings without objects and meanings which do not signify any procedure. "Today my wife is coming by the express", said one of my friends. He had divorced his wife twelve years ago. Still he uses the phrase, "my wife." Here it means only the meaning of the word and not the object. This is an interesting example of the word used wrongly as a vehicle. As a result the word carries no power at all. The power of words depends upon the significance with which we use. In the same way many people use the word, "Happiness". In ninety nine out of hundred cases, the word 'Happiness' signifies only a concept and not an experience. These are all examples of only a concept and not an experience. These are all examples of wrong use of right vehicles. The vehicles are used in the absence of the objects, just as dogs sit in the enclosure of a college, when it is vacation time. Just as the dogs cannot be Principals or Professors by mere going round the college buildings so also the words used fail to produce power.

This is what Patanjali explains us about the three types of the measures. At first Patanjali explained the five groups of measures and then explained us the three types of use of these five groups of measures. All these fifteen items have their right use and wrong use. Among the five groups of measures, the fourth one has no further classification or subdivision. It is because no one knows about it. It is the absence of the measure which we call sleep. The mind and the senses are affected by the various types of measures from the environment, every second. The mind reacts to these measures and we do not know ourselves except through any one of these reactions. We want a pause so that the reaction is suspended and we have a respite to compose ourselves from the reacted ourselves into the real ourselves. So we want to withdraw from the existence of the not-self into the light of the real self (the soul), by a process of the total absorption of the lower principles. Then we can use the mind and the senses and the measures and the vehicles in a proper way so that they form parts of

the integral whole, the "Positive I AM" who is one in all the vehicles. How to do it is the next step which we will take up tomorrow.

LESSON 3

18th October, 1981.

In the two previous lessons, we have spoken about the behaviour of the mind, the necessity to suspend this behaviour and to absorb it into the real-self. Now we come to the practical terms of Yoga practice. Two conscious attempts are to be made in the beginning: 1) Repeated application of your conscious mind (lower mind); 2) You should grow passive to the environment and your belongings therein. In the initial stages, we have very little number of implements to work with. They are the lower mind and the senses. We have to make use of the best application of the available lot. That part of the instrument which you are conscious of, is only your consciousness working through the mind and the senses. Learn to make proper use of the available instrument. You have to make a conscious attempt to go into yourself, to retrace your consciousness in order to suspend the activity of the mind through the senses. Do not understand it as a withdrawal into darkness, a retreat into dismal caves in the jungles. It is not a shutting in, it is not a process of self-smothering. When you detect the morning sun-beam in the garden, you have to go into the house to open the windows before you can receive the sun-beam in the house. Every moment of practice you have to try to think of your Self. This you can do by trying to observe your-self while doing anything. Begin to grow aware of your own existence by observing and regulating your own behaviour. You should not stop doing anything but observe while doing. Begin to observe yourself doing everything. "The repair of the vehicle should be done while you are using the vehicle", says Master C. V. V. At night (in subjectivity) you have to conduct the repairs and during daytime (objectivity) you have to employ the vehicle. The machine with its parts should be active outside, while you are active inside. Observe an experienced driver driving a motor car. He is driving but he is not actually driving. He is talking to a friend in the car. Does it mean, he is not driving? Actually he is not driving but all his objective counterparts are driving. Your mind is driving, you are not driving. Your senses, your eyes, your legs and your hands are driving, you are not driving. You are talking to your friend in the car, explaining whatever he questions. This is to be practised in life as the first step. It is a conscious attempt to observe yourself while your machine is at work. While doing so, you will understand that you have two persons active in you. The one is the observer and the other is the one who is doing. Now you can understand that the one who is doing is the negative pole of your existence, while the one who is observing is the positive pole, the real "I AM". Force of habit leads you to the negative pole every moment and it is your conscious effort that brings you to the positive pole. The effort should be applied continuously until it is engrafted as a habit. The habit gains strength and you will begin to exist in the positive pole, the Ishwara (the Lord-consciousness) in you. The previous habit begins to lose grip and the new habit gains strength. You cannot fight out, negate, or remove the habit. You have to make a new and stronger habit if you want to be free from the older habit.

The ancient psychologists, the scientists of Yoga, knew the power of habit. Nothing stands against habit to remove it. Knowledge of all the good things in the world will go waste when applied to remove a habit from you. We know the power of habit, we know how habits subdue us. We should know how to use the power of the habit in the right direction. To remove the existing habits, engraft new habits in the required direction and use the power of the new habits in the positive direction. You can remove an old habit only by making a new and a stronger habit. It is the only process left. (I have developed a thesis about habits and their application, which is very useful. We can talk of it later). Nature included habit-nature in us so that we survive in these bodies. Our heart beats because of the habit-nature. Our lungs respire because of habit-nature. This is the principle underlying the repetition of anything. The background of repetition is habit. Repetition engrafts a habit and habit causes inevitable repetition. Go on repeating doing something, it will engraft in you a new habit. For this you may or may not understand the thing you do. What is required here is repetition and not

understanding. Understanding has its own value elsewhere, but here what we want is the process of conscious repetition of something proposed. It is called Abhyasa in Sanskrit. Yoga practice is called Yoga-Abhyasa. It is wrongly translated Yoga Practice. It is not exactly that. Yoga-Abhyasa means the repeated application of the Yogic consciousness to grow aware of everything we do. (Not what others do, but what one does with all his vehicles).

Question: "Can we call this meditation? When we apply the consciousness repeatedly can we say that we are in continuous meditation"?

Answer: We are on the way to meditation. This is self-awareness. This repeated application must be the appointed duty of the lower mind who is your disciple.

The second step is to grow passive to the environment that includes your relationships and belongings. This is what is called Vairagya or detachment. You should know the art of detaching the objects from the senses and detaching the mind from the senses and you should grow passive to the reports of the senses. Impressions brought from outside should not be allowed to approach the mind inside. This is possible only when the mind is applied to self-awareness. Unless the mind is engaged it cannot be kept off from the disturbances outside. See how the Swamijee in an ashram inside his room does not allow anyone from outside to approach him directly. This is because the Swamijee has to mind his business inside. We have a Swamijee in India who gets irritated in the midst of his discourse and shouts whenever a child makes a disturbance from the audience. Can we call him a Swamijee? When the child can disturb the Swamijee from his discourse on the Sacred Bhagavadgita he cannot be called a Swamijee because the child is more powerful than Bhagavadgita to him. So let not the Swamijee in you be disturbed by the reports of the income through the senses. When you get the mind engaged in awareness, it does not receive the impressions from outside. Now the miracle happens. The fellow inside begins to shine into the environment. The robe of the Swamijee inside grows brighter and sends forth its flames as his own presence. You should make the fellow inside composed enough to shine forth. This is detachment.

When you make a wrong approach you will fail in the matter. Suppose you have great anger and irritability from which you should be detached. If you close your eyes and think of getting rid of the anger you will fail. You should never do it like that because you are meditating about anger while doing so. If you have a weakness or something undesirable in you, do not think of getting rid of it, you will be thinking of the weakness always. The mind is playing a trick upon you and making you think of something which you wanted to get rid of. "Trick the trick", says Master C. V. V. It is a wonderful process. You have to play another trick upon the mind that is already playing a trick upon you by making you meditate the thing you want to get rid of. "Trick the trick" is a mantram given by Master C. V. V. to his wife to practise detachment. Curiosity should be made passive until there is no curiosity. Do not try to remove curiosity from your mind. Ignore curiosity by being aware of something else. The first item makes the second one possible. Abhyasa cause Vairagya. Repeated effort to grow aware of oneself and to observe his own activity makes his mind passive to the environment so that curiosity makes a total disappearance. You should rearrange your habits, social life and daily routine and create circumstances that are congenial to your work day by day. The possibilities of exposure to onslaughts of disturbance should be removed by selecting a place, a house, a company of friends and a routine of continuous work. Acquaintance and friendships should be gradually re-arranged and reestablished. The company of positive persons which is called Satsangathya in Sanskrit should be made. Avoid people who are overcritical. If they come across you, do not fight or oppose them. You can say yes with a smile and easily make an escape. You can help them, you can please them (though it is next to impossible.) But you should not entertain them. Do not get attached to them by liking or disliking. If you like them it gives attachment, if you dislike them it gives a worse attachment. Within a few weeks or months such people among your old acquaintances will fail to find anything interesting or attractive with you and they drop off. In the meanwhile you can grow passive by observing yourself and locating yourself in a place that is congenial to your practice. You can find a place where you are not exposed to the onslaughts. Objectively speaking such a thing is impossible since the activity of those who are acquainted with you

cannot be controlled. Any attempt to control it objectively creates tension between your mind and the mind of others. Circumstances appear inevitable in the objective world whereas in the subjective world you can grow passive and become the master if at all you begin to know how. Do not begin the attempt by withdrawing yourself physically. It creates tension. Begin with the activity of growing passive to the environment on the subjective plane. This can be achieved by engaging yourself in a continuous programme. I will give you an example. Suppose there are two people among us talking to one another while the lesson goes. If you want to know what they are talking about, you are defeated. If you want to control them, you are again defeated since you are entangled with them. Grow more active in minding your own business and the conversation ceases to exist to you. After a little while your presence begins to shine forth and permeate in the room. It influences them and they stop talking and begin to mind their business gradually. Due to an unconscious telepathy that exists among all the living beings of this earth, your passive nature makes you shine forth in the environment as your presence. Then it will be communicated to others through the unconscious telepathy and they feel like keeping silence and minding their own business as long as they are in your room. Know the art of growing passive to the environment and active to yourself. This is the real process of practising detachment. Curiosity or inquisitiveness is the main obstacle. Suppose at the end of my lesson to you, I want to know your impression about my lecture. I will approach each of you and question you how the lesson is. It means, I am stimulating you to disturb my awareness while at the same time I am disturbing your awareness to yourself. Such mischievous traits having their origin in egoism or not-self, should be consciously controlled by trying to mind our work, without minding the results. Work controls the mind and makes us understand things better. Karma Yoga should lead us to Jnana Yoga. There is no other way. If we think of Jnana Yoga and try to understand what it is, we can have volumes and volumes of philosophy without Jnana Yoga. Work is the solution and not philosophy. At every step we have to apply ourselves to our work and practise detachment. Repeated application of mind to the awareness of oneself and the practice of detachment go together to keep the lower mind engaged in its way of getting absorbed. The beginning should be made with the lower mind only because it is the only available instrument in the initial stages. The lower mind should be used to work for the absorption of the lower mind.

While practising detachment some people suggest that you should leave your people, house and belongings in order to practise detachment. Leave your wife, children, father or mother and go away to the forests, they say. It is a negative understanding of detachment. Abandonment should not be understood as detachment.

A question: "People very often go to India from Europe to meet their Swamijees. Do you mean to say that it is not correct?"

Answer: "Surely". You are expected to study where you are and do the required work for the Master and yourself. If your going there does not mean anything except curiosity and emotion, (foolish devotion) then your going hinders the work, disturbs your master and breaks you off the practice of detachment. That is the reason why the Masters are not seen. They do not want you to honour them, recognize them and worship them, creating a big nuisance to them. They want you to do your work since they are doing their work and your work also. Desires should be gradually nullified with these two attitudes.

Desires should be differentiated from needs. Needs, are like food, drink, sleep and housing. They belong to you mainly. Hence we can define them easily and provide them. Desires do not belong to you, they belong to the mind. Hence you can neither define them, nor outline them, nor fulfil them. No one can actually give a scientific definition of desire since desire itself is unscientific, being non-progressive in its origin and development.

Suppose a watch is needed here while we are working. You can have a clock to the wall when all can use it and do their work. If I feel like having my own watch, it is desire. If my watch is stolen I can work with the help of the clock on the wall. This is possible only when I know the need. If I know my desire I cannot work when I find my watch stolen. My thoughts of my watch make me sick of mind and I go into moods. Now there is no scope for me to work. If I care only for my need I can work with the help of the clock on the wall and I can purchase my watch once again at leisure. Distinguish between desire and need, apply your

mind only to the needs. Desires disappear. Food is a need and taste is a desire. You have to eat tasty food but you have to use taste as a convenience to eat. Taste is a gift of nature in appreciation to your duty to supply fuel to the body. If you care for the gift you will do injustice to the work. If you eat for taste you will fall sick. Whatever given by nature is good and desirable and you can use it as a convenience to do your work. Using taste to eat is Yoga, while eating for taste is Roga or disease. Repeated attempt to remember these things in daily life is Abhyasa. Growing passive to these things by minding your own work is Vairagya. In course of time you will grow less and less active to the environment (To the measures of shape, colour, smell, taste etc.) and you will begin to grow more and more active and aware of the content of these measures, the Ishwara in everything, the I AM in one and all.

Patanjali defines what repetition is. It is an attempt made to grow aware of the awareness you have to develop. There should be a desire to attain this. Your desire nature gets absorbed by applying desire to this object. The mind is like a handkerchief, made of a piece of cloth. If you place camphor in the handkerchief it carries the smell of camphor afterwards. If you press an onion to it, it carries the smell of the onion. If you carry a desire in the mind, the mind begins to smell the desire. Afterwards, it smells like the desire for some time. Now if you place a lump of fire in the handkerchief for some time it is not correct that handkerchief smells like fire. Fire is the only exception that cannot be carried by the handkerchief. Similarly, when desire is applied to achieve. Yoga-consciousness the mind cannot carry the desire. Instead, the desire disappears into the awareness since the mind also gets absorbed into the awareness. Since it is impossible to drive away the desire by fighting it out, you have to apply it to your own awareness and it disappears. This was the thing which the Masters aimed at when they talked to the founders of the Theosophical Society about Universal Brotherhood and about forming a nucleus. Forming a nucleus was understood in the objective sense by the members of Theosophy. So, they gathered together to form a physical nucleus. They wanted to open a new centre of wisdom on the physical plane with many heads (enter and inner), coming together physically. Unless everyone forms a nucleus of Yogic awareness in himself, it is not possible for them to form a physical nucleus. By Lodge the Masters mean that it is a Lodge where the Devas lodge to frame a constitution which is called 'Man'. Unless the members know their bodies and minds like this there is no use of forming a lodge on the physical plane. We see how the various restaurants are called lodges. It is not in that sense that the Masters used the word 'Lodge'. It is not a house on the physical plane and this is the reason why the D. K. says, "There should be no Ashram on the physical, plane in this century." When they gathered Lodges on the physical plane without knowing how the Devas lodge as our constitutions, the result is different. Everyone began to make his or her own panel of Presidents to be elected, to look after the Lodge. Then the Masters went their own way, getting busy with their own work, leaving their pictures in the physical Lodges. That is what had happened with the many spiritual organizations. There is a necessity to take care of the form side of things, but this should be done only as a consequence of our awareness to the spirit of the thing.

Keep yourself active without becoming busy. To be busy is a psychological disease. To grow active is to grow in health. It rearranges all the forces and intelligences in you. Activity means self-awareness. To be busy is only an auto-suggestion (which has nothing to do with your work) and it makes you sick and fatigued with the ideas of work. We frame autosuggestions that we are not able to withstand the work. The process leaves you weak and sick, fed on self-pity. Eighty percent of the fatigue and neurosis among the Europeans and the westernised Indians is only an auto-suggestion. You can conveniently remove all these things by keeping yourself active in self-awareness.

Repetition is the effort to control the lower impulses. It makes you survive. See how the heartbeat and the respiration keep you survive by repetition. Every minute you should make a repetition of the object of self-awareness. A new habit is established and the repetition needs no effort after a certain time. Patanjali says, that the habit will be engrafted. When you keep the branch of a tree under soil for some time, see how the branch begins to send roots into the soil, making it an independent tree, so that you can conveniently cut off the branch from the parent tree to make it an independent plant, a parent in its own turn. This is what is called grafting and it is not like the grafting of skin or bone in the hospital. The new habit

should become independent and make you independent of the old, unprogressive habit and then cut you off from the old habit. Repetition makes it possible. After the process of grafting is complete you will go on repeating the process without any effort at all. Just as the practised driver need not think of his practice while driving, you need not think of your repetition while repeating. You will grow passive to the attempt and active with the repetition. At first, we learn to do things and we do things with effort. After some time, things are being done by us without ourselves doing them. "Stop doing anything and learn to sit in yourself, without doing. Everything will be done", says Bhagavadgita.

Desiring something seen and heard should go away by developing a passive awareness. When you have seen someone in the market, who talked about very interesting things, you can enjoy his conversation. After returning home, you should think of your work and not the many interesting things talked of. When you are tuned with your work, then you can remember those things that are included in the plan, while the others go into incognisance by your active attitude towards your awareness that causes a passive retreat from the other things. Where there is a plan you begin to do it, do not submit it to a process of thinking and planning. There are people in this world who think and think, plan and plan, about a plan. A man wants to catch the train by the night and he begins to think of it and think of planning for it from the morning or the previous day. Mentally he begins to catch the train, hours and days before. It results in crow-catching and nothing else. In India, we call it cat-catchiag. Everytime the cat escapes and the catcher catches the space where the cat stood. Everytime the attempt is made with all the procedure, caution, silence, ceremony and pomp, but he catches only empty space. So the passenger goes to the station, purchases the ticket, stands on the platform for the train many thousands of times mentally before he does it once physically. Finally he finds himself in the train with his brief case missing, left at home.

In the Yogic discipline if you propose to do something physically, do not do it mentally. A proposal for a split second is enough on the mental plane. Thinking is not needed since it is a physical process. Desiring what is seen and what is heard should disappear. What is heard by us is much, too much. We have studied many books, attended many lectures. All this is what is heard by us. If you have something to do from it, do it. Do not begin to think and make a sequence of thoughts about what you have heard. You can read all the books in the world, including the Scriptures. While doing so whenever you feel like doing something, you do it. Otherwise, do not think of it. That is what Patanjali advises us by the word Abhyasa, which he defines as Japa and Arthabhavana. Artha means purpose. Bhavana means proposing the thought. You are expected to propose a thought for a purpose but not for the process of thinking. If you have something to do, it lives with you forever, and the remaining part should escape without producing thoughts. Suppose you read from the Gospel, "Love thy neighbour as thyself." There is no use of repeating the sentence in your mind. If you can love your neighbour, do it, otherwise forget everything about the sentence. That is what Patanjali means when he speaks of Arthabhavana. When you are not ready to love thy neighbour the sentence develops into a big philosophy and waits to cause hypertension. Let it be a book of science, art, law, let it be the valuable advice of a friend, let it be even the very text book of Patanjali's Aphorisms, if you mean doing something you do it, otherwise forget about it.

A few more words about detachment. Bhagavadgita warns us that detachment is not the process of making the mind and senses starve. I will give you an example. Suppose some fine morning there is a Swamiji here by name Dr. Krishnamacharya who invites you to take a course of Yoga discipline. If he asks you to come to attend very early in the morning, you ask "Can I take my breakfast and come?" The Swamiji says, "No. It is very bad, you should come with empty stomach, because you should be very pious about these matters." The next morning you will come here and sit down with a hungry stomach. The Swamiji orders you to close your eyes and asks "What do you see?" The answer must be, "A beautiful slice of bread, sandwiched with butter and jam." So the mind is jammed. The poor Swamiji cannot get it back to him. For the moment, the jam is sweeter than the voice of the Swamiji. Had the Swamiji allowed you to eat the physical bread, before you come here, then you would not have witnessed the mental sandwich as you closed your eyes. Then the mind would have been ready to follow the advice of the Swamiji. Then he can speak of Vairagya. Mental

starvation never allows Vairagya. When the mind and the senses are starving, then the objects of the senses leave their seeds in the mind. You cannot boast of conquering the desire for alcohol in its absence. The seed is there to sprout, to produce the flower, to bear fruit and to produce the seed in its turn once again when the bottle is available. That is what the Bhagavadgita warns us about detachment. Trees of desire are before the senses around us with a continuous dispersal of their seeds in our mind. If you cut the trees, the seed in you germinates again. Do not cut the tree of desire. If something is inevitable leave it passive by growing aware of your work within. The tree automatically emaciates and dwindles, since the seed in you is being scorched in the fire of self-awareness. At best, you will be having the fried seeds that may serve the purpose of a spiritual breakfast after some time. You should know the process of frying the seeds in you. Remember that enjoyment can never be destroyed since it is divine. When the senses are trying to enjoy the objects outside, you cannot destroy the enjoyment. You have only the moral right to enlighten the senses and bring them back to the right type of enjoyment. What the Yogi gets at the end of his Yogic practice is nothing but enjoyment. The senses should be liberated from trying to enjoy and they should be lifted into the enjoyment of reality. The very nature of soul is enjoyment and you cannot destroy it. If you try to distort the senses from their attempt to enjoy, it leads to dangerous consequences. It leads to baser instincts. What happens when you suppress the instinct of sex? It leads to monstrous methods. You should create a taste for something higher and more true. Then you will grow passive to the instinct of sex, through a sacred God-given process of Monogamy which is called Grihasta Dharma by Manu.

Suppose your child is enjoying. Eating something dirty, if you remove it, the child is disappointed. The next day the child learns to eat without your knowledge. It is a worse development. Offer something that is more tasteful. The child will throw the previous thing and is attracted to what you offer. You have to behave in similar terms with the mind and the senses. Enjoyment is of two types, enjoyment of something else and enjoyment as an experience. By contacting something outside the mind and senses try to seek enjoyment. The soul is having enjoyment as its own light, as its own taste. The lower yourself tries to find enjoyment of something other than itself. The tongue tries with food, the ear with sound, the nose with smell, the touch with a surface and the mind with a thought that is different from itself. When it is cool, it finds enjoyment of something warm. When it is warm it finds enjoyment of something cool. The tongue has no taste of itself. At the point of contact, with some other thing the lower nature finds enjoyment. The soul exists as everything and hence it has nothing which can be understood as "some other things." Hence the soul is the enjoyer and the enjoyment fused into one. The terms of enjoyment will be changed when we begin to live as soul. With the mind and senses, enjoyment is only a incident, a concept, and a memory. With the soul it is experience. The pleasures of the senses are all only attempts and they are not true. About the soul it is said, "Seek me as no other thing everywhere", in the Bhagavadgita. When the consciousness is shifted from the not-self (the kingdom of other things) to the real self (the kingdom of oneself), then there is no other thing to enjoy since enjoyment is one with us. At this point it is the natural state of existence. "I am the One and there is no second to Me", says God to Moses. This sentence from the Hebrew Texts is wrongly translated as, "I, the Lord God, am a jealous God", and it is unfortunate. He is not jealous, but he has no second thing besides Himself. Enjoyment of the senses has a touch of the soul and hence the senses seek enjoyment. The quality of soul is enjoyment and the quality of the mind and senses is to seek some other thing to contact. The quality of the mind and senses is natural but the quality of the soul is super-natural. Inertia, dynamism and poise are the three qualities which produce the mind, senses and the body. The soul is beyond these qualities and exists as the under-current of everything just as the layer of water exists under the layer of the many blocks of ice floating. The manyness is possible with the blocks of ice but not with the water.

The three qualities apply to the senses and the mind but not to the soul. The mind and the senses work in terms of these three qualities. If the quality of inertia (Tamas) is prominent we feel like sleeping or relaxing. When dynamism (Rajas) is prominent we want to know what is happening, what is there in today's newspaper, etc. We feel like going out to find how the city is, how the people talk and how the weather is and how the snow is making its appearance

on the Alps. When dynamism is working we cannot stick to a place. I do a job for one year and feel the monotony of it. I crave for a change. Changing environment and friends, shifting houses and places, changing gaps etc, will be found when dynamism is prominent. Some people do not like a change because they feel it inconvenient and unsafe. They want to continue whether this is good or bad. We find this when the quality of inertia is working. When Satwa is prominent the person manifests nobler traits, and you find poise in everything he does. The machinery in your motor car can be compared with inertia, while the petrol can be compared with dynamism. Now satwa is like the owner of the car, who knows driving and the mechanism of the car. Inertia includes the weight of the car, the metal of the engine and the body of the car. Dynamism includes the oil that is used in the car. Poise includes the owner, who is also the driver of the car. When you place yourself in poise or Satwa then you have a passage towards the soul-light. When you place yourself in dynamism or Rajas you will be fluttering in reactions, doing something, reaping the consequences, and again reacting to the consequences. This is called the chain of Karma that binds you.

Satwa or Poise will make the re-arrangement when the first contact with the soul-light, is made possible. This contact influences the chain of causes and effects in the same way as a strong magnet influences an iron chain. The whole chain of causes and results becomes a magnet. It is a super-natural experience that exists beyond the three qualities. The supernatural existence is what we call OM. It is not exposed to the influence of the three qualities since the three qualities radiate from it. Can the chain bind the iron in the chain? Similarly the three qualities cannot have any influence upon the soul-consciousness. Yet the OM lives in all the three qualities as the very Omnipresence. This soul-consciousness is called the Divine aspect of Nature or the ninth aspect of nature in the Bhagavadgita. The eight aspects of Nature that exist below are affected by the three qualities in you. There is the ninth nature in you, the soul-consciousness, the real I AM in you. From the behaviour of the eight lower natures you have to switch yourself on to the ninth. The eight lower natures are the five states of existence, the mind, buddhi and the ego. The five states of existence are Earth (Solid), Water (Liquid), Fire, Air and space. They are supervised by the five consciousnesses that govern them which are called the five Bhutas. Fire exists in three manifestations, the cosmic fire, the electric fire, and the fire by friction. These three fires are described in English from the Scriptures for the first time by Blavatsky, in her Secret Doctrine. These are elaborately explained in the book, "A Treatise on Cosmic Fire" by Alice A. Bailey. All these put together make the eight prakritis or natures that are influenced by the three qualities. Beyond them there is the ninth, the Divine Nature, which we call soul-light. The mind and the five senses are manifestations of the eight lower natures. You are having the solid and the liquid in your physical body. Fire exists as the beat in you and air exists as the respiration in you. Space exists as the etheric body in you. And then there is the mind, Buddhi and the lower ego in you. All these are subservient to the three qualities in you. Of all these your Buddhi is the passage towards the ninth nature, the soul-consciousness. Beyond this soul-consciousness there is the tenth whom we call the Lord of the World. This Lord is beyond the creation and within the creation also, just as the same space exists outside this house and inside this house.

A question: "Is the tenth one Sanatkumara?"

I answered, "No." The ninth Prakriti or Nature has seven subdivisions, of which the seventh is Sanatkumara. Now each of these nine natures has seven subdivisions, but we are only dealing with the broad groupings, what follows is the grouping method of the ancient Scriptures. What the Tibetan Master has given out is as much as the modern man can understand in the twentieth century and not as much as there is in the Scripture. Master D. K. has microscoped a section of the whole picture for the comprehension of the twentieth and twenty-first century minds. What we are doing now here is that we follow the broader division that is seen through a field-telescope from a distance. You cannot find the details here. In fact, the ancient scriptures divide each of these nine natures into seven and each of the seven subdivisions are further divided into seven and explained. The seventh subdivision of the ninth nature is called the plane of the Kumaras, four in number, of whom Sanatkumara is one. For the details you should go to the "Secret Doctrine" of Blavatsky. For the present you remember that the ninth nature is called the Soul-consciousness in you and the tenth is

the Lord of Pervasion, who exists in you also as He exists in every atom of the Universe. We exist in Him, He exists in us, just as the thousands of little vials submerged in a river exist in water while the same water exists in them. All the bottles are in the river but everyone has in it the river. The tenth one, the Lord can be compared with the river in the bottles and around the bottles. This information is given to you from the Bhagavadgita by way of supplementation to the Book of Patanjali. One thing more. We have seen that there are seven subdivisions in the ninth nature. The lower most subdivision is what we call the human-soul. It is working as the colleague of the ego, the individual soul. Among the seven subdivisions of the ninth nature, the lowest one is the individual soul and highest one is Sanatkumara.

The ninth nature belongs to Eternity and it exists always as a co-eternal with the tenth. All the remaining eight natures come and go and hence they are periodical, not eternal. In the Secret Doctrine you have seen the stanza of Book of Dzian. In one of the stanza it is said, that the tenth one has the ninth one as His breath. Through this He breathes out all the remaining eight natures, when it is the Day of Brahma. Again he breathes in when it is the Night of Brahma. This is the inhalation and exhalation of the whole creation. When he breathes out it is called the Creation. When He breathes in it is called Dissolution. The eight natures are periodical while the ninth is Eternal. The whole Unit exists eternally periodical in the presence of the tenth, who is called Narayana. This process has no beginning and ending, but every breath has its own beginning and ending. The lower eight natures are called the not-self, that which is not the original truth. "Truth and Untruth put together form the capsule of Truth", says the Veda. The total is the whole Truth of everything. Tomorrow we will proceed to the next lesson of Patanjali.

LESSON 4

19th October, 1981.

Till now I have explained to you about the self, not-self, action, reaction, self-awareness, repetition and detachment. I have also explained about the nine natures and the tenth one by way of supplementation from the Bhagavadgita. You are also familiar with the three qualities and their application, the power of habit and how to take advantage of it; the art of making a withdrawal from the existing social contacts and making new contacts that are conducive to Yoga development. We have known about the five types of measures and the three modes of application.

When once the touch of the soul-consciousness is there, the environment will be transformed as the presence of the one soul, the higher existence. Repeat the idea of awareness until it becomes continuous. This is what Patanjali instructs us in the 16th Aphorism of the First Book. Then the highest being in us presents himself. He is beyond qualities. By his touch we will be able to gain mastery over the eight natures and the fabric of their vehicles. The subjugation of the ego takes place. Remember that this ego belongs to the not-self and it has nothing to do with the ego described by Master D. K. The technical terms of the Yoga Science have no exact equivalents in English, hence we call the consciousness of the lower self as the lower ego. The ego described by Master D. K. is the Higher ego, which is the permanent atom and which forms the screen of all the stages of evolution. Just as the postal department has its Branch Post Offices in the various corners of the City or town, the higher ego has its centres as the lower egos, each located in the not-self of every one, which serves the purpose of living until the higher ego of his is opened in the realms of the lower self. The physical sheath which we call the physical body is fabricated with the earth, air, water, fire and ether of the earth plane. They are called the five Bhutas or the five states of existence. For all practical purposes of the lower nature we call the ninth nature by the name, God. What we call God is nothing but our own impression of God and not the original God. Since the impression is formed in the lower nature, it is the higher nature (the ninth one) which serves the purpose of God from the level of personal God to the level of God the Absolute. To remember the real God from this God, this ninth nature is called the Mother-God, while the tenth one is called the Father. The utterance or the respiration of the tenth one forms the

means of communication and is called the Guru or the Holy Ghost. This is about the same thing but expressed in the symbols of religion. Religious God is no one but the Yogic Concept of Ishwara garbed in religious apparel.

Religious discipline is less scientific than the Yogic discipline. Religious terminology calls the soul light our God while Yogic terminology names it as Ishwara, the Lord. So religions show us the same God and call Him our God. Since the religious teachers had to deal with the emotional aspect (Astral Plane) of the people they have to teach about Him as my God and your God. Yogic seers have no such obligation and hence they call Him, Ishwara, the Lord of all, who exists in every heart. Religious teachers take to the thankless duty of tackling the emotional aspect and scavenging humanity of the emotion. The Masters of Wisdom are there only to recruit disciples from the selected pupils who have prepared themselves and shown the readiness. The religious teachers have to plunge themselves into the stinking world to clean the souls. Buddha was no exception. He wanted to make the greatest sacrifice by losing Himself into the world. That is why he was hated by the teachers of many spiritual schools. He is called an atheist by those who rebel to protect their own interests of the astral world. For the same reason Jesus was crucified on the physical plane, while Buddha was crucified on the mental plane. Spiritualism demands something more than the personal God. When the training in the school (body) is finished the body is made a college for higher analogy. When the college training is finished our body is made a University. When the training in the University is finished our body is taken as a unit-universe, it is how the order goes. The God of all religions (the soul-light or the ninth nature) is beyond three qualities. Below that we have the natures that are controlled by the three qualities. This aspect has many layers of existence. We have the individual nature as one layer, the personality nature as the next layer and the human nature as its background layer, while the nature of the biological kingdom is its background. The nature of the planet earth forms a wider background nature, the next layer. The planetary nature of the Solar System in general is the next layer. Then the Solar nature, and then the cosmic nature form the background natures in order.

The last one, the cosmic nature is the true nature which is the ninth aspect which we have talked of. The lower ego is the manager of the lower kingdoms, the ring master of the circus. He is responsible for all that happens in the lower self. He is answerable to the staff of the higher self for all that has happened in the lower self. The higher staff (represented by Shamballa) question the ring-master and not the others. If the tongue misbehaves with the food the tongue is not questioned. The tongue and the belly suffer from the consequences but the questioning occurs on the plane of the lower ego. Victimising the criminal is not a wise administration. When the responsible officer controls people from committing crime for fear of being questioned, then it is right administration. This is how things happen in the inner government of the world. From the point of light he is questioned, from the point of love he is rectified and from the point of humanity he is trained to act. Then the circus takes place in a systematic way when, in their midst, the real producer makes his appearance at times (the Avatar of Synthesis, who is to come). The Avatar of Synthesis descends into everyone when the time comes. It is not totally correct to believe that the Avatar descends only into select bodies. Such an assumption exists due to the self fooling nature of the astral plane understanding. It is the ninth nature the Mother, who is called the Virgin in the Tantric Texts. Worship of the Virgin exists long before the birth of Jesus. After the birth and crucifixion of Jesus it is known by the Westerners also. In the Orient they have the worship of the Mother, more important than the worship of the Father from times immemorial. The disciple is taken into the arms of the Mother-nature, who perfects him and declares his perfection as a recommendation to the Father. The path of Ramanuja, one of the spiritual Grand masters, includes this process. The ninth nature should receive us from the state of the not-self and lift us up from the influence of the three qualities into the presence of the Lord. This process is called the Grace and it is the work of the ninth nature, the Virgin-mother. That is why it is said that the mother knows the child before the father knows. The tenth one, Narayana is a boundless background of the ninth nature. What the space unbound is to the space in the house, the tenth one is to the ninth nature. The tenth one existed even when there was no creation. He was the first in whom all these things are built and he is the tenth to whom all

the beings take the pilgrimage. "1+9=10" says Pythagoras in his own language when he teaches that the individual is taken into the soul-light, when he finds himself as Narayana. Every teacher has his own language to communicate the same truth. In the Indian Scriptures the tenth one is called Parabrahman. Master D. K. calls the ninth nature Monadic and the tenth one, the Spiritual. When the lower existence is kept in poise with the higher existence, the two disappear to make the highest Lord appear. When there is no poise, there is a disturbance into inertia and dynamism. Then the two items exist to the disappearance of the third, the highest. There is a staircase from the first floor to the second floor and there is a turn in the middle of the staircase. A switch downstairs makes the lower light and the light in the turning shine. When we climb the steps and play another switch in the middle, then the two lights, are put off while the light at the top showers its maximum illumination over every step as well as the second floor. Such a mechanism exists in you and the Yogic training makes you know how to use it. When inertia and dynamism disappear in the poise, then the higher nature makes its appearance. Then you will have the intuition of the original life. Otherwise you will have the out-tuition, the world of objectivity. Intuition is the oneness (Yoga) into which the counterparts disappear. Then the Triangle (the mind, buddhi and the higher ego) includes the mental and the emotional planes in the terminology of D. K. This triangle contains the three among the five. The lower triangle includes the physical, while the higher triangle is the path into oneness. The division of the seven main planes of existence (Lokas) is according to Master D. K. also. He has given us a sectional magnification from the total plan, that is given in the Scriptures. After we know the sectional magnification given by the Tibetan, we can super-impose the division given in the Scriptures. The higher and the lower counterparts put together form the double-god, Jehova of the Jews and the Ardhanari (Androgyne) of the Indian Scriptures. Siva, the Lord is represented as half-man and half-woman longitudinally. This aspect is called Ardhanari. The Lingam (emblem) of Lord Siva represents the double unit. For the first time the white man came to India and misunderstood it as the emblem of the male and the female organs.

Now let us see what happens when we follow the discipline of repetition and detachment. Self-awareness makes a continuous stir until it kindles the light of self-awakening. The intuitional capsule makes its appearance and this is, henceforth, your abode or your real existence. You will find yourself with the intuitional capsule, the philosopher's stone. This capsule contains your "I Am-ness" which is a reality to you henceforth. It also contains the light of discrimination, the lamp which shows you what is temporary and what is permanent, what is eternal, and what is periodical, what is desirable and what is undesirable, what is to be accepted and what is to be rejected. When you are living in your lower nature you find that something is to be rejected. After the lower nature is absorbed in the higher you will discover that there is nothing to be rejected.

The third item that is contained in the intuitional capsule is the application of the first two items to any piece of work on the physical plane. The seventh subplane of the seventh plane from the bottom of our existence is what is called matter of the physical plane. A re-arrangement of this matter changes the pattern of our existence. Hence it is inevitable for a student of Yoga to have a piece of work selected on the physical plane so that he may apply his awareness and discrimination. Without physical application the I AM-ness kindled on the higher plane is only a myth, only a concept like the photograph of your bread which never serves the purpose of breakfast. Without physical application, discrimination is only a mechanical activity of the psychological machine. Remember that the lesson of magnetism printed in a text book can never make a magnet. It is the work on the physical plane that makes the real change.

What is the difference between the physical plane and the other planes? On the physical plane the container is different from the contained. If you can prepare a tumbler out of a block of ice, you can fill it with water. When the ice block is fused into water, there is neither container nor the content. It is the total of what it is. On the physical plane you are having your identity separated from the rest. When you begin to work systematically with physical plane substances and body you will find the fusion taking place in you. If you abandon physical work and begin to practise detachment, it is idleness glorified as detachment. On the lower planes the Lord of a Plane (the Deva) is different from the plane itself. On the

higher planes the Lord and His Plane are the same. His existence is identified with himself. This is very important to note and the Indian Scriptures describe the difference of existence in the various planes. The daily routine you prescribe for yourself should include physical work as the third item. Then the intuition capsule reveals itself and your lower existence disappears. When a thousand candlepower lamp is on, then the light of the hundred candlepower lamp will lose its existence. Everything will be transmitted from you through this higher pole. This is what the Masters mean when they point out that the disciple has to become the path itself. Such a state is called "Samadhi" by Patanjali. Is it clear? Of course, it is clear to the mind, but to experience Samadhi is something else. This is because your knowing is not yet identified with your application, there is still the gap.

This Samadhi has two stages. Some people think that Samadhi is of two types. It is wrong. Samadhi is your oneness with your path. It is absurd, if you believe that oneness is of two types. So please remember that Samadhi is attained in two stages. In the first stage we do not feel the presence of our body, mind, senses, objects and the activity of the mind. That means the activity of the not-self ceases to exist to us. Automatically we enjoy the presence of the intuitional capsule which is three-fold. We are conscious of our experience, our enjoyment. This state is called Conscious Samadhi or Samprajnatha Samadhi. We are conscious of this state and the three faculties in it. We are conscious because we are new to it. When you purchase a new car you are conscious of it for a few days. The car exists objectively to you. In the same way you are conscious of your experience in the first stage of Samadhi. In course of time, the car will be with you, but you are not conscious of it in your objective perception. A layer of your consciousness makes you drive, clean and protect the car, but you are not conscious of it. This is the second stage of Samadhi. In that stage the capsule exists but the parts of the capsule do not exist separately. This is because the capsule does not exist to you but it exists as yourself. The objective perception is absorbed into subjectivity. The experience is there, but you are not having it since you are the experience. In that state it is called Supraconscious Samadhi or Asamprajnatha Samadhi. Some say that it is Samadhi with unconsciousness, but it is not true, since it is not possible. Samadhi itself is consciousness without a state and you cannot be unconscious in it. When we follow the Yogic path of Patanjali, these two states are promises that will be promptly fulfilled. With this the syllabus of Yoga practice is finished.

Now we have known the syllabus thoroughly. It is for us to practise. At this stage Patanjali leads us to the practical. He directs us to the laboratory and makes us start out experiment with our apparatus. That is what he does from the 18th Aphorism onwards. He has given us two steps till now and they are repetition and detachment. Now there is the third step ready for us. It is total surrender or Pranidhana. To whom to surrender is the question. It is to the Lord in us, Ishwara. He is the transmitting pole in us, the Ninth nature in us. Ishwara means the Lord and not the king. The Lord is the king in us and something more. The word 'King' is not enough to explain the word 'Lord'. A king can have his domain without the power to dominate. Ishwara is the Lord of the domain and also the Lord who dominates. You should know how to make a total surrender to the Lord in you, who has Mastery over everything in us. What we call 'soul' is no other than this Ishwara. Now there is a practical difficulty. Our car is blocked and we have to take it to the mechanic. To take it we should make the car start. The only way left is that you learn the mechanism of the car by yourself and gain mastery over the machine. To do this we want someone who teaches us or someone who has his car in good condition, so that your car may be attached to his and pulled to the workshop. This someone who should come to your aid, is called the Guru, who is the teacher in the external sense. To your lower nature, he is another person and you have to make a surrender to him. When once you reach the higher nature then you will understand that the teacher is not a person who is different from yourself. The same Ishwara is existing in another body also and you call him another person when you are existing in your lower nature. Yes, it is absolutely necessary to have another person when you are existing in your lower nature. He is your teacher. After sometime when the mechanic has done everything our car starts and the difference between the other person and yourself disappears. Then the word 'Guru' means something else. The Guru is inside you also just as he exists inside the other person. In the first stage the Guru should be found outside, when he should find you. In

the second stage the Guru is in me, in you, and in everyone. So at first there is a trial, a test and a treatment to heal our complexes. Our complexes do not accept some other person before whom we can make a total surrender. Theoretically we can accept a teacher in the University sense or the college sense. But the trouble is to make a total surrender. Here comes the necessity to make a cut off of our complexes that exist with our lower nature. Unless we make such a cut off we cannot have a cut off of our lower nature. The moment we are prepared then the necessity to cut off complexes goes away. Unless we make a total surrender of personality to another person, we will have no chance of crossing the barriers of vanity. When once we cut off, the lower ego disappears and the necessity to make a surrender to another person disappears. It is a real test at the gate. Some people ask, "Is it necessary to have a Guru? Can't we do it for ourselves?" Years pass and they die. In the next birth also the same question dwells with them. The answer is that a Guru is necessary to come out of this question. The second question, "What happens if we make a wrong choice and make a total surrender to a person, who is an idiot in the name of a Guru? What happens if the idiot leads us to troubles? Suppose we make total surrender to an astral beast?" The truth is that nature always protects us according to a law. When you make a total surrender to an astral beast, a cheat, or a deceit, or one who wants to squeeze money and opportunity then if your surrender is whole-hearted, if it is a total surrender with no difference, then you are benefited and the beast will go to dogs. This is the first occult law. This becomes true only when you are sincere. If you want to test you are in the astral level and nature attracts you to an astral beast which is most befitting. If the disciple is whole-hearted whatever fraud is there on the part of the Guru, will eat the Guru and burns him to ashes. The disciple is always saved by virtue of his whole heartedness. As you grow confident of this occult law, then you have made an experience. The trouble is there is no verification before experience. Doubters are quite free to keep off from practising Yoga. They can as well eat and enjoy for some time more through some more births. Our doubt is not cleared by nature, our confidence clears the doubt. This is because nature has no obligation with you to convince you and clear your doubts. This is really a bitter experience to an occidental mind and a mind of the westernized Indian. The shell of the personality capsule is too resistant to the occidental mind, as hard as stone. The trouble of the oriental is with regularity, continuity of purpose, and systematised procedure. The trouble with the white man is his personality shell. To submit his personality to another person is worse than suicide to an occidental. The secret is that you have to accept the succession of events occurring to you because the Guru knows them. You will understand gradually that nature is wiser than you and it is leading you. The less is the resistance of your lower mind, the more efficient is the operation of nature to help you.

After making a total surrender the next step is to make the way clear by invoking the Lord. It is the direct, effective method. You have to call the Lord directly and you should know the way. You should make a cry from the not-self so that it may reach the one who is dwelling in the Higher self, the Ninth nature. How to cry is the next question. You should know the telephone number of the Lord before you can cry. Patanjali gives us the telephone number. It is OM. The utterance of OM makes you cry for the Lord because the telephone number itself is the name of the Lord. When you are in your lower nature, His utterance means His name which you have to utter. **In fact it is His utterance to call you but you will know it only after you have entered the Higher nature.** A call from Him reaches you in the form of your necessity to call him. For the present you should remember that you have to make the cry with His telephone number. When you utter OM, remember that you are uttering the name of the Lord. Begin to utter OM vocally and mentally for some time in the way. I will teach you how to do it a little later. When you begin to do this it reaches Him. You should listen to your utterance while you are uttering. A sleeping utterance will not reach Him. When OM is played from a cassette or a gramophone record, it will never reach Him. It reaches the Lord who exists in the cassette or gramophone. For you it should reach the same Lord in your heart. Hence practise uttering and listening to your own utterance. He begins to receive it. Then His utterance in the second aspect begins. His utterance means, He begins to utter when you begin to utter. Unless He begins you cannot begin to utter or you cannot even breathe. So the utterance is His, the voice is His and it is His name. When you begin to utter OM you are

uttering and addressing Him. When you are tuned to Him, He is uttering through you. He will be found speaking to you. Your respiration should be made an utterance of OM. I will tell you how to do it tomorrow.

LESSON 5

20th October, 1981

In our lesson of yesterday we were talking of the Lord's name as OM. "His utterance is OM" says Patanjali. His utterance means we have to utter it as His name. It also means that His utterance will be heard by us, only as OM, when we begin to utter OM and listen to the sound of the utterance. "The wise men call it the Syllable. Those who live in pure poise enter Him in the form of the Syllable", says Bhagavadgita. As you practise uttering OM daily at the same time, in the same selected place, then the Lord begins to speak to you in your voice, in the language of OM.

There is something else which you have to observe while uttering OM. The syllable is to be uttered forth in the form of the whole of your respiration. Sit down in a calm place, keeping the place clean and pure with your thoughts of Him. Make yourself comfortable. In your posture or gesture there should be no discomfort to any part of your physical body. While beginning to utter you should maintain the attitude of listening to it and thinking of it and make an observation of everything about it through your awareness. It is inevitable that you have to listen to your own voice (without attributing any meaning to it) as long as you utter. As long as you listen to your own voice the supplementary apparatus of listening and uttering is linked up with sound and there is a completion of the circuit. It is like the apparatus of the generator of electricity. If there is a gap in connection, the current does not flow. When properly connected there is the flow of the current automatically. In you also there are two parts of the apparatus, the uttering apparatus and the listening apparatus.

Close your eyes, begin to utter and listen to your own voice, trying to think of the meaning and the significance of your own voice (at the same time not attributing any meaning which you know previously). As long as you utter without listening to it there will be no effect. Then there will be no difference between the blow of a horn and your utterance. Many sirens in many factories and many offices are being blown daily for a few minutes. You can't call it the utterance, or OM. There may be sounds mechanically produced, resembling OM. They are not and cannot be OM because OM is not only a sound, but also a word, a meaning, a significance, a touch, a sensation, and an awakening. All these put together is OM, the name of the Lord. This process is called Japa. Observe and try to understand the meaning of the word OM, while uttering. When you do it like this you will include the meaning, intention, feeling, sensation and the touch of your higher consciousness with your utterance and finding it as the Lord of the soul.

According to the tradition of the Vedic scriptures, you have three sources of real wisdom, the impersonal wisdom. They are in you and not outside anywhere. They are not man-made, but they are given to man by nature as the utterance of God, the Lord in you. The first source is your voice, uttered forth. The second one is your breath, the vehicle of your voice. The third is the import or the content of the voice. It is yourself, the impersonal Man in you, the Lord in you, called the Purusha in the Vedas. The fourth one is received and transmitted by you as the application of the above three in your life. These three implements of wisdom are figuratively called the three volumes of the Vedas (Wisdom). Of course we have the literature of these four volumes but it forms the commentary of the Veda, "the Word that cannot be written by man on paper". Those who know the significance of these original texts in you call the utterance of OM "the eternal awareness". In Sanskrit it is called "Aksharam" meaning that which cannot be exhausted. To try to tune yourself with the awareness of the eternity, is the process which is called "japa" by Patanjali and others. Before starting the Japa, you have two items, the utterance and the person uttering, included in you. While we are in the process of uttering it is said that you begin to enter it and you will be sublimated into it. Then there will be a lull of your existence in the body, mind and senses. The awareness as the syllable lives in all your vehicles but your awareness does not live in that awareness.

Our objective plane has always three aspects. The person, who does it, the deed that is being done and the process of doing. The process of knowing also includes these three aspects separately when you are in the not-self. While reading a book you are there, the book is there and the process of reading is there. The understanding of these three aspects is called Spiritual Grammar. It is the process of constructing a sentence with the subject, object and predicate out of the one syllable that is being uttered as I AM in everyone. Everything comes out of this differentiation, exists in the objective world as a triangle and merges again to the total absorption which we call the OM, the I AM of the Omnipresence. You see how the Masters suggest the method of creating a Triangle with three persons living in different countries to help humanity merging into the I AM of omnipresence to live in it. All the goodwill and world service organisations sponsored by the Masters of Wisdom have these triangles and the science of triangles.

While we start the utterance we will be in the non-self and hence we have the three separately. After starting there is the OM into which we are taken by the process of fusion. The three cease to exist and the one begins to exist. This one, OM, is therefore, the Eternal Awareness. Its experience admits us to notice or to possess "No second thing". A meditational passage in Sanskrit declares, "The All pervading is the One which admits no second thing." During this process you will find that no other thing, nothing of your belongings will be left. This is what Patanjali calls "a total surrender". It is called "Pranidhana" and the process is called Japa. Following this process by uttering OM with your voice and listening to your voice, you will make a total surrender.

There are some accessories which will help you and make the path smooth. The first thing is what they call "Devotion". The second thing is called sustained effort. The first one is called Bhakti and the second one is called Sraddha in Sanskrit. You should help yourself (on the plane of the not-self) by putting forth a sustained effort with a spirit of veneration. Whenever there is an attempt for regularity, there will be a spirit of monotony produced. You should know how to keep up regularity and eliminate monotony. Try to understand the difference between a mathematician solving a problem and a computer solving a problem. The first process is vital and the second process is mechanical. The first one is a conscious process and belongs to the plane of mind. The second process is unconscious to the vehicle though it is conscious to the Devas who work with the vehicle. The human beings (in fact all the biological beings) live with the help of mind, while the Devas live with the help of Dharma or the properties of matter and energy. The Devas have no mind since they do not need it. Combinations of these Devas produce a resultant effect which we call mind and they make it the background of the biological beings to live in. The mind has the possibility of errors while Dharma has no such possibility. You know that the human calculations carry errors, while the machines do not, when properly fed. As the computer is working out a problem you can very easily understand that millions of Devas take part in it. At the same time the whole process is unconscious to the machine. Since the training of Yoga is to rearrange the keyboard of your mind you should make the process conscious. A mechanical utterance of OM is of no use. There is no place for monotony but there is the absolute need for regularity. Sustained effort and veneration supply the required commodity, devotion. If you are not conscious of this, you know what happens? As you begin to follow the Yogic discipline, after two or three months it becomes a monotony and you will lose all interest. This is the inevitable fate of all those who imitate and all those who start the Yoga practice to satisfy their idle curiosity. Curiosity does not sustain long because it is a craving for change. When we lose interest we may stop practising Yoga or we may continue it like a dead machine where there is activity without progress. Sustained effort with a spirit of veneration becomes a necessary accessory. The second accessory is to apply all your available energies and resources in the required directions. Energies are being supplied by nature to us every moment and they are being dissipated through the various chasm of curiosity and desire. Time flows like a continuous river into the tube of our span with many holes. The river continues to flow while people die in it. Many times the time Eternal feeds the bottomless basins of millions of spans. The duty of a Yogic student is to apply the given energies in the direction of uttering the syllable, entering into it, and living, himself as the syllable. Does this mean you have to stop all the daily activity to practise Yoga? Many people understood it in that way and took a pious retreat into

the forests to see nothing but wild animal and venomous insect. The science of the seven rays is given by the Masters to understand the direction of energies that flow into you and the mode of application of these energies towards total awareness. All your activity including your vocation, domestic duties and social duties, should be included in the process of your Yoga training. If they are excluded, then someone has to feed you. You will be a monk or a beggar who has to depend on others for livelihood. Accepting anything gratis from others is strictly prohibited in Yoga discipline. Accept any service worth 100 francs from others only after doing something worth 300 francs to them. Then only your training of Yoga will prove fruitful. This trait is called Aparigraha (not receiving anything) in Sanskrit. "The Path accepts no other activity". This means all your activity should be included in the Yoga Training. Your food, drink, habits, conversations, social relationships, domestic relationships, official matters and everything should be included in your training. It is a change in attitude that makes everything included.

Another accessory is to eliminate impressions about others. Generally we live in a world of impressions and we live in the name of others. Our impression about anyone makes him our friend, our enemy, our superior, our subordinate and our stranger. Similarly, everyone has his own impression about places, countries, nations, races, towns and villages. What you have to do as a Yogic student is to create impressions about Yoga and develop them. Gradually your impression creation also will be included in the Yogic activity. Your impressions about other things and others will find no place and they disappear. Do not try to fight out your impressions about others. Try to make impressions about Yoga and all the impressions disappear. This helps you to have a constant sensation of what you practise. When you say "I am getting into the world affairs" it means you are getting into your thoughts and not the world affairs. Get in touch with the discipline of Yoga, the awareness, the ninth nature, the soul light, the tenth aspect, Narayana etc. Live in the awareness of these things and your impressions about others will disappear. "Other things" do not exist to you. "No other thing" exists as the I AM in you. This is called "Ananya" in Sanskrit. The Bhagavadgita emphasizes the inevitability of the Ananya state. Your not-self is your bud-state which has to blossom into the flower of soul light with all its colours and fragrance, that were not there apparently. It is only an expanding of your awareness into the various petals of your own existence. Make an investment, of yourself as your consciousness into the process. While you are eating you should invest the taste and satiation into Yoga. If you are working in your office you think of the usefulness of your work, then it is invested into the process of Yoga. Just as the experienced businessman makes a wise investment of his money to multiply it, you should make a wise investment of your consciousness into everything to get the Yoga experience in return. As the businessman invests millions of dollars in a business he knows that he is making the dollars double or triple. "Only your spirit of offering makes you purchase eternity" say the scriptures. These are some examples of the accessories.

"How long should I make an attempt and how long should I go on applying myself like this?" The answer is that until this question disappears from your mind. The Yogic scientists have been very tricky and intricate all along. As long as the above question is there in your mind, it means that you are living different from your process of discipline. You have not identified yourself with your path of discipline. "The disciple should become the path" say the Masters of Wisdom. You have to do it until the question disappears from your mind. Live as an ordinary man (not a self-imposed Yogi) and wait until you can do it. There should be no half-way because it kills your time either way. Had you been wise you ought not have entered it at all. If you want to be only an observer of the results, then your curiosity to know many things and to read many books will intoxicate you and keep you engaged until you die. There are people who do not spare a moment in reading books about spiritualism, Yoga, philosophy, Masters and Magic and they do not know that they are going to die in the process. They are people who enter into many Ashrams of Yoga, many spiritual schools and many secret societies prying through the window of "the unknown" and they die before the threshold of their question-mark. People want to study various schools of thought for the purpose of knowing how the one differs from the other. A costly experiment with the costliest commodity, their span. Their whole life serves the purpose of a candle burning in a room where there is no one. Stop doing this. Do not remain outside. Enter and you will find yourself within the

court-yard of the Temple. Make an offering of your abode and courtyard as the Temple. Make your office your abode. Either you should make a total surrender of yourself or; if you do not think it worth while, stay outside and enjoy the world according to your own concept. If you make half-hearted attempt you will lose both. The Gurus say "Wait for the proper time of your evolution." They are not ready to waste your time by recruiting you before time. When you want they are ready. Clever they are and benevolent they are at the same time. Energies will be spent meaninglessly by doing things half-hearted. There is no half-way in spiritualism. Some intellectuals are always busy gathering various schools of thought to know which is the best. They are burning their span and killing themselves. Remember that the universal truth is broken into the various theories and actions of the world. Every bit of it is a splinter of truth but no splinter serves the purpose of a vessel. The totality of the universe is the real container of truth. Therefore do not go into curiosity. Every philosophy and every ideology is a splinter of truth that contains a grain of truth. No splinter serves the function of the vehicle of truth. That is how the Masters advise us. Your consciousness should be totally invested as the continuous awareness of what you practise. "How long does it take?" It takes until the question disappears from your mind. The delay is your question itself. The attitude of questioning keeps you different from what you do, and hence the delay.

The application of Yoga discipline is done passively by some and intensely by some people. Yoga practice is active with some people and passive with some people. In every walk of life you will find these types of men. If you go to a college, and observe the students, some are passive to education, and some are active in receiving it. Those who are passive to education, will be active in the other things, in this busy world of occupations some are passive to their opportunities while the others are active. Some people respond to the minimum number of opportunities to success and they are contented. Some are very active to catch every opportunity and they are highly successful, occupying the higher positions. There is a third group of humanity, which believes that they are active but in fact they are crazy and restless about their opportunities. They are busy and not active. They fail miserably. In the world of occupations you will find these three types of people, passive, active and the busy or crazy or neurotic. The really active ones can achieve much and they receive the reward in the shape of money or happiness.

In the Yoga application also there are people who are passive while some others are active. If you choose the active method, the duration will be short. It means you should apply your energy with great intensity (not tension or pressure). Then the duration of the training will be shortened. Even then you can have a uniform rate of increase in the effort. Intense activity does not mean a jerk or a shock. See, how the electric train differs from the steam-engine train. The electric train gains speed in no time, but the rate of increase in speed is uniform. The result is you do not get a jerk when the train gains speed. Yet the speed is always greater than the steam-engine. The steam-engine starts by virtue of the pressure of the piston and hence there is the jerk or the jolt. Even then the resultant speed and the duration are always low when compared. When you have good shock-absorbers in the train you do not feel any shock at all. The train takes instant speed but you may not be knowing it. Yoga practice requires such a speed, with uniform rate of increase (let the rate of increase be of any magnitude) and it is necessary that you should have shock-absorbers in your progress. Shocks are due to our emotional nature and not due to the presence or absence of progress. Shock-absorbers mean the absorbers of your emotional nature. When the speed is not uniform, then there are shocks. When the speed is uniform, there are no shocks. See how the jet plane, after its takeoff when it settles in the skies appears still, without any movement. You can demonstrate Sirshasana safely when the jet plane is going. Does that mean the plane has no speed? In a railway train or in a bus you cannot do Sirshasana. Does that mean that they are going at a higher speed than the jet plane? Certainly not. It is the uniformity of the speed and the presence of ideal shock-absorbers that makes you feel the plane stable. Remember that stability and poise are dynamic but not static.

Our earth under our feet gives the best sense of security since it is stable to us. Is it a fact? Is the earth stable? It is moving with a greater speed than the jet plane and at the same time it is rotating on its own axis. Now there are two different movements to this earth. There is the third one, the annual tilt to the south and the north. Now there are three movements to the

earth. Then there is the fourth one which you call the precession of the Equinoxes. Then there is the fifth one, the nodding of the north pole just as you nod your head when you are sleepy. It is called mutation. Of course, the earth is not sleeping since it is in continuous Yogic awareness of the Solar system. Seers say that there are seven simultaneous movements to this earth. Yet the rate of movement is always uniform and the resultant speed of all these movements is always uniform with a high degree of unimaginably artistic perfection. The L.C.M. of all these speeds cannot be understood by any tiny creature that takes its abode on this earth, however, advanced his brain is in the astronomical sciences. Poor creature, he is a part of the whole. How can a part understand the whole? Hence the earth is stable to our ignorant mind. Ignorance is bestowed upon us by the earth only to give us the sense of security without which we cannot hope to live to marry, enjoy and beget children. When an aeroplane is crashing can you enjoy your lunch in the plane? The earth is the biggest and the most efficient jet plane that can be imagined ever and hence it takes every care to give us the ignorance that causes the sense of security to make life enjoyable. Just as the speed of the plane is not only greater than the speed of the train, but also of a better manifestation, the speed of the earth is a still better manifestation. The intensity of effort that is to be applied by a Yogic student should be not only greater than the speed of the crazy neurotic mind but also of an ideally better type. The difference is that the crazy fellow suffers from his speed, while the Yogic student does not feel the speed at all. He finds stability and fixation in his speed and does things with much greater speed than the crazy citizen just as the passenger in the jet plane reaches Brussels much earlier than the passenger in the train. Consequently the train passenger feels the fatigue of his speed, while the jet-plane passenger feels that he has not travelled at all.

While starting the Yoga practice take care you do not speed up things immediately because you are obliged to stop somewhere by your social, vocational or domestic encumbrances if you do so. Don't apply vacuum breaks to your day to day relationships with others. We see people retiring into retreats, stay in their rooms lonely, all the time chanting the name of the Lord Saviour or His Mother, the Virgin. What happens? Their beards grow in the name of the Lord and after a time they feel like knowing once again how the Kingdom of God goes. You will find the pious beard finely shaved and the pilgrim is once again found on the busy streets of Geneva. At every step curiosity spoils the whole game. Curiosity gives the unnecessary and un-uniform speed to the mind. When the speed is not uniform there will be many accelerations and retardations. Rugged is the path and shockful is the journey. You will receive too many bumps before you see the platform of Geneva. This is what Patanjali warns. He defines intensity as the uniform rate of increase. If you mind your work and proceed accordingly you will gain such a speed. "Slow and sure wins the race" is the advice of the tortoise. If there is no curiosity then the progress is uniform and uninterrupted. Do not imagine how the Kundalini begins to unwind and make a hiss. Let it do, you are not concerned. Do not imagine how the three-petalled flower of Muladhara opens and how the trunk of the Elephant-God Ganesha roars. Do what Patanjali advises and be sure that everything is accomplished.

Then again there are three different modes of applying the Yogic awareness. 1) The soft application, 2) The Sharp application. 3) The Moderate type of application. This is an aspect which is quite different from the previous one. When the Yogic consciousness is felt without any motive, then the application is either soft or moderate. When you are not much mindful of the progress it is soft. If you are ardent and dissatisfied by nature then the type of application is sharp. When you are ardent in the beginning you will begin to speak of Yoga only with any fellow that comes across on the street. Then you will be ridiculed as a buffoon, within a short period you will know the effects of the modality of your application. You will feel the inconvenience of the ridicule. This is not what is meant by an intense application. The attitude should be in tact with the awareness described previously. When you are in tact of the awareness continuously, then the twenty four hours of your existence including sleep comes under the spell of your awareness. This is what is called intense application. Those who follow the passive attitude may apply themselves loosely to the awareness. They stop half the way and then take up after some time. Those who apply themselves moderately, are those who find the progress. The three modalities should be found simultaneously. Apply the

attitude softly, moderately and intensely. Soft application is not loose application. Moderate application is not passive application, intense application is not the emotional application. The more ardent you are unnecessarily, the more is the probability of being lost and you will drop off. By knowing the three modalities you will have the touch, the experience and the sensation of the Lord of your consciousness, who is in you.

You have already understood the difference between the Lord and the pseudo-Lord. The Pseudo-Lord is the negative pole, who receives the impressions through the senses. The real 'Lord is the one who shines forth as the faculties of the senses and the mind' He is the positive transmitting centre of consciousness, that exists in the false yourself and he is the real yourself. He begins to shine and your mind, body and the senses will receive the continuous touch of His presence. "Thy will, not mine" says Jesus Christ, who wants you to know of this Lord. The faculties of the senses and the mind are not yours but they belong to Him. He also says "I come down from my Father in Heaven." That means the ninth nature comes down with the tenth, who is the Lord. The five senses and the activity of the mind come down from the positive pole of existence, the Father in Heaven. Again He says, "I am not going to be with you long". That means the Lord-consciousness sends His rays to facilitate our earth-existence but He exists returned and seated with the tenth one. These three sentences make us understand this part of the Yoga teaching better. Some people did not understand the message. They thought that He was speaking of His crucifixion. But the sentences convey great initiations at the gate between man and God.

Now let us recapitulate. We have to suspend the activity of the mind stuff (the mind and the senses). Then only you can know your real existence. Start with proposing self-awareness. Know the measures of the senses and the mind. Know the five methods of the application of measure. Know also the right application and the wrong application. Wrong application complicates the not-self while the right application simplifies it to place you in the real self and get your not-self absorbed in it. The Lord consciousness is different from your consciousness with the mind and the senses. The activity of the mind and the senses can be complicated by a wrong application of the measures. The Lord-consciousness is always free from complications. "He is not touched by the many complications made with the mind and the senses" says Patanjali, defining Isa or Ishwara, the Lord. Every day the mind and the senses get themselves involved by the wrong application of the measures towards the environment. Still, the Ishwara shines and sends His rays as the mind and the senses. He is not at all touched by the complications of the not-self just as the source of illumination has nothing to do with your shadows in the room. He waits until the mind (the false yourself) solves the complications for itself, and he waits even when the process of solving is postponed foolishly. He waits until you make a total surrender in His light. When once this is done the complications disappear. This does not mean that you can go on creating complications every day to make a total surrender before Him in the evening or on the Sunday. Do not think that there is a servant, God who waits to wash your sinful robes every day or every week. Do not make an ugly picture of a washerman of your God. This promotes you to get more complications because you are sure of being washed by the servant, God. Sometimes we will have no better impression of God than that of a wash-basin, a detergent or a napkin. The confession in the church is originally intended to serve as a symbol of your total surrender to the Lord-consciousness. Everything will have its counterfeit since the mind is a trickish joker. Know the original away from the counterfeit. It is for you to know only that the Lord waits until you make a total surrender. He does not lose hope with you for any length of time, since he knows that the prodigal son returns to the Father some day. Doctors have hopeless cases but the Lord consciousness has none. Your return to Him is a sure prophecy that will be fulfilled. We are only informed that we should not spend time in trying to come out of the complications. Only a total surrender will be the end of complications. There is no use of doing something to escape the complications. Every act has its own result and whatever you do to escape adds to the complication. It is like borrowing money to repay your debts. Every time the interest grows since it is added to the principal. The interest of the borrower may be to repay but the moneylender has his interest in the interest itself. He is careful to see that you make a partial payment. That is what the mind does when you try to do something in order to escape from the complications you have. When once you make an

attempt for a total surrender you will find Him ready to receive you. The only requisite is that the surrender should be total and it should include yourself, everything with you. You cannot cross the customs gate with your baggage and suitcase. You are allowed only when you cross the gate as "what you are" and not with what you have. It is easy for an elephant to pass through the eye of a needle than to cross the doorway of surrender with what you have. The customs gate between the land of the humans and land of the Lord is there for you to cross. The children of God find it very strict. If you try to take even a single idea with you (let it be about the Lord, Himself) then you are stopped and asked to wait until you leave the baggage there. The Lord is what He is (His name is "I am that I am") and His gate allows you as what you are.

The Lord is beyond time, says Patanjali. The Lord is beyond time because time exists as long as your mind exists. Time began to exist to you only after you came into existence, if you remember well. Time does not exist with the watch because you have prepared and accepted the watch to know the time according to your calculations. But for your calculations, there is nothing like time. Thy sky appears in the shape of the window you look through. But for the shape of the window there is nothing there in the sky. The window exists to your eye and not to the sky that is visible. When your mind and senses are absorbed in the Lord, you will know that He is beyond time. The train-timings exist with the Railway department and the passengers. To the duration of the day there is nothing like the train-timing.

"The Lord-consciousness in you is the Master of all Masters" says Patanjali. "He is the Guru of Gurus". If we learn something from one of the Masters, he might have known it from his Master. Here the master is the Masterhood in all the three persons but the hood is only the body of the Master. When a boy reads and tries to understand the Archimedes Principle, he may think for a moment. Where from Archimedes could know it? Many of us do not get the question since many minds are second-rate. One boy asked another, "where from Archimedes could know the principle?" The answer is "From his Physics text Book". This is the signature of a second rate mind that belongs to the not-self. The truth is that Archimedes found his Master in his "Lord-consciousness" in the form of intuition. Then the second-rate minds could find their masters as the "outerheads" in the form of the authors of the various Physics Text Books for sale. To all of them (whether they belong to the Esoteric School or not) Archimedes is the outerhead (sometimes his outerhead might have been bald) but to Archimedes his Master is his innerhead. Since the Lord-consciousness is in everyone of us, He shines through minds and the senses. If we turn our face towards Him, we will be like Archimedes, but we are still happy with our face towards the objects of the senses. "The Lord of all lords shines from the heart of everyone," says Lord Krishna in Bhagavadgita. "He is the Master of all Masters", says Patanjali. One who receives messages from Him is among the Masters of wisdom, whom we follow. If we look to our own ugly idea of the Masters, and if we imagine we receive messages it is not from a master or the Master within Him, but it is through some devil in the seance, polluted with the atmosphere of astral shells. If we take the automatic writing of the seance room or the planchette message as the message of a real Master like Morya, it is foolish. We can make the Master write what we want. But the Lord-consciousness in you shines as the Master of Masters through time and beyond time. Every Master receives wisdom from Him, when He shines forth through the mind and the senses of his Master. Just as a piece of iron is made a magnet with the help of an already magnetised piece, you will get your due from your Guru. Masters are like magnets, while the one Master is like the magnetism in the magnets. Hence He is the real Guru. This does not mean you have to overlook the need of a physical Guru. The train is not the journey itself, but you cannot take a journey without a train. The real Guru should be found in a physical Guru, the outerhead, (may the head be bald), you should renounce all your complexes, since the Lord in you does not permit you to pass the gate with anything that is yours. He permits you only and nothing that belongs to you.

Now let us have a clear idea of how to utter OM, the name that Lord, and how to listen to it, how to get in touch with the Lord, how to think of the meaning and significance of OM. The Lord shines through our vehicles and the method of getting into touch with Him is called Japa. Face to face experience with the Lord is made possible through, the process of Japa. It is rather intricate. What does the phrase "Face to-face" mean? When you see others while

talking you are seeing only their faces. When you utter OM as your own voice and begin to listen to it, you will know the real meaning of the phrase. However much close you place your face to that of your friend or wife, they are separate. When there is a gap in the depressions of your eyes and nose, it cannot be face-to-face. When one begins to live precisely in your body according to your dimensions, then only you will live face-to-face. The one face should contain the other, while the other face should be the content of the one. This is the exact fitness of man in God. This is what you come to know when you utter OM and listen to it. When you return outside from OM then people can know from your face that you have seen God. When Moses came down from the burning bush on the mount, his wife remarked from his face that he had seen God. Then Moses veiled his face. That means the face of the Lord in us is veiled with the flesh and skin of our face. You should see Him shining through your face with the same countenance, features, expressions and dimensions. Then only He begins to live instead of yourself as your own life.

A contact with Him in the above said manner removes the obstacles on your part, since His presence shines as the absence of impediments. This is what Patanjali explains next. Obstacles exist to the mind and senses. What you notice as obstacles outside are only your own definition of obstacles. When someone says "My circumstances are not good", it means he notices something bad about the circumstances that exist since the one who notices is in the mind, the circumstances exist in the mind, and not at all within the circumference of his purview. Someone says "My days are bad". The same Sun rises in the same East and sets in self-same west. So there are only days to us, neither good nor bad. We make them bad or good by staining them with our own impressions. Same thing is true with obstacles. With the same obstacles someone achieves success, while the other stands aghast. With the same 52 cards one plays a nice game of Bridge, while the other one gets defeated by not being able to gulf the Bridge. He does not know that he can bridge the gulf. When you begin to live with the Lord in you, you will know that there are no obstacles except the undesirable traits of your not-self. Patanjali lists out the obstacles that stand on the way of the Yoga-student. Unless one knows them he does not know that they are not obstacles. So Patanjali lists them out and suggests a way to surmount them. The first item is disease. Indeed we have a nice explanation to avoid that day's Yoga routine. "I am not doing well and I stopped Yoga practice. I had to stop it". The second obstacle is the idea to discontinue. "We have tried Yoga for about an year. Let us try the Rosicrucian Training for one year. Then let us try Freemasonry. Now there is Hathayoga. After that let us see what we get from the Ramakrishna Mission. After that let us meditate upon Sri Aurobindo. We tried Aurobindo (poor fellow) for one year and let us try with the Christ, Himself." Now the Christ is unfortunate. Trying to meditate upon every fellow or a Master and leaving him to try a better one. See how crazy we are one yet we are not ashamed of calling this, spiritualism. After trying with many Masters, sometimes when God is not lucky we stop thinking of Him. Such an important fellow as myself stopped thinking of God means that God is really having His bad days. This is the second obstacle.

The third one is doubt. After three or four years of Yoga practice, one begins to think "Is all this true, or is it the outcome of the brain of a mad man? What happen to us if Patanjali might have scribbled something crazy out of his brain? Can't it be true that Christ, Himself, was insane or hysteric, in allowing Himself to be crucified?" So this is another real obstacle. These obstacles prove vacuum brakes because they can make you stop. The fourth obstacle is mistake. We do horrible things in the name of Yoga and sometimes we commit self-torture in the name of purging. We conduct holy fastings and threaten God by not taking even a drop of water during the fast. Someone stands on his head for two hours to find out that Kundalini slides down the backbone due to anti-gravitational pull. A third one practises placing his right ankle on his shoulders and standing on the left leg for three hours. You will find many such strange ones when you visit pilgrim centres of India. Of course, nowadays we find them in the west also since man has every incentive to purify himself. We commit many such mistakes and damage the machine beyond repair. Afterwards if someone shows us the real path it is too late, the machine cannot serve us to reach perfection. This is the greatest of all the obstacles because it takes the vehicle away. We are left with ourselves before we can find the Lord in us. So we are left alone in old age. The next obstacle enumerated by

Patanjali is what we know as lethargy. In childhood we see people doing Yoga. At sixteen we feel like doing it. Yes, let us do it after finishing our studies and settling somewhere. Then we are busy with our job. This job-hunting business does not permit us to do Yoga. So we wait. So we march on like this postponing Yoga while we advance straight to the grave. Even after we start we may think "Can't we do it from tomorrow?" This is the obstacle which Patanjali calls "Alasya". The next one is to believe that we are too busy. "See, my time is not permitting me to do Yoga. I am trying to do it but I find the day too busy". Unfortunately the day has only 24 hours, partly to eat, partly to drink, partly to dance, partly to earn, partly to woo, partly to sleep, partly to spend the week-end at the end of which we are weakened. To be busy is a disease, to be active is health. This disease of developing the autosuggestion that we are busy is a great obstacle.

A student remarked: "It is interesting to note perhaps that lethargy is more with the orientals, while the autosuggestion of being busy is with the occidentals."

Answer: "Precisely so. We can take these two obstacles as the leading features of the orient and the Occident."

The next obstacle is illusion. We understand some thing which is not there within the purview of Yoga. When people read that Madam Blavatsky received wisdom from her Masters, they began to receive messages from their own source which they called Masters. Today we find mediums who receive messages and say "Master Morya asked me to eat eight apples a day." This is because he received a message to that effect. His followers begin to eat apples and go sick. All this is called spiritualism. Some people call it Theosophy, but Theosophy is something different. Having illusions about Yoga practice leads them into many practices that do harm and waste away the life. The ninth obstacle, last but not least, is as powerful as any one of these eight. It is instability. The practitioner has not yet experienced anything in his Yoga practice. "Had you any experiences this night? What is your experience? — are the questions that the colleagues of a Yoga school put to one another. Common sense tells us that Yoga is the way to lead life in perfection. People want to feel themselves by self stupification and self-mystification to find what they call experiences. One says "I have gone to the higher mental plane and I saw a golden yellow light. — I could see my own aura. — In my dream I could see my soul-ray, personality-ray and the ray of my mind. Now I can tell you to which ray I belong." — like that people narrate stories. After some time the shadows disappear and the interest in Yoga is lost. "We have tried Yoga for five years, we don't find any thing in it, we stopped it". So we see that there are nine types of obstacles which are nothing but the aberrations of the mind in hide and seek, since the Lord consciousness is not yet found. When once you get the touch of the Lord in you, then you stand above and beyond these obstacles. You will know what is true and what is false, since you are standing in truth. As long as you stand in falsehood you see truth also in its false perspective. Truth is also an impression and nothing more as long as you are in the not-self. Not-self is also a true phenomenon that can be absorbed into your real existence from the moment you stand in the Lord-consciousness.

Even when there is some experience instability makes one stop this Yoga and try that Yoga. It is congenital instability, the ninth obstacle that makes us behave so. According to the science of Homoeopathy congenital instability is due to inherited poisoning of tuberculosis or gonorrhoea. In the third generation the poisoning causes instability and crankish behaviour. You should not try to fight it out mentally. While doing so you begin to live with it. Utter OM, listen to it and supplement devotion. Then the vehicles are gradually purified even upto the gross physical vehicle. This is a fact which Homoeopathy does not know, but it is a truth.

Half of the syllabus is covered by now, the other half is there to be given tomorrow. When you get a touch of the Lord of the senses and the mind all these aberrations will disappear. This is because "The Lord is not touched by these things".

LESSON 6

21st October, 1981.

We will exclusively deal with the science of breath and the art of breathing today. It is called Pranayama, the most important and the most misunderstood aspect of Yoga discipline. About this, D. K. remarks, "Many groups give a great deal of dangerous instructions about breathing. Dangerous because it is based on book-knowledge, and its exponents have never practised extensively themselves. And dangerous because many groups simply exploit the usually unready for the commercial gain, i. e. marketing Yoga. Fortunately for the mass of aspirants, the information and the instruction given are more feeble, inaccurate and frequently innocuous. Though there are many cases of significantly bad reaction, luckily many people do not follow regularly. But those who follow regularly have bad reactions. Fortunately also, the purpose of the average aspirant is so weak that he is incapable of being persistent in daily unchanging compliance with the requirements and fails to render the application which would be the guarantee of a dubious success. Hence in these cases no danger exists because we do not follow regularly. Many occult groups exploit the subject in order to build up mystery and to hold out inducements to the unwary. So they prescribe and thus gain kudos for themselves as learned and well-trained occultists. Anyone can teach breathing exercises. It is largely a matter of periodic inbreathing and exhalation timed and spaced according to the wish of the teacher-where there is persistence in effort, results will be achieved and these will usually be undesirable because the average teacher emphasizes the technique of the breath and not the ideas upon which the energy that breath engenders. That is, the principles are not taught. The detail is taught many times. The entire science of the breath is built around the use of the sacred word 'OM'. The use of the word is intended to be confined to those aspirants, who are earnestly pledged to tread the way. But it has been passed on and its use enjoined by many unscrupulous teachers. The word is often used with no spiritual intent but simply as a sound. That's the trouble. The utterance of OM is mechanically done but not with any spiritual sense. When carried on, the breath produces psychic results which indicate to the gullible their deep spirituality. The trouble is that breathing is inevitably related to the OM, but the effects are dependent upon motive and fixed inner intention."

So the motive should be purified before we practise this. The use of the life-breath, is the whole art at which the aspirant, the disciple and the initiate work bearing in mind however, that the science of the physical breath is the least important aspect and follows sequentially upon the right use of energy which is the word we apply to the divine breath of life.

First of all let us try to understand the mechanism of respiration. It comes down as a living being from life. That means there is the pool of life that is allotted to this earth, which is a solvent of the principles of the Sun and the other planets. The solvent makes a solution of all the planetary principles and, is governed by a great law called the Law of Pulsation. It comes down to continue as breath in a unit existence, and it is what we call respiration. It does not belong to us, we belong to it, we owe our existence to it. It proposes and it disposes. In between we propose many things some of which are disposed and some are not, by it and by us. The only right we have over our respiration is that we know that it is there. As long as it is there we are permitted to know that it is there. This is because we begin to exist only when it is there. Soul, the ninth nature exists as a co-eternal with Spirit, the Lord of the whole creation and He proposes Life to breath into a Unit and then we are there. The spirit does not propose but the soul, the ninth nature proposes to direct life into respiration so that the other eight natures build objectivity. They form the vehicles to the life that keeps on breathing. Eternity is the content of Spirit and Soul (the tenth and ninth natures). Hence the Lord of Eternity is a double unit. From this comes down what we call periodicity. This acts as the Law of pulsation which necessitates the Law of Respiration. It is to breathe out and reabsorb the whole creation. During the process the myriads of living beings are breathed out and they begin to breathe until they are breathed in. The periodicity produces the Law of Pulsation which is called Prana in the Yogic literature. In some text books Prana is translated as breath. It is not correct. Breath is the result of Prana. We are breathing not because we want to live, but because of the activity of the Law of Pulsation.

Pulsation is double in its nature, centripetal and centrifugal. One pulse is different from the next and there is the alternation which produces the charge in the form of a current which we call the span. Each pulsation has a couple of complementary vibrations and each couple

differs from the next. Then there is the habit-forming nature that keeps on the repetition of this alternation. This is what takes place as existence in prana plane fundamentally. Our respiration is allowed to repeat, galvanised by the power of habit. Then follows the double pulsation of the heart which we call circulation. All this process is the power of what we vaguely known as "Music". It is said in the Vedas that there are intelligences in Nature who play the music and they are called "Gandharvas". What we discover as music on the conscious plane has its basis in these principles of the Gandharvas on the Deva plane of existence to which we are usually unconscious. A musician judges if the sounds produced are musical or not, by these standards which are felt by him through intuition and partly recollected through intelligence. We have a physical location of a centre where these functions are arranged and this centre is what we call the Pineal Gland. There is a cavity of space in the cerebrum where the Pineal Gland is located. Nearby there is another and smaller projection called the Pituitary Body. The Pineal Gland is the cause of Music and its externalisation as our respiration, circulation and behaviour. When the Pineal Gland is disturbed, there is a serious disturbance of the behaviour of any person. The Intelligences that work from the Pineal Gland are included in the staff of Shamballa. As far as the present context is concerned the whole thing can be called Music. Those beings that are working there will be causing in us the process of respiration, circulation first on the etheric plane, then on the astral plane and then on the physical plane of liquids which we call the contents of the blood, and then on the solids, the blood-vessels.

Then the next step is the application of the Law of Polarity. Here the higher comes down as the lower to serve as a complementary of the higher. The down pour of the soul-light takes place as the fall of the Lord into generation. This is symbolically called the passage of the Lord into the form-life existence. This is the phenomenon which the scriptures call, the Avatar. The term 'Avatar' is used in its double sense. A regular process of the descent of the ninth nature as the consciousness of the Lord is the original sense of the term. "As many as the particles of the sand are the Avatars of the Lord", says the scripture Bhagavatham. There is another sense in which the word Avatar is used. When a distinguished personality comes down to serve as the vehicle of the tenth one to lay the law on earth, He is also called an Avatar. But this is only a secondary meaning of the word. The craze to find who is a real Avatar has no place here. The secondary meaning of Avatar indicates "The Avatar of Synthesis, who is to come" but the real Avatar is a continuous process in the creation and evolution. In the language of Master C. V. V. the Avatar is in everyone of us who can be known through "the Higher Bridge beginning". The Higher Bridge is what D. K. calls the Antahkarana.

The Law of Polarity produces the Law of Differentiation. We begin to feel different from one another and also we begin to feel the male different from the female. This is the process of "Constructing the southern half of the earth globe (the material plane and the activity of the lower pole where the genitals serve nature by reproducing)." When it has become an absolute necessity to use the grosser vehicles for the marking of the objective plane there is the phenomenon of differentiation. In the higher consciousness this imparts us the power of discrimination. This produces paired activities like inhalation-exhalation, learning-teaching, talking-listening, giving-receiving. Similarly, we have assimilation — excretion, accepting-rejecting, shining-reflecting etc.

When we apply our knowledge of these pairs to the respiration we understand the significance of our respiration as positive-negative activity. Inhalation is positive-negative because it is positive to the Deva Kingdom, while negative to biological kingdom. The Deva of air transmits and the living being receives the air. Hence our inhalation is a positive-negative activity, our exhalation is a positive-negative-activity to the Deva Kingdom. When a person speaks while you hear it is a positive activity to him and a negative activity to you. A growing awareness of these activities will be produced by practising Pranayama, the art of breathing. The higher principles in us are positive, whereas the mind is essentially negative. It receives and reflects impressions and hence the process is negative.

We have seen that the respiration is the result of the double-pulsation. This respiration should be submitted to the Eternal Consciousness. This is the principle underlying the practice of Pranayama. The Eternal Consciousness in us is beyond periodicity. We should

know the method of submitting the process. Eternal Consciousness is known as OM. Respiration exists as two counter parts of OM. The Mantram of respiration is a unit of two counter parts, the word of two syllables, the soul-light and the spirit. The word OM is divided into two, the spirit and the soul. Half of it is made centripetal while the other half is made centrifugal. As these two counter parts come out of the Eternal Consciousness, it remains there and stands as the background of the two. It does not come down but the counter parts come down from it. It is like the wind travelling in space when space is standing there without mixing up with the wind, and the space forms the background of the movement of the wind. It is like zero subtracted twice from Zero when the remainder is always Zero. The two counter parts, the centripetal and the centrifugal pulsations represent the vehicles that serve the process of respiration. If you apply your mind upon the utterance of breath while breathing, you will realise two things. Inhalation is regulated by the nostrils through the power of the sound "S". Your exhalation is regulated in the pit of the throat by the power of the sound "H". So the respiration produces the two sounds 'S' and 'H'. That is why the Mantram "SO-HAM" is given as the mantram of respiration. It is being chanted in you by the vehicles whether you chant it or not. It is not a Mantram given by anyone to you, but it is a Mantram that exists in you as long as you live. It will be taken away by OM when you are made to breathe the last. If you remember well I have explained something about this five years ago in one of my lectures.

By meditating upon these two syllables SO and HAM while inhaling and exhaling in a slow, soft, uniform way, at the same time thinking of your respiration, then the Poise in your respiration is re-established. The poise was "Long lost but now found." It was there in our childhood. In an averagely healthy child, born to healthy parents the respiration is bound to be in equilibrium. Such a child breathes in accordance with the beat of the music that is intended by nature. Then the respiration is called natural. As we grow in age, it is disturbed again and again. Whenever there is a psychological shock or an emotional jerk there is a disturbance, there is a jolt. When you are angry your respiration is disturbed. When you feel jealous it is disturbed, when you fear something it is disturbed. When you are anticipating something it is disturbed, when you expect someone it is disturbed, when there is the news of sickness it is disturbed, of death — it is disturbed. Whenever you are anxious of something the rhythm of respiration it is disturbed. Many hundreds of times in the day we manage to get it disturbed. Then there is the power of habit waiting to establish whatever is repeated. The disturbance is established and we have a continuous discord in respiration, the rate of which goes on increasing in the form of quick breath, short breath, out of breath until we breathe out the last. It has become natural for us to make the breath unnatural as we grow in age. Disturbance becomes a habit. Even though we do not want it, the respiration continues to be disturbed. Habit is more powerful than anyone of the layers of the consciousness. It is produced by nature to make our span by establishing the repetition of respiration and circulation. Hence habit is more powerful than any vital or psychological faculty. As we succeed in establishing the habit of irregularity in our respiration, as we grow in age, we succeed in killing ourselves before our span is completed. This proves that we can break an older habit, break the chain and establish or engraft a new habit. Now we have to do the same thing again by practising Pranayama. We have to break the chain of the discord and engraft the older habit of respiration.

To do this you should develop a continued awareness to your own respiration. This is the first step. Choose the same time and same place and begin to practise. Sit in comfort, close your eyes and relax every muscle and every nerve of your body with the help of your mind. With your mind travel slowly from your head to your feet, noticing every nerve and muscle inside. Wherever you find tension see that it is relaxed. The second step is to observe the movements that take place during each respiration. By doing so you are growing more and more aware of your respiration. The mind that is working in the head-centre learns to approach the activity of the respiration and circulation that is taking place in the heart-centre. The objective mind learns to grow subjective. The activity of the not-self starts getting absorbed into the activity of the real self, the soul-light. All the activity of the head will be withdrawn to the heart-centre. Then the head-centre is released of the hitherto existing disturbance. The intelligences of Shamballa begin to work with the head-centre. The mind

learns to offer itself up to the activity of the Hierarchy. You will learn to take part in the activity of the Christ while the beings of Shamballa begin to take care of you. Everyday you should find some time to practise this. Make the respiration conscious by respiring consciously.

The third step is to establish uniformity in respiration. Begin to inhale and exhale under your supervision. Breathe slow, soft and deep. Let there be no acceleration, no retardation in the process. Breathing soft means you should not produce or listen any sound in your breath. Between one inhalation and exhalation, let there be no Kumbhaka practice. Let not the breath constipate inside. Some schools of Yoga teach us Kumbhaka or retention of breath in Pranayama. You are asked to inhale counting ten, then you are asked to retain the air inside, counting forty and then breathe out, counting twenty. Then count five with empty lungs. Again begin to breathe. This is what is prescribed as Pranayama in some school of Yoga. There may be a greater truth in the process but it is not known by either Patanjali or the Author of the Bhagavadgita. It is a sufficient reason for us not to follow that method. We wanted to follow Patanjali's Yoga in the beginning and let us not skid away into the Ashrams of different Gurus. Neither Patanjali nor Bhagavadgita prescribe us any Kumbhaka in Pranayama. Sometimes you can ask, why can't we do Kumbhaka? You may say that the retention of breath is also necessary for some purpose. That is what the school of Hatha Yoga says. It may be true, it may be necessary for some specific purpose. At the same time your lungs say that it is necessary to breathe. There is oxygen available and there is the urge of the lungs for oxygen. If you know more than the oxygen and your lungs, it is o.k. If your specific purpose to do Kumbhaka is more valuable than your life, it is well and good. It is a question of life and death, because the lungs need oxygen to live, more precisely, to make you live. The lungs never wanted to live but they always want to make you live since it is their appointed duty. Your lungs are wiser than yourself since nature is always wiser than any products of nature. If you allow the lungs to decide, it is one way. If you want to decide, it is another way, the way of Hatha Yoga. Here Patanjali and Bhagavadgita deviate from the other schools of thought. Hence we too prefer to deviate. We stick on to Patanjali since we started to study Patanjali's book and follow it. The path of Patanjali, the Bhagavadgita and the Masters is always one. You can choose the other way but be sure you are not in the path of the Bhagavadgita, Patanjali and the Masters. We feel it better to be under the care of certain scientists, who are practical and who assure us everything about the results without a mystification. Is it better to have medicine from a doctor, who is well experienced, or is it better to choose one's own medicine? Commonsense tells us that it is always desirable to leave ourselves to the care of a doctor. If we begin to experiment upon ourselves the responsibility lies with us.

Now there is the fourth step. As you follow the previous step you will find that your respiration becomes more and more uniform, and it begins to identify with the music which produced respiration on the background of space. It is what the learned ones call the Law of Pulsation. Now you are under the direct care of a Universal Law which knows the Law of Periodicity, according to which it knows when to exercise the phenomenon of re-absorption (which is ignorantly called death). Your awareness is turned more and more with the music of your background which produced your respiration. Then the mind merges in the pulsation and there are no two items existing. The mind that is observing respiration is no more different from the activity of respiration. See how the musician, while singing in a concert, becomes more and more aware of music and less and less aware of the anatomy of music. The beat is conducted better when the musician forgets the beat. Do you know why the novice of a musician fails to maintain the beat? It is because of his careful awareness of the beat. The careful driver is more aware of the detail of his driving and you know the result. The driving is a big hell and he is exposed to risk. As the driver becomes less and less aware of the detail of driving he finds that himself and the driving are not two. This is the experience of a driver who has become a Master. A musician who is a real artist is passively aware of the totality what he produces while he is not at all aware of the detail he has to work out. He will be one with the music and there are no two items like the music and the musician. Similarly you will be one with your respiration and there are no two things like your awareness and your respiration. Prana and respiration are one in nature. Now your mind and Prana are one. At this point the respiration is slowed down as the mind is tranquilized into the awareness. As

the mind is tranquilized, your respiration will be more and more uniform until it is slowed down. When there is a gap in between, there is no slowing down because the mind is anxious of respiration. It is what we understand as the cause of death. When respiration is slowed down, death will be the result as long as there is a gap between respiration and mind. The gap is called "The loop hole of awareness" by Sanatsujata, one of the four Kumaras. Now that the mind is merged in the pulsation (prana) there is no gap. There is no death when the respiration is slowed down. Even in the end, when the legitimate lease of this body is complete, there is no death. The respiration is slowed down and the body is dropped. To such a one there is only the dropping of the body while to others it is death. It is death because there is the gap of consciousness. People die due to the gap of consciousness when the body is dropped. A Yogi will not die because there is no gap of consciousness even after this body is dropped. This becomes possible only after the mind and the pulsation have become one. This is the purpose of Pranayama according to Patanjali, the Bhagavadgita and the scriptures.

During the process of your daily practice you will begin to experience durations when the respiration is slowed down to zero. Your consciousness in that state, is called "Nil-none naught levels" by Master C. V. V. When the respiration is being slowed down, do not disturb it. Do not be afraid of death. It is this state of suspended respiration that is called Kumbhaka by the wise ones and it is not the self-proposed suspending of respiration which is nothing but self-smothering. The very fact that we are made to live even when we do not remember our respiration and heartbeat itself proves that nature is wiser than us and God is much more wise. It is a matter of commonsense. We are breathing long before we know that we breathe. Have confidence, follow the process and then comes what is called the cessation of pulsation. The double pulsation will be totally submitted to the eternal consciousness working as the background of your consciousness. You will have an instantaneous touch of that Eternal One. It is what we call the soul-light, the ninth nature. Respiration comes to a stop since pulsations are tranquilized. It takes place for a length of time, when the consciousness goes into the soul-consciousness. It sleeps to the other aspects of existence while it awakens to the Eternal One.

A question: The Heart-beat also stops?

Answer: Yes. When it is suspended for some time, it is suspended. Whether it is necessary or not, nature should decide and not yourself. Those who decide for themselves are the Hatha Yogis, who stop the heartbeat and make a demonstration of it for no purpose except curiosity. We should remember that the Lord-consciousness is always greater than our curiosity. It is enough to remember that there will be some moments when the breath is suspended. It is a matter of common experience that some-times when you are in an ecstasy your respiration is stopped for a few moments. When there is a sudden distraction of mind by something unexpected, there are moments when the respiration is held since the mind has been carried away somewhere else. When it is possible how is it that it is not possible when you are with the background-consciousness? This is a conscious process, a process that happens in your awareness. This step should not be independently practised. It should be practised along with the other steps of the Yoga Path, systematically followed. There is a need to regulate the activity of the external affairs before you propose to reach this point. It is only after you could make a silent withdrawal from your obligations, your engagements with friends and your foolish programmings and promises. First of all you should make a total withdrawal from your environment and obligations (at the same time not making any physical withdrawal that makes people think odd of you). Withdrawal is always of your awareness and not your physical vehicle. Without such a withdrawal from your state of passive objectivity into a state of active subjectivity it is not possible to regulate the human machine and rearrange the values. When something is valuable to your mind you cannot draw the mind from the valuable. The withdraw from the environment and to focus your awareness towards the Lord consciousness within should be simultaneously done. See how the image approaches you as you approach the mirror. In the same way the approach on the objective and to subjective planes should be made simultaneously.

To do this, you should follow a procedure. You note down all the compulsory items of recurring nature in your daily routine. You find out the probable timings for each of them. Plot

these point on the diurnal clock. Prepare the design of your polygon of items along the circumference of the 24 hours. Suppose you are to get up in the morning, take your breakfast, start for your office, reach the office, attend your work, then the lunch-break, then again the office chair, than back home. Like that you can have an idea of the recurring programme of the day. Fix up the timings and try to present yourself accordingly, to the minute exact. This you should do without any mental tension. If you feel the tension of the programme you will have much vertigo, heaviness in the head and much staggering. You will grow more sharp and more intelligent and more alert, only to become more confused and crazy. Take things easy and keep up the timings. If you fail, don't think of it. Thinking of your failures makes you meditate failures. Whenever you fail you leave it there, and see that you are regular for the next item. Tomorrow you will be regular to more number of items. There comes a time, when regularity is a child's play for you. See how child plays. He is happy about it since he has no valueable ideas about the play. You should be able to submit your ideas and let the programme replace your ideas. Doing minimizes thinking and it is what we know as the play of the child. The child smiles not like the adult, because it has no ideas about the smile. So let your routine of the day be a child's play. If you have to run, to keep up timings, let your body run while you have no necessity to run. Run physically when needed, do not run mentally. If you do not know this secret, the whole process of Yoga practice will be as much a hell to you as your daily routine. When you are able to make everything a child's play, then the programme points on the dial of the clock will be established. The hours are arranged in the cycle of time. Your consciousness is the axis of the dial of time and you will have "Axis arranged hours" in the language of Master C. V. V. Gradually you will get a polygon of your daily activity. Everyone of you should have his or her own polygon in the 24 hours. You can divide into four parts of six hours each, and measure accordingly if it is more convenient. There are four cardinal points in the day, the Sun-rise, noon, the Sun-set and the midnight. These points form the cross within the circle. It is called the Cross of Matter and Mind upon which the Lord of Time is crucified. You can have some such arrangement for your routine. When the daily activity is regularised, there is the uniformity of life expression which makes you fit to conduct Pranayama or tranquilizing the pulsations as described above. Every attempt to regulate your breath should be supplemented by your attempt to regulate your daily activity. Pranayama without this regulation of activity is highly dangerous. This caution is unfortunately not known by 90% of those who teach Pranayama for earning money. They enrol you and advise you to enforce pranayama upon your lungs and they become helpless. One side you should regulate your daily programme and on the other side you should gradually brief yourself into the pranayama process. If you do not care for the first half you will be lame by one leg. Jumping with the one leg is but limping. It may injure the other leg also. This simultaneous approach from the two poles apart to the centre of your consciousness will give you the real progress and it causes the inevitable fruition. At first your breath will be regulated. It results is the absence of the external and internal disturbances. At first you would have a place to practise which is your own and in course of time you will have your own place wherever you sit. Physical location is necessary only until the mental location is made. After some time you will find the light which you call "I AM". All the layers of obscuration will be removed. Light shines forth. The I AM in you is the same I AM in me, but it is normally conditioned by the mode of mind, the mood of the day, and the doubts and the sorrows and habits. These are all the layers that obscure the one light "I AM" that shines forth from the many domes which we call the vehicles. Normally we call the layer and the vehicles by the name "I AM". And by that we mean the impure and the smoked glasses. All these layers will be removed. The I AM that shines as the Lord-consciousness in everyone cannot be conditioned, but it is conditioned to us just as the Sun, who cannot be covered, is covered by the clouds to us. All this obscuration will be removed through this process of Pranayama. Mind stands one with life and unit of the mind and life stands one with the light. Withdrawal of the mind and a total absorption of the existence of the not-self will take place into the I AM. A complete subjugation of the sense functions and sense organs and the mind will be the inevitable result. Now that the first four steps of the Yoga discipline are complete, you are ready to know the remaining four steps, the total being the discipline through eight steps. Also remember that these steps should be followed

simultaneously, not one after the other. All the eight steps are arranged in a centripetal order and they are to be worked out in a centrifugal fashion. They are like the layers of light in different intensities. Tomorrow we will see how the eight steps are to be followed.

LESSON 7

22nd October, 1981.

Let us recapitulate what we have understood. Select a place for practice and do not change it often. Better not to change it at all. Select a time which, you need not change. Make the environment clean and see that there is no cause for any disturbance. Then sit down in any comfortable posture according to your constitution. It is not good to select one asana for all and to ask everyone to sit down in the same way. That is the reason why either Patanjali or the Bhagavadgita never prescribed Padmasana, Siddhasana etc. Some people find it convenient in Padmasana while others can sit conveniently in Siddhasana. Then close your eyes. Get every muscle and every nerve relaxed with the help of the mind. Mentally travel through every part of your body, from head to foot. Find out if any muscle or nerve is in tension. Relax if so. You need not close the eyes tight so that there may be a possibility of some tension in the eyelids. Some people fix their tongue tight to the palate. Relax every part and sit down. Sit straight, not in tension. Now begin to observe the movements of your respiration and the direction of your respiration. Observe how the muscles and the nerves move on their own accord while breathing. Then begin to follow the three steps in breathing. The first step is to take in slow, soft and uniform breath. The speed of respiration should not be changed. Then let it take its own turn of exhalation, slow, soft and uniform as before. Your duty is only to see that the exhalation and the inhalation run uniformly. At the same time you should be observing the whole process with your mind. Be conscious of your respiration. Like that you make three respirations. Then let it free. Let it be normal for a few minutes. Again make it uniform for three respirations. Again give a pause and again make three uniform respirations. Three sets of three respirations and each set should have a pause of two minutes. Patanjali recommends this alternation of irregularity with regularity. Now we have finished the first step of respiration.

Then the second step. Conduct the same process as before, uttering the sound "SO" mentally as long as you inhale and uttering "HAM" mentally and vocally as long as you are exhaling. Close the lips as you are inhaling. Otherwise you will suffer from a blockage of the nose, due to the swelling of your tonsils. It is a wrong principle to open the lips while inhaling. It leads to a cut off of consciousness between the cerebro-spinal awareness and the sympathetic activity of the pulmonary and the cardiac apparatus. A consciousness is working with the cerebro-spinal system and another consciousness is working with the heart and lungs. Two sets of intelligences (Devas) are working with the two centres. The administrative Devas are working with the heart centre while the executive set of Devas are working with the cerebrospinal centres. There is a communication between them. It will be gradually cut off if we breathe through the mouth. The result is an increasing degree of idiocy. This is the reason why the idiots have their mouth open. A student of Yoga should take a particular care of it. The second thing is, you should breathe absolutely noiseless. You should not hear any noise of your breath. With this Mantram SO-HAM conduct again three sets of three respirations each.

Now there is the third step. Conduct everything in the same way, uttering OM. Utter OM mentally as long as you breathe in. Utter vocally and listen to your own voice as long as you breathe out. This is the third step. During these three steps we have 27 respirations arranged in three groups of three sets of respirations. This forms one unit of practice. You can do one unit in the morning and one unit in the evening or night according to your other items of the routine. Gradually you can begin conducting a second unit of 27 breaths every day. After the first unit you can take a pause, talk to friends or attend to some work and then conduct the second unit. Sometimes you can continue any number of units according to your comfort, leisure and convenience. Let there be a minimum of one unit in the morning and another in the evening, the rest being according to your convenience. Suppose you are waiting in the

Airport for a flight, or you are taking a flight. Then you can silently conduct any number of units. After some time it becomes effortless and automatic. Take care that it is not mechanical (without awareness) or monotonous (with disinclination). Your awareness is the only thing which lifts you from the consciousness of your not-self to that of the Lord-consciousness. This is all about the breathing exercises. Nothing more should be followed. As far as our group is concerned you should exclusively follow this method because our group has to do everything with Patanjali, the Bhagavadgita and the Masters.

Inhalation is called Prana and exhalation is called Apana in the language of Patanjali and Bhagavadgita. Prana includes all the in-drawing pulsations that are responsible for our receiving, reading, understanding, inhaling, eating, drinking etc. Apana includes the outpouring pulsations that includes giving, offering, explaining, exhaling and excreting. "Prana and Apana should be brought to equilibrium and that is Pranayama" says the Bhagavadgita.

Having achieved the regulation of these two Pulsations, we are directed towards the discipline of our daily activities. Patanjali calls it "The Yoga of Action" (Kriya Yoga). The whole process is brought under three headings. The first item is aspirated. The second item is your studies. The third item is your preparation for a total surrender. Aspiration is called Tapas in Sanskrit. D. K. calls it "Fiery aspiration". Study of the concerned subjects, especially the scriptures is called Swadhyaya. A total surrender to the Lord-consciousness in you is called "Ishwara Pranidhana". These three items put together form the syllabus of the Yogic discipline through action (Kriya Yoga). To translate Tapas as penance etc. is awfully wrong. To translate it as "Fiery Aspiration" as Master D. K. does is highly scientific. The adjective "Fiery" will be understood after much experience and practice. Aspiration may be airy, watery, earthy or fiery. The difference is very subtle, but, for the time being let us use the word "Fiery". The Sanskrit root "Tap" means warm or fiery. The purpose of it is the production of the lines of energy in the three fires that pervade you. You just open the first page of the book "The Treatise on Cosmic Fire", you will find the three fires explained. They are the Cosmic Fire, electrical fire and fire by friction. They produce the cosmic activity, the activity of the Solar System and the Activity of the chain actions of combustion on this earth. You should draw lines of energy to serve a double purpose, to neutralize the cross currents of the already produced lines of force. This is because you have already produced cross currents on three planes by your previous actions. On the physical plane, for example, you should establish your co-operation (service) with the Devas. You have to begin with the Deva Kingdom and tackle the Devas without tampering them. Hitherto you have been tempering the Devas by misusing fire, water, air and earth (solids). Now you should make a beginning to wipe off the cross-currents and to produce uniform vibrations with an attitude to co-operate. You have to begin with the process of purifying your body, mind and the subtler vehicles. A good wash of the body internally and externally with plenty of pure water, is suggested as the beginning to establish good communication with the Devas of the Water. A regulation of diet will establish your relationship with the Devas of the metabolic functions. It also includes the regulation of sleep, work and rest. A proper ratio should be maintained between work, rest and eating.

The next step is purity of sex-life. It is a must in Yoga practice. To make this possible our span is divided into four sections, the age of celibacy, the age of monogamy or marital life, the age when the sex instinct is overlooked and the age of the preparation for return. Yoga should be practised from the beginning of the age of celibacy which should be some time between the 7th and 8th year counted from the time of fertilization. It must be roughly during the 7th year from birth. Then it should continue roughly upto the completion of the age of 21 (3 x 7). Purity of sex-life is called Brahmacharya. Celibacy is one of the inevitable factor of Yoga practice. Absolute physical and mental purity should be taught to the disciple. Physical purity can be maintained by controlling sex or total abstinence of sex-life and sex-thoughts. Mental purity cannot be obtained by this. When the disciple is asked to control his sex-instinct then he has to think of it continuously to control it. Beliefs that sex is a sin etc. are applied by the religious schools but not by the spiritual schools. Suppression of sex-instinct leads to horrible consequences and this is known to the modern scientific mind. There is another and equally important point that is not yet known by the man of science in this

century. It is the right understanding of the sex-act and its enjoyment. Nature has conferred upon the living beings the duty of reproduction. This is because nature has given us bodies. It is a legitimate demand of nature from us that we should reproduce and keep up the functions of nature. Preservation of species is expected of us. God appeared many times to the patriarchs and blessed them to multiply. That is what the Old Testament says. "Enjoy the seed of the earth, the animal on the ground, the fish in the sea and the bird in the air" is the blessing conferred upon the first man and woman. "Our Progenitor, the Year-God has created the living beings along with the sacramental acts and said, "You multiply through this", says Lord Krishna in Bhagavadgita. To keep the work going on there should be an incentive to; the instinct of the biological beings that are essentially uninitiated into the secrets of nature. Nature has bestowed upon the creatures of the earth, the enjoyment of the sex act. With this incentive, they co-operate with the work of the Devas quite blindly. In the kingdoms other than the human, the living beings are rightly guided by nature without a choice, so that the sex-act is conducted strictly according to the seasons of fertilization and there is no scope for the beings to transgress. The animal cannot mate out of season. So too the plant. The human being is gifted with the advanced apparatus of knowledge and discrimination. Nature expects of him to know the values of everything in nature for himself. It also expects that man should not mate out of season for the sake of indulgence. In the present stage of human evolution there is a crisis in the human behaviour. The average scientist of sex (so called) does not know this and he gives only the analysis and the psychology of sex without knowing the injunctions of nature. The scientist should know and enlighten the public that the sex-act is not for the enjoyment, but the enjoyment is a bounty of nature to do the act of reproduction. The mind should be applied and taken away to and from the sex-instinct with perfect mastery. When it is time for celibacy the disciple should be instructed to engage the mind in something which is sweeter and more engrossing than the pleasure of sex. It is neither suppression, nor abstinence from, not a beastly indulgence in sex pleasure. It is the art of growing passive to it in the light of the active awareness we practise for the Lord-consciousness. When the training is complete, then the Yogi is really fit to take up the role of the house-holder by marrying. Along with enjoyment of sex, he invites all his responsibilities whole-heartedly. Then only he can conduct the sex-act also like the other duties with full mastery. Then only the enjoyment is pure, deep and unadulterated. Flirts of sex cannot understand what he enjoys. Monogamy is imperative if the enjoyment of sex is to be known in its true sense and if the purity of the race should be kept via the purity of individual vehicles. By observing the animals we can know that the sex-instinct should not be curbed. From the plants we know that monogamy keeps up purity. These are the basic truths that rule the kingdom of sex into which the fully evolved Masters of human kingdom only can enter. Brahmacharya in the premarital age is nothing but celibacy practised by keeping the mind engaged in good work which is more tasty and more effective to focus you towards Ishwara, the Lord-consciousness through awareness. (There are many details that need explanation about the science of sex, but for the present this will be enough.)

The next item to practise is to maintain the attitude of harmlessness. Harmless living should be included in your constant awareness. "You should not kill" is the first of the ten commandments. "Love thy neighbour as thyself" is the first of the Sermon on the Mount. Patanjali includes this as an inevitable item to achieve the first step of Yoga. Practically speaking we should not kill except to eat. If it is possible, you should not kill even to eat. We are expected to practise Yoga not in cities, but in small villages amidst forests, hills and water springs, where trees bear fruit and offer the fruit to you, the streams give water and you can live and eat without killing. You can take the milk and the milk products of the animal also, without killing it. For that you have to feed the animal and the plant first because you should not accept anything gratis. The leaves of certain trees and plants that are shed naturally are taken, purified with water and eaten by some disciples who practise Yoga. Roots and stem may be avoided so that we may not kill. You need not go into the details of all the experiments conducted by the sages to practise harmlessness. It is enough if your attitude is harmless. Do not kill as far as possible. You can kill when it is inevitable, while the inevitability is left to your conscience. Shooting for hunting is strictly prohibited. At a certain stage of evolution the human animal finds pleasure in hunting and killing. This is totally

prohibited for a Yoga student. Pythagoras explained, "It does not matter much whether you eat the animal food or plant food, the desire to kill and eat should go".

The next item to practise is straight dealing with others. Do not hurt anyone with your word or deed in the name of straight dealing. You have no right to do so as a Yoga student. "Speak Truth. Speak palatable. Do not speak truth unpalatably. Do not speak a lie for palatability". This is the injunction of the Manu, who has given us the Law. If you do not like some thing you can make it clear without hurting anyone. If you like something you can make it clear.

Now let us sum up the items. Fiery aspiration on the plane of thought, speech and work. Truth speaking without hurting others. Stimulate positive thoughts in your mind. Let your attitude be harmlessness. Tranquillity of mind and kindness towards others should follow. Then you should practise silence. Silence about things, not needed should be practised. It is more mental than vocal. Vocal silence without mental silence leads to hypertension. It is not the mechanical silence, but it should be silence as your attitude. The next item is controlled activity. Generally we are prone to expand our activity wherever we go. At every step you should know where to start. Understand the work you have to do and the work that is not yours. Let your curiosity, vanity or fame must not make you poke your nose into things that do not belong to you. Indiscriminate, emotional expansion of work leads to many troubles and entanglements. Your physical and mental vehicles shatter to pieces when you try to do all sorts of things (though they are good). Unless you have a programme for controlled activity you may find vampires among people who can make you run crazily on the streets. Then you will be just running without being able to do any service to anyone. Then there is no Yoga. Purification of affection is the next step. Let your affectionate feelings for others be not polluted by your emotional nature. It is a process of distillation which you will gradually learn. Affections belong to the heart whereas emotion belongs to the disturbance of the spleen and the liver. The emotional activity belongs to the navel centre, the Solar Plexus. Affections belong to the heart-centre. When a person is agitated for someone or restless about the welfare of his son or wife, then his affections are polluted by emotion. When the affection is pure the mind is tranquil and the procedure is positive towards what is precisely needed and the application is instantaneous.

Tapas or fiery aspiration that forms the first item of Kriya Yoga should be practised in thought, word and deed, when it includes the items described above. The second item of Kriya Yoga is to study and utter scriptures. Utterance is as important as study. This is because the scriptures carry a double significance, (a) the content of the text and (b) the music or the sounds as the Key that is embedded among the words used in scriptures. "The scripture of Veda Vyasa is decorated with words in which the sounds are studded like gemstones. It is also embellished with symbols, human and divine", says a disciple of Veda Vyasa. The meaning of the words and sentences is important but the utterance of the sounds in the verses of the scriptures is also important, since they are "Sruthis" (Kabalistic in nature). For example in Sanskrit we have the word "Sahasra" it means a thousand. At the same time we have "S-H-S" the sounds of inhalation and exhalation and also exhalation and inhalation. When you utter the word Sahasra while reading the scripture, you will get the benefit of the sound. The keyboard of human perception includes sound, number, colour, smell, taste, shape and meaning. The scriptures have passages that imbed all these items like gemstones in a jewel. A knowledge of this keyboard is handed over from man to man in the name of oral tradition or the Kabala. Any scripture is Kabalistic in its composition. There are many ugly conceptions about the Kabala to predict whether your wife is going to kiss you this evening or not. Understand that the vocal utterance of the passages of the scriptures should be practised daily. It is called "Parayana" in Sanskrit. When it is done uniformly and daily in a systematic way along with all the intonations of the tradition, then it is called "Swadhyaya". Certain passages should be selected from the scriptures and should be recited with the rules of utterance. Some people feel that they experience certain vibrations or shiverings in the spine or some parts of the body during the utterance. It is natural to get these experiences when the sounds purify the vehicles. As soon as purification is completed, such experiences stop.

Following the scriptures is very important since it includes the following aspects. (1) A knowledge of OM and its utterance. (2) the science and signals of the Lord descending into

us (the story of the Avatars). The import of such stories is the science of incarnation (Word made flesh). The Lord comes down as our flesh and blood at first and we live on "His blood and His Wounds". Then the Lord comes into the flesh to shine through the flesh as the Lord-consciousness. This is the second aspect, which is called Avatar in the Indian Scriptures (3) Our eyes are opened to the contribution of Holy ones of the past, by reading the scriptures. Narrating the incidents of their holy life gives us identification which is not possible through teachings and moralizing. Mere narration, simple, lucid and straight, of the life-incidents of the saints, gives us the disposition to get identified with the Lord-consciousness. Among the main scriptures in India, we have a scripture specially allotted for this purpose and it is called the Bhagavatam. Spending ten minutes with it leads us into ourselves, the soul-light. I am giving out an elaborate commentary to this scripture with all the keys explained. I am doing it in my regional language and that is the main reason why I could not visit Europe during these five years. Ten volumes have been published hitherto and there are 20 more volumes to come out. I hope to render it into English if possible though it is somewhat difficult.

The third item of Kriya Yoga is to prepare for a total surrender to the Lord. How to do it? There are eight steps to be practised. Three transformations occur in us by following these eight steps. (1) The elimination of all the impurities of our vehicles. (2) Your awareness receives illumination of Wisdom. Illumination takes place in many planes of consciousness. What we know as illumination normally is the optic illumination. Similarly, there is the mental illumination of the self etc. (3) THE LIGHT is familiarised. That means the lower vehicles will be gradually transformed into THE LIGHT. Patanjali promises these three results to those, who practise the eight steps of Yoga. The eight steps are as follows:

(1) The process of regulation (Yama). When we set up some instrument to use, it is necessary to know the procedure and regulate the activity of the machine. This first item regulates the physical, mental and the etheric vehicles. The process includes harmlessness, truthfulness, and freedom from thieving instinct on the physical plane. If I take away something from this house it is called stealing, the physical manifestation of thieving. If I copy ideas from your book or your jokes from a lecture to use as my own, it is thieving instinct on the mental plane. Sometimes we do it even unconsciously and we are expected to eliminate the taste. Using the ideas and jokes of others without acknowledging is definitely a thieving instinct. A readiness to accept that we have borrowed should be practised. Purity of sex-life is also included in this first step.

(2) The second step is rectification (Niyama). This can also be called discipline. Fitness and purity of vehicles should be achieved by practising physical culture like the Asanas, sports and games. Aspiration should be there and you should aim every activity at your goal. Attempt to gain cogency in your thoughts adds to the awareness. Try to synthesize various items of activity. Let everything occupy the fitness of the part and the whole. Let your time and resources and energy be spent meaningfully. Then the study of the scriptures and then the spirit of total surrender of your life-incidents with the Lord should be practised. Offer to the Lord whatever happens to you and comes to you whether happy or unhappy. Do not try to feel the happiness or the unhappiness of your incidents. Remember that they are of your past deeds, and offer the fruits of your deeds to the Lord-consciousness. Let Him decide and be ready to follow. Let not your likes and dislikes decide. These are the items included in the second step, Niyama.

(3) Finding stability and ease (Asana). This is confounded with the many physical asanas practised by the students of the Hatha Yoga school. Nowadays in the Occident we find people practising Sirshasana, Sarvangasana etc. and they say "We are doing Yoga". What Patanjali and the Bhagavadgita propose as this third item Asana, is different from those physical postures. Of course, the physical Asanas make the physical and the etheric body fit to receive and establish stability. "Asana is stability and happiness" says Patanjali. It is evident that these two things are not physical. "Stability in the I AM is Asana" says Bhagavadgita. It is the process of finding stability in the soul-light. To do this Patanjali recommends the process of "Alternation". Alternation of effort and relaxation, makes this possible. While practising awareness you should not make the conscious attempt continuously. Make an attempt and relax by observing yourself. That means let the attempt be active and passive alternately. Take it easy whenever you fail but make the attempt once

again not to fail. Let not your failure be your obstacle. Make the better use of your failures and pocket them for an economic way of utility. Your failures should be the stepping stones to your success, but not stumbling blocks on your way. Apply the effort, relax the effort, apply the effort, relax the effort and then you will get at the continuous awareness. If you do not care to do so you will have the strain of the process to your vehicles. Monotony enters and makes you stop compulsorily for some reason or other. This is a very scientific point which is based upon the higher order of things in nature. The flow of energy in any form exists only due to the Phenomenon of alternation. A ray of light illumines your eye because it is made up of points of light and darkness alternated, well-knit. Heat travels in waves that alternate. Unless your body is colder you cannot have heat. Magnetism exists as a phenomenon due to the attraction and repulsion. From these examples you can understand that the phenomenon of manifestation follows the Law of Alternation. Let your awareness manifest through an alternation of effort and relax, i. e. what Patanjali indicates. Continuity of consciousness can exist only when you begin to live above and beyond the pairs of opposites, like heat and cold, happiness and unhappiness. Had not your mind started its career with the pairs of opposites you would not have any chance of getting at the continuity of consciousness. Just as man can keep on walking on his two legs you can grow aware and exist in continuous awareness by crossing the pairs of opposites. A road is a way to the destination but it is also a distance between you and the destination. Unless there is the gap of distance, there is no way that leads you to the goal. Cross the distance and reach the goal. The third step Asana includes these things.

(4) The control of pulsations (Pranayama). This is what we have seen, the art of breathing. It is the process of regularising pulsations until they are tranquilized. I have explained about it yesterday. This fourth step gives you the fitness to contemplate.

(5) The practice of Absorption (Prathyahara). It is the art of reversing the direction of the traffic from mind to senses, from senses to objects. Hitherto the journey was outward and now you have to make it inward. From the objects to the senses, from the senses to the mind, from the mind to the soul-light, the Lord-consciousness you are asked to travel. This is achieved by properly practising the fourth step, Pranayama. It is automatically achieved. The continuous process of observing respiration, uttering SOHAM, and uttering OM will bring about the fifth step. Henceforth the steps of advancement are rather automatic and they require only a little effort. It is like the work of the pilot after the aeroplane is taken off into the midst of the winds. The attempt to lift up against gravity is no more required. It is only to steer awareness to reach the destination safe. It is only to describe the various steps Patanjali has taken a chronological order, but as I told you, the application of the eight steps is simultaneous. The first four steps are somewhat objective in nature, while the remaining four are rather subjective. The first four steps include the duty of the pilot on the run-way of the Airport, while the remaining four steps take place after the take off of the aeroplane.

(6) The sixth step is contemplation (Dharana). What you have to do is to apply the above said fifth step (absorption) to something prescribed by you. It is not enough if you get absorbed but it is necessary to get absorbed into the thing prescribed by yourself. Hitherto you have uttered OM and achieved control of pulsations and absorption. Now you can prescribe a sentence to your mind from a scripture, or a word and apply to it the same process you have achieved. Previously you were reading scriptures all the while but you were also listening to certain things around. Now there is no place for such things. You should get your not-self absorbed into a sentence you have prescribed and this should be done to the exclusion of any other thing. The sentence should exist and you should not exist. See how the reader is totally absorbed into the sentence, just as the whole banyan tree is potentially absorbed into a banyan seed. You take a sentence from the Bhagavadgita or the Sermon on the Mount. Read it in mind and apply yourself to it with all the process you have practised. Utter it and listen to your own voice. Enjoy the meaning of it. You will receive the meaning Significance, the author, the sound and the cause of the birth of that sentence. Sometimes you can apply this process while you are writing a book or composing a poem. You can apply it to an image, a picture, a landscape, a colour, a sound or a piece of architecture. You should get at the presence of it to the total exclusion of any other thing including yourself. Constant practice makes you apply your contemplation to anything you

want. It may be your work in the office or in the house. During this process you should not allow any idea or any item of your environment to creep into your mind to form object of your contemplation. You should prescribe and the mind should not prescribe. You should prescribe and the environment should not prescribe. The practice of contemplation becomes possible only when the vehicles are purified and made fit by the constant application of the four previous steps. If anyone practises contemplation or meditation directly it is false. The word 'contemplation' means the process of describing a circle around a square. It is the process of making a square of a circle or a circle of a square. Life can be first squared up in its relationships with others and then be made perfect circle to form the base of the globe. Though it appears geometrical it is the vital process, the process that produces flesh and blood to the geometrical science.

(7) Meditation (Dhyana). When the above said application stands through a duration of time, then it is called meditation. You should be able to demand the continuity of the existence of the prescribed object of contemplation. Your awareness should stand in time prescribed by you. It should not get shattered through hours, days or months. Then it is called meditation. In this state of consciousness the seers and the Masters receive sentences and give out to the world. Religions and cults are fabricated around these sentences and live through centuries and thousands of years. Jesus Christ has given some sentences and we are now meditating upon them after 2000 years. The church people are busy to make a good bargain of these sentences. This is because the sentences live through thousands of years. Lord Krishna gave the sentences of Bhagavadgita 5000 years ago and we are meditating. Veda Vyasa had given the scriptures 5000 years ago and we are reading and meditating. When concepts are received in this stage of awareness they stand in the minds of the public through thousands of years to show the way. Every professor of Economics is busy with his thousands of plans but they escape into the winds. Karl Marx had one scheme and it lives now to find the place of man re-arranged in society. This is because it was given from the plane of meditation. It is called the creative plane. All the other planes hitherto are only psychological and supra-psychological but not creative. Thoughts come and go in those planes but concepts received on the creative plane will go on creating followers among the people. Concepts take flesh and blood in the form of ourselves. They belong to the category of "The word made flesh".

(8) The next step is called Attainment (Samadhi). When the concept stands in time it is called meditation. When you, the observer, disappear into it, it is called Attainment. I call it attainment not because you have attained the required thing, but because it has attained you. The goal reached you while you made the attempt. When you are engaged in seeing a cinema in the T. V. all these steps take place automatically. At first you begin to see it. After a little while you do not exist and hence you do not remember that you are seeing the picture. The picture exists. If you are not there in the room and the picture is running in the T. V. in an empty room, then the picture does not exist. Existence is to someone else to get that someone absorbed. God exists to us because He wants us to get absorbed in HIM, to get contemplated, to go into meditation and to be attained by HIM finally. If it were not for this purpose the creation would not have existed at all. God might have existed to himself and he would have been a non-entity since He sleeps. Similarly the cinema in the T. V. exists to you and you get lost in it. Many times you have undergone this process while seeing an interesting cinema, but what we now do in Yoga is to make the process regular and try to get at mastery of the process through which we are attained by God. Then we have reached God. So, in your meditation (your creative consciousness) if you cease to exist then it is called Attainment or Samadhi.

After repeated practice of the above eight steps your vehicles become perfect, your illumination shines forth through all the vehicles. Your existence will be like a hall with many powerful lights in different, harmonious colours. What happens when the one flood of light meets another in the hall? There is a new blend, a simultaneous existence. A repeated practice of the eight steps will cause the simultaneous existence of the last three steps, contemplation, meditation and attainment. Then it is called "Simultaneous Existence" (Samyama). In fact, the word "Samyama" means mastery which is masterhood. "When the

three states exist it is Samyama" says Patanjali. "Simultaneity of existence in all planes is Yoga" says Master C. V. V.

We have theoretically covered the whole syllabus of the eight steps of Yoga. There are some more things which Patanjali wants to supplement. We have matter for two more classes. We have also two more days to have classes in our program at Geneva.

LESSON 8

23rd October, 1981.

The eight steps that are explained yesterday, form the total syllabus of Yoga Practice. There is something else. Yoga practice is not an end in itself. Its fulfilment should be Yoga living. It is to make your life significant, not to indulge lifelong in the practice, doting in the name of Yoga. The simultaneous existence should be applied to the rest of the life. There are three stages of your awareness which can be observed when you begin to practise Yoga.

1) The awareness exists with everyone to serve as a screen of perception before one begins to undergo the Yoga Training. The awareness is used as the arena upon which one can understand life as a projection.

2) During the Yoga training, this arena is fused into the rays of light that begin to travel into yourself.

3) When the training is complete, the awareness will be transformed into the one illumination and you live one with it.

When a light of a lesser candle-power is focussed upon the light of a greater candle-power, the two lights meet. There will be no more two lights but there is only light. That is what happens. Your illumination will possess you or attain you. That is what Patanjali says when he remarks about "The overclouding of The Law" to a Yogi. The power of discrimination is overclouded by the higher Law that includes the various laws of creation. It possesses you and your life radiates the illumination of the Law that is overclouding.

After attaining Samadhi your business is to apply your illumination to the various planes of your existence and your work therein. The planes of your consciousness should be exposed to the illumination of your awareness. There are many planes of consciousness existing in you and they have many divisions and subdivisions called Lokas in Sanskrit. In the ordinary man they exist separate to one another and the awareness works although life only in few planes and the majority of planes remain dormant. During every birth there will be activity in a few planes, that too not simultaneous. Sometimes people live in one sub-plane of consciousness although the life just as the worm in a bud lives and dies within the few folds of a petal. See how the worm is not at all conscious of the many petals of the flower in which it is living. Many people live in one or two or three of the subplanes and the remaining will be left unused. Your Yoga Practice sheds the illumination of awareness upon all the planes and subplanes. After attaining Samadhi it is your duty to apply it to the various planes of existence. Planes of existence are not separated by space, they exist interpenetrated. To an ordinary man they exist water-tight like the differences between of consciousness, the sleeping one and the working one. If a person is reading in a room and another is sleeping in the same room they live in different planes and they do not exist to each other. To the sleeping man the awakened man has no existence. To the working man there is only the existence of the body of the sleeping man. To a Yogi it is possible to witness his own sleep.

Now you have to apply your Samadhi to the various planes in you. This application is of two types, the arbitrary application and the prescribed application. You can apply it to anything you want in life and you can continue to do so lifelong. This is arbitrary application. There is the prescribed application, that which is prescribed by the ancient seers. It has seven steps and you have to apply it yourself in a progressive way. At first you should apply it to the one of the seven planes of consciousness for some time, then you get familiarised and gain mastery over your attitude to it. Then you can go to the second, and the third and so on. You can complete the seven planes and then begin to expand into "The outer World" and be a worker. The sevenfold application can be understood from an intense study of the scriptures called the Puranas and the Itihasas. It includes the following items: 1) The knowledge of the

parts of the earth according to the mystic geography of the islands, mountains and rivers. It has not much to do with the geography of the physical plane of earth. The occult method of understanding the divisions that are called the seven islands, the nine parts, the seven nodal points called mountains and the lines of force running along the earth that are called the rivers. Meditate upon the North pole of our earth in the Samadhi state with your head-centre corresponding with the North pole and your Muladhara corresponding with the South Pole. When you apply you will achieve. This is what happens when you are attained (when you are in Samadhi State). This meditation stands as a thought-form and exists in space to enlighten the other human beings who want it. This is according to the Law of correspondence that exists in nature. When once you make the super-imposition and establish the correspondence of the North pole with your Head it crystallizes into a thought pattern and stands in space through time to disperse the seeds of wisdom to those who want. The ancients have done so and we have the world-scriptures as a result. The Masters of Wisdom receive the forces of wisdom from these thought-patterns that survive through thousands of years. The Masters use these patterns just as we use the books in a library. This is the phenomena which we call "The Akashic Records". When you project your illumination to the South Pole with a superimposition of it in your Muladhara, then the forces that are working with the South Pole begin to reveal in you through the workings of your Muladhara. Take the Equator and meditate it at your Solar Plexus. Take the Himalayas and super-impose them upon your heart-centre. Then the workings of the Himalayan Cave Temples will be revealed to you. Like this you can establish correspondences between parts of your body and the parts of this earth planet. Think of the rotating axis of our earth that runs from the North Pole to the South Pole. Establish correspondence between the axis and your own axis, your vertebral column, you will know everything about the six chakras and the head-centre in you. You will also know everything about "the seven islands" on this earth. Spend one week with each centre, establishing the correspondences. This is called "The Science of Super-imposition". In the Scriptures it is called "Nyasa Vidya". There are Masters and Devas and the intermediaries working between them and between the human disciples. They are working in the various parts of the earth and the Science of Super-imposition makes you aware of them, links your consciousness with theirs and establishes your communications with them. You will be enrolled as one with them and they will prepare you for the planetary work of this earth. The seeds of all these consciousnesses will germinate in you and begin to function as you apply your Samadhi to these centres. It is like sowing these seeds in the proper soil. Even the mere knowledge of this fact begins to stimulate certain potentialities in us. A series of chain actions will be established which make you feel the planetary activity of this earth. Hence these facts are kept away from the attention of the common man. The scriptures contain these secrets but they are imbedded in such away that they escape the attention of the readers. The subject is not published as a worked-out hypothesis in any books and there is a pledge of secrecy, for those who know. We should not speak much about these things in the public. If we attempt to speak much, there will be an automatic veil thrown upon the minds to conceal them. Nature makes us drift into other subjects whenever we attempt to discuss them in detail. You can try and find out the truth of it. Pledge of secrecy does not mean that secret is to be protected but it means that you cannot help keeping it a secret. If you attempt to make it a text book you will be describing something about it but you cannot reveal anything. You may attempt to explain the detail of it to others and you will know the truth of it. You will speak about them without coming to the point. If at all you begin to strike the correct note, your listener will question about something irrelevant and drift into another topic. A gap of communication exists between those who are attained by the Lord-consciousness and those who live objectively to it. The passage that contains these secrets is called "The Living Book" by those who know. The seven stanzas of The Book of Dzyan are good examples. A detailed commentary of these seven stanzas is the big volume which we call the Secret Doctrine. Blavatsky is permitted to make a deliberate attempt to explain some of these things. Yet the subject remains a mystery to those who read her book. Secrecy is maintained by people who speak of the book without reading it and those who criticize the book without opening the first page. A majority of the senior most members of the Theosophical Society die without even opening the book. Some have

doubted the bonafides without knowing what there is and some others doubted the very existence of the Masters who guided the author. The result is that the subject is always a secret doctrine though the book is printed and published many times. This is what is called the Pledge of Secrecy in its true sense. The Puranas and Itihasas are there which contain the top secrets of the Science of Super-imposition. Thousands of schools read and discuss about the seven mystic islands, seven mountains and the rivers enough to soil the pages but the subject remains a secret. This is simply because the scholars drift into what they know from the crux of what there is in these passages behind the veil of secrecy. When you attain Samadhi and apply it to the various parts you are recruited as a scout in the planetary work of the earth and the seeds of wisdom begin to germinate in you to know that everything is true. Until then, Shamballa and Hierarchy are only fairy tales of Utopia to you however much you try to honour them and worship them. Patanjali directs us to apply the Samadhi State to the various "Bhoomies" (Strata) and assures you the wisdom of the various spheres.

You can apply the Samadhi state to the Planetary planes of consciousness also. For this you have the Astrological key which requires once again the Science of Super-imposition. An intellectual approach to Astrology is as useless as anything. It makes you either a charlatan speaking about predictions in technical jargon or a sceptic. Astrologers predict and fail, while the superstitions believers try very hard to find justification to believe and the sceptics laugh in pride and call themselves modern. Astrology remains aloof until anyone attains Samadhi and applies it to the Solar System and the Planets. According to the Science of Super-imposition, the Sun should stand in the place of the I AM in you. The Moon should replace your idea of your mind. Super-imposition of Mars upon your courage, Mercury upon your intellect, Jupiter upon your wisdom, Venus upon your love (which has nothing to do with your sex) and Saturn upon your patience and endurance should take place and then the seeds of all the planets of the Solar System that lay dormant in you begin to germinate. Until then Saturn covers everything under the veil of ignorance and tests your patience by suggesting to wait and see. Spend about one week for every planet to germinate in you while you apply the Samadhi illumination to each of the planet according to the procedure of Super-imposition. You will know what astrology is, what the stellar person is. After you begin to speak to him face to face you can tune your Samadhi to your own awareness of the Samadhi State. The Lord of your awareness has his correspondence in the planet Uranus and you have to apply your Samadhi to him, so that you may apply it to your awareness. After spending a week with him, you can apply your Samadhi illumination to the Eternal background which is always a mystery. Neptune, the planet of mystery bears a correspondence with it and you have to apply to him. If he is pleased with you he will push the curtain of mystery a little and allow you inside to know the secrets of the Gandharvas, who form the musical Hierarchy of the planet Earth. You will know the secrets of music that govern your respiration and heart-beat. The seed of Narada in you begins to germinate. Then you can have some experience of Maitreya, whom we call Christ. You can also receive some notes of the Flute-music of Lord Krishna. When you apply your Samadhi illumination to the past you can know and listen to anything that is preserved in cassettes of the Akashic records. As you go on applying your Samadhi like this, you will understand the activity of the whole world as a big drama. You can know your role in the drama of your life and it is called the mystery play. A practical training of this is being given in the scientific Mystery Temples through ages upto now. When you apply your Samadhi to a state into which everything merges, you can know what the absolute is. The planet Pluto bears a correspondence of this. The background of all (Neptune) and the merging of all (Pluto) stand as co-eternities and you can know everything about them by applying your Samadhi to them. The subtler and the grosser levels of consciousness will merge in the one illumination. The tree of creation is removed, the seed of creation is germinated and the tree and the seed exist as one with you. When once the seeds of wisdom begin to germinate in you, they live with you and they talk to you. You can throw your books away and walk in the street, yet the Devas of Wisdom talk to you in their language and impart wisdom to you. Your body will be your book with all the subtler vehicles as its pages. As long as you do not misbehave with anyone and anything it continues. Anything uttered, thought or done, irresponsibly will result in horrible consequences. There will be a conflict between the lower and higher forces in you. Untoward

incidents like ill-health and calamity occur when you have a tinge of irresponsible nature. For this reason the seers of old kept these things in books under a spell of secrecy. Your fitness should make them reveal to you.

According to the Science of Super-imposition they have imparted the secrets of the twelve signs of the Zodiac. Super-imposed Aries upon your head, Taurus upon your face, Gemini upon your throat, shoulders and bronchus, Cancer upon your lungs, Leo upon your heart, Virgo upon your gaster, Libra around your navel, Scorpio upon your genitals and rectum, Sagittarius upon your thighs, Capricorn upon your knees, Aquarius upon your calves and Pisces upon your feet. You will understand that the inscriptions of the Astrological Sciences are engraved upon your body, the Arch erected upon the two pillars, your legs so that wisdom survives the flood. This is the story of the emperor Set in the Old Testament behind the veil. He is said to have engraved the secrets of wisdom across the heavens around the Arch erected on two pillars. This Super-imposition will make you [know] what is there in the Cave Temples of the various parts of the earth that are found within the folds of your brain-matter, palate, thoracic cavity and the folds of your gaster and bowels. Apply your Samadhi for one week to each of these parts. Finally, spend one week with the whole frame of your constitution. This is how you are expected to proceed. When once you begin to read, the intelligence begin to guide you, work with you and make you work with them. They will not go away from you. Super-imposition of one branch of wisdom upon another is the next aspect. One science works as the key to the other. The Superimposition of one subject upon another, works as the hands of a clock upon the dial. The dial exists to indicate something while the hands exist to indicate some other thing. The dial indicates that which is available while the hands indicate the appointed hour for every thing. The Zodiac of 12 signs is the dial with the 12 hours. The hands indicate the planets, which progress to show you the appointed hour. After you understand one branch of wisdom, the next one begins to work upon it, taking it as the background. Chronological existence of creation fades away and simultaneity of existence dawns upon you in Samadhi. Everything exists simultaneously to you.

In the next step you should apply the Samadhi state to the various departments of activity in the human life. It is as follows: — (1) Radiate your existence into the world through your head by meditating upon the Sign of Aries. (2) Meditate the sign of Taurus on your face with those areas that are governed by Taurus on earth. Meditate upon the arrangement of your knowledge as layers while you do this. "Compilation" is the word that carries the concept. Think of it while meditating on your face and Taurus. (3) Meditate the sign of Gemini upon your throat centre with the concept of "Distributing". Meditate upon the sign of the Cross here and think of the idea of distributing everything into four equal parts. (4) Meditate upon your lungs with the sign of Cancer and the concept of "Incubating", Incubation is the development of the foetus before it is born as a child. (5) Meditate upon your heart with the sign Leo and the concept "Hatching". It means breaking the egg shell for the chicken to come out. (6) Meditate upon your belly with the sign of Virgo and the concept of "Labour". Labour is required to fill the belly. (7) Meditate upon your navel with sign of Libra and the concept of "Partnership". (8) Meditate upon your genitals with the sign of Scorpio and the concept "Repose".

LESSON 9

24th October, 1981.

Yoga-living prescribes five aspects of your duty. They are as follows: —

(1) Spiritual training as duty. You should apply your Samyama (Simultaneity of the three Yogic States of consciousness) to your daily routine. Understand that your duty is not chosen by you, but it is prescribed to you from your higher centre. Your conscious existence receives the impulsion from your higher source which has a Plan for you. In the 18th chapter of the Bhagavadgita, you will find the supplementation of this aspect to the Yogic training given by Patanjali. There is a source of all creation and it is the same to you also since you are part of this creation. You will receive your plan from the same source via your higher source. The creation of the whole universe comes from the creative activity, which creates the cosmic

egg, the Solar Systems and the Planetary Systems. Our earth planet and its creative activity are created from the same source. It is the same source which gives impulsion to everyone to do some thing. To you also it is true. It is the only possible source from which you came into existence and you received your mentality and environment. So you are expected to accept the work that is given to you. Accept the volition that is presented to you. If you try to make a serious attempt to change according to likes and dislikes or according to your convenience or inconvenience, it becomes possible temporarily. At the same time you will suffer a lot due to the convulsion you caused to the poise of your existence. You will suffer from inefficiency and lack of fitness of the vehicle you have while working out the Plan chosen by you separately. In such a case that particular span of life goes a waste at the end of which you will be placed in the right place, where you were previously. Duty as Yogic training should be understood and accepted. It serves as the scientific procedure to clean your vehicles and station them properly in the training ground to grow into the awareness of the real self. Nothing is to be complained against the order of things that comes to you. You should be able to distinguish between the natural sequence of things and the sequence of your likes and dislikes. You will gain the wisdom to distinguish between them by following the eightfold path described in the previous lessons.

Also remember that the real Yoga-Path should necessarily be one. The many schools of Yoga cannot prescribe more than one Yogic path if it were to be scientific. The whole creation that includes you came down through evolution by following only one sequence. Your retracing the Path should also include only one sequence, if you are to know the source of your awareness and get the illumination. If at all you want to establish a new school, you can establish a new centre, a new abode of activity but not a new Yoga. Every philosophy that is brought out of novelty will get atrophied and you have to follow the same old source. All the different systems and philosophies exist to you until you get at the one path, the real Path. If you want to follow the Path of Yoga, you should not have a mentality to express "This is not my duty". It is said that there was a washerman who had a dog and a donkey. When there was a thief trying to enter the house of the washerman, the dog was indifferent and it did not bark. The donkey asked "Why don't you bark?" The dog answered, "My master is indifferent to me and I am not intend to do my duty to him". The donkey said, "I am a faithful servant and I will do your duty". Saying so, the donkey began to bellow aloud. The washerman woke up but he never suspected the presence of a thief because it was the dog that should indicate the thing. He thought the donkey disturbed his sleep. He thrashed the donkey black and blue. Every-one as a Yoga-student, should mind his own duties without finding fault in others. If you find something wrong in the kitchen after I left the kitchen, it is not for you to point out or complain. You are expected to set things right silently, if you can. This should be the attitude of the Yoga student towards the society. Doing the work that is presented to you causes cleaning and purification of your vehicle. It is the only procedure that can cure you of your complexes. Doing your duty on the physical plane is the only thing that can rectify everyone. If at all there exists any other method it can clean anything in the world except the psychological complexes. When you take it as your duty to do the work, neglected by others, without complaining, then your vehicles are fit to undergo the Yoga-training. Doing something useful to the world is not for its usefulness, but it is for your own benefit of self-purification. Benefit can be derived from anyone, not only yourself. The one who is implemented to any good work will have the benefit of getting himself purified. If you do not propose to do it, someone does it better. If you choose to do it, you will be benefited. This is one aspect which the Yoga student should take notice of.

The second important thing to know is the Science of the three qualities and how they contribute to produce the various blends in the name of temperaments. Inertia, dynamism and poise are the three qualities that are produced by the basic nature of creation and they govern everything in the creation. These three qualities are bestowed by nature with the highest power to control everything in creation, from the material plane to the highest spiritual plane, next to what we call the ninth nature. Except the ninth nature (the soul-light) and the tenth one (the lord of the Universe) all other planes of existence are under the control of these three qualities. It is because the Devas who work out these three qualities are the being who preside over the construction of matter, the release of energy, and the fabrication

of what we call mind, the background of the existence of the individuals. Hence these three qualities mix up in infinite number of ratios to produce the various temperaments that govern the living beings. Each of us is given a temperament which is the arithmetical resultant of a blend of these three qualities. They condition the five senses and the mind and protect the individuals by bestowing the characteristic behaviour of its own. The spell of temperamental behaviour exists with you until you get the illumination of Samadhi. Then you are allowed to live beyond the conditioning of these three qualities. Even then the qualities continue to produce the tissues in your body and conduct the vital functions since your vehicles should continue to serve you until it is time to drop off. You are expected to know the purpose and the limitations of these three qualities so that you may learn to live beyond them while, at the same time, co-operating with them. As long as the reaction of the mind and the senses to the environment exists there is the expression of the temperamental behaviour. No equilibrium can exist among these three qualities as long as you live in the not-self. If the inertia dominates, you live in lethargy and you do not feel like doing what is expected of you. Impulsions of nature make things compulsory and you have to live in bondage and your work in this world becomes compulsory to you. At every step you are driven to do and you live in bondage. You will be a prisoner in the cage instead of being a master of the vehicles. When dynamism is the dominant factor of your temperament you are forced to live crazy, directed by your curiosity nature. At every step you will get involved and you will try to get out of the involvements. Again you will do things to get out in such a manner that you get involved more and more. The two states of inertia and dynamism alternate through births and re-births until you feel like taking a leap out of the bondage of conditioning. Then the third quality comes to your rescue. It is poise and you begin to feel the golden mean of your behaviour in any situation. Like that the three qualities will be working upon your mind to condition you to take the leap. After you take leap into the awareness of yourself from the bondage of not-self, these three qualities work as your guides and then your helpers. When you are in the not-self the function of these qualities is only to produce compulsions by keeping the temperament irregular by virtue of their unequal proportions. They make you feel painful everytime and make you try to be happy. You can be happy only when you are with your higher self. The compulsions make you experience the miseries in the world so that you try to seek solace. Trial and error permits you to seek false solaces to find them useless. We try to find solace in relatives, friends, money, luxuries, etc. But since it is false, the mind does not stop there. It tries to jump from solace to solace. When I find a T. V. in your house, I feel jealous. I too purchase a T. V. but the mind goes to something else, a car since you are having a car. Like that the mind tries and leaves off every solace, advancing to the next one to try. This is a proof that these are false solaces. We pass through miseries and we experience the pairs of opposites (happiness and unhappiness etc.) When the weather is too cold we crave for something warm. When it is too warm, we crave for something cold. The impulsions of inertia and dynamism create a necessity to try for a poise. Misery is an experience of the lower self, which serves as a lesson to taken the leap into the higher self. When once you take a leap through poise into your real self, the need of the three qualities is over. Poise is the positive pole of yourself and it opens the gate to the real self. Then the three teachers (Rajas, Tamas and Satwa) can go to some other institute and give the lessons to the new recruit. In you the purpose is finished. Hence they have no influence upon you when you get at Samadhi. Consciousness was hitherto existing as a point in you, but henceforth it becomes a circle around you. Now it is a body of light in which every point is a centre. You will be a globe of the light of consciousness with its centre everywhere and circumference nowhere. This is what Patanjali points out among the splendours (Vibhoothis) of the Samadhi state. The three qualities continue to work in co-operation with the Devas, who build your body. To build up the protoplasm, to conduct the vital functions, and to sustain in the body through the process of combustion and metabolism, the three qualities continue to work. They help you on the physical and vital planes and they do not interfere with your mental activity and the higher functions. Inertia is called Tamas, Dynamism is Rajas, poise is Satwa. Satwa is the quality which opens the gates to your real self. You are expected to know this in order to apply your Samadhi and Samyama (simultaneous

existence) to live the life of Yogi. This is what the 18th Chapter of the Bhagavadgita supplements.

The third and most important point to know is about habit. Previously you were conditioned by the three qualities and your habits belonged to a blend of the three qualities. Unequal blends made your individual nature different from anyone of the millions natures of this earth. There are as many as species of plants on this earth as there are grains of sand. Each is blend of the three qualities. Not only that each plant from any species differ from the other of the species and there are as many plants on this earth different from each other as there are numbers. If you bring three containers with some salt in one, sugar in the other and lemon juice in the third. You can prepare thousands of blends that produce tastes each different from the other. Similarly every one of us have a taste different from those of the others on the plane of the not-self. Force of habit makes you like your own taste. When you take a leap into your real existence, then the conditioning of the habit does not exist to you, since the higher nature in everyone is a universal blend. It can be called the universal nature, which the ancients called Moola Prakriti. It is same as the ninth nature of the Yoga-science. You will reach this by steps. At first you will recede from the individual habits to the human habit, from the human habit to the biological habit and then to the planetary habit of this earth. Then you will live in the habit of the Solar System with all the habits of the planets taken as the counter parts of the one Archetype. From the habit of the Solar System you will recede to the habit of the Cosmos. This is what is figuratively called "Breaking up of the Sun-globe and piercing through". That cosmic habit overshadows your existence when you continue to live the Yogic Life. The nature of this unit space-globe exists with you as your nature with its behaviour or habit. What is the nature of the Cosmos? It is to create. So your nature is to create (not to reproduce). You are endowed with the creative nature and you will manifest only creative faculties. You will grow essentially positive in everything. The negative traits like doubt, suspicion, jealousy, sorrow, hatred and fear have no place in you. They are only the antipoints of virtues. Virtues exist in the real nature, while these anti-points have bothered you as long as you lived in the not-self.

Millions and millions of solar systems exist in each space-globe. They come and go continuously to maintain the constant number of solar systems in existence. See how the banyan fruit contains thousand of seeds each of which contains a potential banyan tree. A Cosmos or a Space-globe is like a banyan fruit with the millions of Solar Systems, its seeds. There are as many space-globes in this universe as there are banyan fruits on a banyan tree existing in clusters. Again there can be as many banyan trees in the space unbound as the gardener proposes. Now think of the vastness and the orderliness of the creation and your position in it. Things exist in darkness to you until you shed your light of Samadhi and simultaneous existence upon them. Darkness does not exist to itself since it is darkness to your eye. To itself, it is light. What we call darkness is pure subjectivity. When you focus your illumination, it becomes objective to you, to realise once again in your subjectivity. Darkness is called "the Mother of Light" (Adithi) in the scriptures. When you change a hundred pound currency note you will have many papers of lesser denominations. Similarly, darkness is continuously changed into the many existences that live in their own light. What you call spectrum is a multicolored bundle of lesser denomination currency. White light is of a higher denomination and the darkness is the currency of the highest denomination. The papers of the lesser denomination exist to each other while the highest denomination exists to itself only and that is what we call subjectivity in its purest sense. You will learn to live with the thousand pound currency, the paper of the highest denomination of existence, when you continue to live Yoga-life. This is what is called the "Overshadowing of the Cosmic Nature" (Dharma-megha) by Patanjali, when he speaks of the splendours of Yoga-living. You will live like a totally colourless glass while the deep blue of the cosmic nature overshadows it. Your behaviour will be cosmic behaviour.

Another interesting point Patanjali gives when he speaks of your Yogic Transformation is the gravitation pull of your consciousness. As long as you are in the not-self, your body, mind and senses along with reactions, were pulling the I AM in you towards them. Inertia and dynamism help them to pull your consciousness and keep it tagged to the weight so that you may not neglect your body, mind and senses. When you begin to try to get at poise (Satwa)

you are marching up the arm of the scale-pan that contains the weights of your body, mind and senses. Whenever you are in Satwa, you are creeping up the arm towards the fulcrum. The nearer you approach the fulcrum, the more will be your struggle to climb up and the more should be the effort put forth by you. The maximum effort is required when you step up the fulcrum and tread your foot on the resting point of the balance. Then there is a change of polarity. All the forces that pulled you back will turn to your side and the other arm of the other scale pan begins to descend lower. Now the gravitational pull is towards the other side. All the forces that kept you hitherto tagged back will help you to slide down towards your real existence, the illumination of the I AM in you. During the latter stages of your Yoga Practice everything and every incident proves conducive to your progress. The result is that you are gravitated towards the Samadhi state and you will be received safe in the illumination of simultaneous existence. This is what Patanjali describes as "Gravitation towards the Absolute Oneness" (Kaivalya Pragbhara). All the previous associations of your mind-stuff make you gravitate towards discrimination at every step in your life. This is what happens when you lead a Yoga-life for a longer period. Previously the burden was on your back and pulled you towards the body, mind and senses. Now the burden is ahead of you and it pulls you on the path towards the goal. Before you crossed the fulcrum the qualities of the physical body also proved burdensome. They produce disease, lethargy and disinclination. Now that you have crossed the fulcrum, they push you forth. Even when the body is not fit after a certain age, it pushes you to come out of the body in a sweet pleasant way. It is part of healing. Death serves as a healer, since it has greeted you many thousand of times upto now. People who have not undergone the Yogic discipline do not know how to cooperate with nature to come out of the body in the culmination. They do not know how to yield and they very much wish to live in the same body which has reached the stage of faecal matter. Excretion is a call of nature that should not be resisted. Now you can know of it more if you read the Chapter on "The Art of Dying" in the book "Esoteric Healing". Nowhere in English literature you find till now such a scientific treatise about death. Many authors substituted stories of their imagination in trying to present life after death. Esoteric Healing is a living book that is better than the Book of the Dead.

The last thing that should be supplemented is the knowledge of the "Socio-Economic triangle". It is a very essential part of wisdom and the ancient scriptures gave us lessons about it in all thoroughness. A knowledge of this triangle enables you to find your proper position in the society when you can live a spiritual life irrespective of the social and economic conditions around you. Without a knowledge of this it is not possible to lead a spiritual life, catering your mundane needs. The three points of the triangle indicate: 1) Your work in the society 2) Your remuneration and 3) your comfort. They are called Dharma, Artha and Kama respectively. One way of constructing the triangle is to start with work and culminate in personal comforts. 1) You do your duties 2) You receive your remuneration and 3) You will purchase your comforts. The goal of life is your comfort in this procedure. This is called Comfort-culminating procedure (Kamottara). This proves destructive to the individual, to the society and the nation. Everyone works to get his remuneration and tries to make himself comfortable. Everyone tries to put forth the minimum effort for the minimum possible output. Everyone tries to extract the maximum benefit out of the minimum output. Gradually the quantum of output decreases in the society and the nation is impoverished. Gradually everyone feels the result in the form of insufficiency of food, shelter and clothing. Through slow degrees the freedom of everyone is curtailed by all others and cause is not easily traced. A disease with no possibility of diagnosis befalls the nation and eats the individuals. Everyone is innocent but it is no excuse. Everyone is ignorant about the cause and hence everyone is victimized, by all others in the name of "Society" (which is a phantom and myth). The truth is that the individuals exist but the truth is clouded with the imaginative existence of a devil called 'Society'. Everyone begins to take care of himself, hating and suspecting others. Adjustment fails to serve as the keynote of living. Competition will be the keynote of living to kill. Gradually the human society is industrialized beyond need to reach the mirage of desire. Man is forced to produce luxuries to sell in the name of commodities. Timidity and lack of confidence makes him a homicide. Men are distributed into many little groups, one raising weapons against the other. And there is the chain action of civil wars, national wars,

international wars and global wars. The result is suicide on a mass scale that includes everyone. Scriptures prove that the humanity on this earth had been witnessing these things many a time. Timidity and constant discomfort leads the individuals drift into comfort in the name of sex, wine and drug. Timidity makes the individuals gather in bigger and bigger groups resulting in the construction of bigger and bigger industrial cities that necessitate the destruction of forest, the pollution of water, air and food and the disappearance of the possibility to live exposed to nature and natural environment. The scriptures denounce the Kamottara life (constructing the triangle in this way), and narrate the evil efforts in the name of the stories of Yugas (the ages) that occur in a cyclic order.

Another way of constructing the triangle is to start with one's own work and to find the goal in one's own work. You do the work to receive remuneration. You receive your remuneration to purchase your personal needs and comforts. You enjoy the comforts to keep you fed, dress and house so that it becomes possible for you to keep on doing your work to the society. Do not stop at comforts as your goal. Your lot to the society, your output for the public should be the goal. Measure your fulfilment with the units of your output and not the nature of growing passive to your comforts. They will be there, approaching you "Like the many rivers that flow into the sea" in the language of the Bhagavadgita. As long as your output is increasing your comforts will be of a better and in increased nature, provided the output is of a productive type. Everyone should contribute to the production of something useful on the material plane. It is not enough to produce thoughts as a philosopher, to produce differences as a politician, to find out causes of insomnia as a psychologist or to produce students as machines in the factory of the university. Production of intellect and emotion is of no avail without producing food, shelter and clothing on the material plane. However scientific your output may be it is quite useless and also disastrous to the society if it is not filled with the flesh and blood of the three basic needs. Much paper work is being distributed among all the centres of the globe in the name of education, politics and economics. All this results in the fading out of a sweet dream full of currency and wealth. Remember that the quantum of your output on the productive lines decides the comforts you receive without any effort. The Yoga-student is the only one who can understand the difference in the application of the triangle, and he is the only one who has the power to choose the second application, that culminates in work and not in comfort, if work were to be your goal comfort will be with you. If comfort were to be your goal destruction will be the result. This second application of triangle is called "the duty culmination triangle". It is also called the triangle that leads you to lay the law (Dharmottara triangle). The scriptures which we call the Itihasa and Purana injunct that the ruler of any country should direct the people through his administrative abilities into the triangle that leads to lay the law. The Yogi is expected to know this and apply his Samadhi and Samyama to this triangle while leading a Yoga-life. He is the right person to understand things in a right and impersonal perspective and he is injuncted to induce the individual as well as the ruler into this triangle and to radiate the presence of the Lord-consciousness through His vehicles in terms of His work according to the Yoga-living. Socialism, communism, materialism, or spiritualism, anything is bound to fail and lead to destruction when conducted by persons who live in their not-self. Unless one is a full-fledged Yogi, he cannot make a success of any of these ideologies. Anyone of them is enough to bring solution to mankind when applied to the society by an adept in Samadhi and Samyama. Suppose I start my career as a socialist when I am in poverty. Gradually I gain importance and goodwill enough to find myself a political leader. You can very easily imagine how I behave. I will contrive to occupy a palatial building and own several motor cars and chartered planes and I argue that they are necessary to serve the poor and distribute wealth among them by plundering the rich. Then people find me as a nuisance, as a pest to the society, feeding poison in the pool of common mind in the name of my slogans. It is the consequence that is possible when I start Socialism living in the not-self. We do not want consequences but we want sequences and they are possible only with people who have been absorbed into the illumination of the Lord-consciousness in them that permits no timidity no fraud and no covetedness. Sequence is natural and consequence is something conditioned or cornered by the evil genius of an individual, who lives in the not-self. You find sequence in the cycle of seasons and the splendours of the fauna and flora of the earth and this is all nature. What we bring about with

all our likes and dislikes, suppositions and oppositions, is a series of consequences that lead man away from nature to live in his own shell that he is destined to explode some day. The 18 minor scriptures (the Puranas) and the two major scriptures (Mahabharata and Bhagavata) in Sanskrit teach us about these triangles and about the Yoga-way of living. You know that the Bhagavadgita is only a part of the big scripture, Mahabharata. There is no scripture which does not include the discourses on the theories of the Socio-Economic triangle. After discussing everything about this triangle they speak about the geometrical centre of the triangle which they call "The fourth way". It is nothing but finding the equilibrium of existence in the society by finding it in one's own life. "Liberation" is used as a false substitute of "The Fourth Way", the equilibrium. Many adepts in Yoga pointed out that the concept of liberation is false and that they do not want it. "I do not mind being placed by you, O Lord, in Heaven, on Earth, or in Hell. I do not wish to demean myself by begging liberation. It is enough if you keep me remember your presence in one and all", says Kulasekhara, a ruler of a south-Indian State who belonged to 8th century A.D. The concept of liberation is bound to be individual and personal and it is not required by a Yogi. If sometimes he uses it, it means the liberation from self-conditioning, the conditioning of the not-self. Liberation does not exist as a truth, but what is true is the triangle of the law, which includes work, remuneration and comfort to keep on the work going on an impersonal level. Work on the impersonal level is called sacrifice (Yajna) which, by no means, represents the victimization of the beast. The beast-existence of man should be sublimated into the existence of the soul-light. The Bhagavadgita speaks of Yajna and explains how nature is working impersonally. The Yogi who wants to lead a Yoga life is expected to observe the work of the seasons, the cycle of the water, the coming down of the rain, the germination of the seed and the working of the Lord as the Seed-nature in everything to sprout again and again, to keep the law established. This is all about, the science of the socio-economic triangle, which I propose to make it a separate book. This is the culmination of Yogic living and this is the goal of the Yoga practice. Finally, Yoga finds its realisation in the individuals, realizing the existence of the synthesis of the Samadhi and Samyama illumination, in the process of the administration of a state, a country or a nation. This is what the Bhagavadgita leads us to, in the name of "The State-cult of Yoga" (Rajavidya or Rajayoga) and it had been the secret of success among the many rulers of the hoary past (Rajaguhyam), I think it is clear for the present. Thank you all for this year.