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Foreward

Human life is the combination of divine qualities and animal instincts. Humans inherit divinity from divine source and develop animal characteristics and habits in the journey of various materialistic lives. Going further away from divinity, a soul goes on developing more and more influence of materialistic phenomena, that brings the feeling of limitation and creates new problems. His inner self, being the partial manifestation of infinite divine Godhead, the source of Truth, Knowledge and Bliss, can not avoid his inner demand of his ownself. Inspired by his that very demand, he activates himself in his external materialistic phenomena and tries to satisfy that. Materialistic phenomena, as being the effect of inanimate matter, can not satisfy his that demand of bliss. The ancient Vedic seers searched for the truth, realised the reality, the source, form, purpose and aim of life. They declared that there is no other way to blissfulness except to turn oneself towards his own inner divine self, that brings divinity in humanity. For the achievement of that divinity, they have given the way that is called the practice of yoga in Sanskrit literature.

On the basis of his own experiences, my reverend Acharya, the great seer of the age Brahmrishi Vishvatma Bawraji has named that ‘Yoga’ as the spiritual science. According to his opinion, the theoretical aspect of this spiritual science is ‘Samkhya’ that gives the analysis of the cause and effect of life and the world. Its practical aspect is ‘Yoga’ practice that enables one realise and be one with his own original self.

In the present volume, the great philosopher and the experienced yogi gives very minute, scientific analysis of the origin, source and development of this life and the world. He has opened the gate of real understanding of Hinduism for the modern world. According to him, “this world is not a creation, it is a projection”. Human being is the manifestation of that Infinite Supreme Godhead, so is potential to realise Him. Human life is spiritual not natural, development of life is spiritual, not physical.” Along with these analyses, the concept of fivefold worship of absolute Brahman, analyses of the theory of rebirth, presentation of the solidarity and universality of the world on the basis of

oneness of the source of even materialistic phenomena is very unique. Bawraji, distinctly illustrates the base of the universality of life and the world, when he says, “if we go in the higher space, there is no east, no west; in the same way there is no difference of caste, colour, creed, class and country for the realised soul who has elevated his life energy through yoga practice and is beyond and above the confined individuation”. His every sentence seems to be a statement. Each chapter is an independent concept. All the unique interpretations of the basic principles of Hindu philosophy are based upon his own experiences. The small book gives a clear and divine vision to the traveller of the divine path. There is no confusion in the theoretical and practical aspects. Bawraji states very clearly that the purity of food and sex is very important factor for a practitioner of yoga, because food is the cause of mind and sex is the cause of life. Unless and until, one is very particular and careful for his food and behaviour, one can not proceed forward. He very clearly explains that there are two kinds of processes, ever going on in this life, i.e., receiving and discharging. One can give only according to whatever one receives. Our behaviour (*Vihar* of *Bhagwad Gita*) purely depends upon our *Ahar* (what we receive from outside). According to the Vedic ideology, the individual soul functions through five levels, those are called five sheaths in *Taittariyopanishad*. In order to maintain the purity and keep proper functioning of these five aspects, i.e. good physical health, control of senses, stability of mind, cosmic awareness and pure intelligence consciousness, there is the practice of physical postures, exercises of breathing, meditation, study of the holy scriptures and introspection those give pure wisdom and realisation of oneness of soul.

In this book, Bawraji has given very good explanations of all these philosophical concepts and practices in very simple words, so are practicable and beneficial for the practitioners of yoga. With the inspiration of his master, Malcolm Harrison of U.K. arranged a yoga seminar in Surrey at the end of November 1980. I myself was lucky to attend that seminar. There at every discourse, I felt, “how nice it would be if the thoughts being received by the present audience could be given to the world at large.” In 1981, in Hounslow West, I tried, but could not finalise all the deep concepts in one term. In October and November 1982, when I again got the chance of listening the speeches of Bawraji in various University classes in U.S.A., then with the divine grace of my master, these thoughts were compiled at Kent, Ohio in 1983.

I would not forget to thank Mr. William and Margot Milcetich of Kent, Ohio, who with their friends Mr. John and Shivdas, gave regular readings to the

manuscript under preparation to my dear Sushri Brahmaritaji, the editor ‘Divine Radiance’, who with her divine wisdom, got it edited, published and gave the beautiful book in the hands of the readers.

Though it may be my stubborn effort to give such deep, high, minute philosophical ideas a concrete form yet I am sure that the experiences of the great Brahmrishi, (the seer of the Absolute Truth), will be the searchlight for the travelers of the voyage of this material life. The wise readers will pick up the gems of truth and ignore the limitations of the compilation. With the hope and assurance of forgiveness, I apologize at the lotus feet of my master for the drawbacks and mistakes, quite possible in such an effort and am ever in the hope of capability to do some divine work in the welfare of mankind, his own manifestation.

Humbly

Krishna Kanta Parivarajika

Preface

The inner demand of every human being is to achieve endless peace and eternal happiness. But on the contrary, he seems to be restless and unhappy. He needs pills to sleep, eases his aching head with aspirin and swallows tranquilizers to make life more bearable. The remorseless struggle for money has hardened our hearts, silenced our scruples and corrupted our moral sense; thus in the search of getting peace, he is collecting the means of mental sickness. Happiness is not something to be achieved by material goods. It is the subject of peaceful and even mind. As Lord Krishna said in the Gita:

Ashantasya kutah sukham. i.e., how can there be happiness to one with a disturbed mind ?

The question arises how to achieve divinity, the state of perfect peacefulness ? This small booklet is the answer to these questions because the main theme of it is Brahm Yoga. Brahm Yoga is the teaching of the Upanishadas and the Gita and it was practised and experienced by reverend Gurudev Brahmrishi Vishvatma Bawraji. He explains that knowledge and realisation of the Brahman is the most important and the indispensable means of liberation. A person who is always united with his source, enjoys endless peace and tranquility. The cause of suffering is forgetfulness of one's own cause, the Brahman, the all-pervading power of the universe. In the words of Lord Shri Krishna :

Sa brahmayoga yuktatma sukham akshayam ashnute

i.e., the one who is united with Brahman or is engaged in the meditation of Brahman, enjoys imperishable bliss.

So this valuable volume i.e., 'Towards Divinty' are the subtle instructions given by my reverend Gurudev Brahmrishi Vishvatma Bawraji to the seekers of divinity in his visits at London and U.S.A., and didi Krishna Kantaji Parivarajika has laboured hard to compile it. I am thankful to her for her this precious task and feeling delighted to release this book on the auspicious occasion of the golden jubilee of my reverned Acharya Shri. May God bless us to tread on the divine path shown by him.

In the end, I pray to Almighty that my most esteemed Gurudev may live long and bless us to be with him throughout his life. With heartiest congratulations and prayers at the lotus feet of my divine Master.

Brahmrita

CHAPTER 1

The Spiritual Science

Material science has given many facilities today, but humanity still is suffering from numerous problems. Even with such enhanced means of communications, instead of being closer to each other, inner distance is extending day by day. It is a very awful situation. Humanity has been creating barriers, a kind of groupism in society, due to which it has to face many kinds of troubles. When people are always hating each other, there is no scope of love, generosity and open-mindedness or open heartedness. So there is no solution to these increasing problems. Humanity must break all kinds of barriers, try to create an atmosphere of love, sympathy, righteousness etc. and become free from all kinds of problems. In order to achieve this freedom and broadmindedness, you have to know the basic reality of life; for that you have not to search outside but turn inside. There is no other way except spiritual science, to give you very good communication with your own inner-self and make you realise the reality of life.

First of all, try to understand your own real-self. When you will understand yourself, you will be able to understand the whole universe, because your life is microcosm of the universe. Your life is the model of this cosmic life. The universal soul is exactly the same as your individual soul. Just as whatever you find in an atom you will find in the whole world, because an atom is the exact manifestation of that energy which is realised in the whole universe. Your life is perfect in itself because it is the manifestation of that Supreme Power; but you are not aware of it. This ignorance of reality is the main cause of all problems. When you will be aware of the reality, the truth of life, your own self, automatically you will be free from all kinds of problems. The purpose of the spiritual science is to make one aware of the Truth and free from all kinds of sufferings and problems. The purpose of spiritual science is also to make one generous and broad minded, but this is possible only after being free from all kinds of barriers, boundaries and narrow-mindedness etc. This freedom is called

salvation, that is perfection of life. In order to achieve this perfection, one needs wisdom and devotion. Life without wisdom is blind. One, without vision cannot even walk towards goal. So in order to achieve the goal of life, you must try your best to develop wisdom, the spiritual vision in yourself.

In my opinion, the human being is the greatest and the best projection of this universe. Other animals have only their natural instincts, but the human being has wisdom as a special gift. A human has the potential to achieve eternity. If you think deeply, you will find that the whole activity of this world, is only for achieving three things, immortality, knowledge and blissfulness; knowledge is the potential property of a human being. Where there is knowledge, there is immortality. Where there is immortality, there is bliss. Bliss is the result of both. Out of ignorance, humans have lost their real position. So if you wish to be free from dejection and frustration, you have to realise your own self. When you realise your own self, you will be aware of that ocean of knowledge and bliss. How can one be able to realise one's ownself and be aware of that potentiality; to answer these questions, the spiritual science appeared.

Every science has two aspects, theory and practice. Theoretical aspect of this science is *Samkhya*, the practical aspect is Yoga. What I am going to teach you, is spiritual science. The spiritual science is not alien, but is related with your own self and your own life. When you will search, you will find that the reality is hidden behind the garb of this body, not at some other place. So when you will realise the reality of your own self, you will achieve harmony and equanimity in life; automatically, you will find yourself free and divine.

You must be aware that doubtless knowledge, lustless love and desireless service are the signs of divine life. When you are divine, these three qualities will appear in your life automatically. To achieve divinity is the purpose of human life. Divinity is Godhead, nothing else. Achievement of divinity is the perfection of life, that also is called salvation or *Nirvana*. So *Nirvana* or *Moksha* is not a place, where one will go after one dies but it is a stage. The whole world is full of bliss and is the form of the eternity, there is no doubt, but we are not aware of this fact. We are looking on the surface only. We have never tried to enter into the depth and go to the bottom of things. So when you try and dare, enter into the depth, automatically you will find the base and will become aware of reality. You will enjoy perfect bliss, that is the state of *Nirvana*. The word *Nirvana* means—absence of *Vana*—unhappiness, thus you will fulfill the purpose of life. This awareness comes from inside, not from outside. It will come not by doing something in the external world, but through observing or

searching only in the internal world. The real source of your self is not something alien, it is your own. Yourself is the partial manifestation of the Supreme self, so it is not separate from that. It is one with that. People are not aware of it, due to that they are suffering from many problems. In order to get rid of these sufferings and problems, there is the practice of this spiritual science, which makes you aware of your own self and the Supreme self.

CHAPTER 2

How One Can Know The Reality?

The ancient philosophers realised the reality of life and declared that knowledge is the property of soul, as light is the property of fire. Where there is soul, there is knowledge. It appears in life through three kinds of processes i.e. perception, inference and realisation.

When your mind becomes one with the objects of senses, you perceive those objects and think that you have knowledge of them. Sound, touch, sight, taste and smell, are the five subtle elements i.e. the objects of senses. This perception through the senses is called knowledge through senses. Also we can say, when you perceive something around you, you realise some natural phenomena and come to know - something about the same, that is called perceptive knowledge.

In inferential knowledge, you use your mind only, without the help of any sense organ. You just think about and generalise something; but that also is based on your previous experience. You use some logic and then you know something more, that is called inferential knowledge.

There is a third kind of knowledge where you are above your senses, mind and ego. There you reach your intelligence. That is not lower but higher intelligence. That higher intelligence i.e. intuition, is attained out of oneness with the source of knowledge, your ownself. That knowledge is realised knowledge, that is the knowledge of the truth.

The first two kinds of knowledge are related with the objects, so they are called objective knowledge. The third kind of knowledge is related with one’s own self, so it is called subjective knowledge. Thus knowledge is subjective and objective both.

Receiving objective knowledge is very easy, as it is received through the senses and mind. Subjective knowledge is subtler and is the subject of higher mind, so is hard and rare, because most of the people are working at the level of lower mind and they become one with that. Lower mind means that part of mind

which is related with the senses and body. Higher mind means that aspect of mind, which is related with ego and intellect.

In the Vedas our mind has been quoted as being like the rein of a chariot. Just as the lower part of the rein in a chariot is connected with the horses and the upper part of that is in the hands of the charioteer. In the same way, lower mind in human life is related with the senses, the higher mind is related with the intellect. That intellect is also called intelligence consciousness. We accept ourself as ‘I’ or ‘ego’, that is the projection of intelligence consciousness. Ego creates mind consciousness in life. Consciousness in our life manifests and acts on three levels, i.e. intelligence consciousness, ego consciousness and mind consciousness. Mind consciousness uses the senses and the body as its instruments. Through those, it enjoys worldly pleasures and receives various experiences. That is the objective knowledge. So this objective knowledge is the experience of natural materialistic phenomena, we all are habitual to receive it and go on enjoying it. It becomes a routine. All these worldly enjoyments are objective enjoyments. They are not permanent, because the objects being the effect of changeable nature are changing day and night. Every effect of natural phenomena is moving on constantly and fast. When these objective experiences are favourable, we feel happy; when they are unfavourable we feel unhappy.

So pain or pleasure is nothing, but the effect of our unfavourable or favourable experience. One is from the undesirable and the other is from the desirable one. We are receiving knowledge from both types of experiences. All that knowledge is objective.

In this world, whatever is desirable for me, can be undesirable for you, because these objective experiences are relative and have their impact according to time, place and circumstances.

So whether something is favourable or unfavourable, it gives experience, that is called objective knowledge.

One can get experience both with senses and without senses. Experience gained without senses is of two categories, natural and spiritual. Natural experience without senses is related with mind and intellect and has already been described as inferential knowledge. Spiritual experience without senses is called divine experience or realised knowledge that is above both mind and intellect. So all your knowledge is related with these three levels i.e. mind consciousness, ego consciousness and intelligence consciousness.

There is another stage (the highest one) where there is no kind of object. Where the knower, the experiencer is above all these objects. There is no question of any kind of experience, neither of perceptive nor of inferential nor of realised knowledge; because at that stage the knower, the knowledge and the known all become one. Then who will realise, what will be realised and how will be realised at that stage? There is only one entity; that is absolute. There is no object, no subject and no relativity. Whatever is beyond relativity, is absolute. That is the ultimate goal of life. We have to achieve that. One can achieve that stage gradually, not at once.

Knowledge is not material, because that is the property of immaterial self. Whatever is immaterial is unchangeable. Whatever is not changeable is eternal. That eternal always works through the changeable nature in the form of external and internal senses. So if you want to collect external knowledge, you must use your senses. If you want to realise internal eternal reality, you need not use the senses. So be above senses. Try to search your own ‘I’. Quest internally ‘who am I?’ This is the proper process of knowing and realising the real ‘self.’

Turn your attention inward not outward. Try to search the seer, the knower. That is nothing except you, your own self, because you are the knower, the seer, the observer of all. If you want to observe the natural phenomena, you can use your observational power i.e. wisdom, but when you want to know your own self, you need no instrument, no object. In the beginning it seems to be a hard process, because you are habitual to look outward. If you practice, you can be able to turn yourself inside. That is up to you.

CHAPTER 3

Knowledge Of The Real Self And The Source Of Self

In order to realise one's own real-self, one has to search inside not outside. Be aware, try to search and observe your ownself. Analyse, who you are.

Body, senses, mind, ego and intellect all are your instruments.

You are the master of those. Your individual personality is the partial manifestation of this universe. This universe is a partial manifestation of the Absolute. When you will think upon it, you will find that you are always one with this universe. You can not separate yourself from it. Cause of your individuation is your ego.

Analyse and be aware that your body is nothing but a combination of many organs. An organ is nothing but the combination of tissues. Try to observe. Tissues are nothing but a bundle of cells. A cell is nothing but a bundle of atoms. An atom is nothing but a combination of electrons, protons and neutrons. Electrons, protons, neutrons are the manifestation of energy. That energy is formless, limitless, weightless, nameless and colourless. Energy in itself is not material, that is ever divine. When this causal phenomenon of the universe manifests, it gradually appears into the form of gases, liquid and solid. Gases take the form of liquid and the liquid changes itself into solid.

The solid, liquid and gases, all are the manifestations of one energy. When water becomes ice, even at that stage, oxygen and hydrogen (the ingredients of water) have the same proportion in it. So be aware. You are the knower of all the changes. You are the seer of all the forms and names. You are the observer of all the natural phenomena. Due to this very fact, you can realise your real position and find yourself above and beyond all.

Be aware, you are neither body, nor senses, nor mind, nor ego, nor intellect. You are not a thinker, but the seer. Be aware of your own real status. Through meditation, try to dissolve all the material forms into their own cause.

There you will find nothing except a limitless space, full of effulgent light. Then you will realise that you are not an individual, but part and parcel of the cosmos. All kinds of changes are going on in energy, not in you. You are not energy but the knower and the master of that. You are pure consciousness.

You will observe and find that every limited form is an effect. Every effect basically inheres into its own cause. Cause and effect, both are inseparable, both are always one. Your individual consciousness is not the cause in itself, it is the effect of some other cause. That cause is the absolute consciousness, that is called Supreme Brahman. You must be aware about that cause, the source of your ownself. In devotional language, that source is called Godhead. In Sanskrit, that is called '*So*'. Your little 'I', your individuation is called '*Ham*'. '*Ham*' is the indicator of the individual soul, '*So*' is the indicator of the cause, the source. Every individual being is the partial manifestation of that one universal soul. So like the ray of the sun, it has no existence separate from that Supreme. It is inseparable and indivisible. Visualise that you are always one with that cosmic soul. The universal soul is nothing but the manifested form of the Absolute, the ocean of consciousness. There are countless universes. All are the manifestation of the Absolute. Absolute is above all because Absolute being absolute and infinite can not manifest absolutely. Its manifestation is always partial. Partial form is always one with the whole. Just as water is always water, whether it is in the form of an ocean or in the form of a drop, basically both are one. In the same way, your individual consciousness is always consciousness, that can not be separated from the whole. Think and try to realise it in this way.

Try to inquire about the real source of yourself. Inquire, inquire again and again. Automatically one day, you will reach that stage where you will realise the truth, the Absolute Truth, the Godhead, our real father, the source of our life. When you start practice, do not speculate anything. Do not imagine anything about the Absolute in your mind, because, whatever you speculate or imagine, you will feel the same. That feeling will not be the Ultimate Truth.

Do not think about anything else. Think about the source only. Be aware. Try to watch again and again. Go higher and higher. In this way, one day you will reach your destination. With this practice, you will find that this material science also is a part of spiritual science. Your individual existence is related with the both matter and the spirit. You are not only soul, you have body too. At the same time, you are not only body, you are soul too. Be aware about both the aspects. When you will be aware about both, you will be the master of your life. The one, who is the master of own self, own life, is the master of the universe.

That means, when you conquer your ego, ignorance, desire and mind, you will be the conqueror of the whole universe. It is your mind that makes you either slave-like or divine. When your mind becomes aware and one with the Absolute, the same mind brings you in higher position,, makes you the king of kings, master of masters, God of Gods. This fact was realised by the ancient seers and you also can realise it.

Every person has got the same potentiality, the same means, because every individual is the manifestation of the same Absolute. We all are the sons of God. Here, by ‘son’, I mean the partial manifestation of Godhead. Just as a drop is the partial form of the ocean, the ray is a partial projection of the sun, similarly your little ‘I’, your individuality is the partial manifestation of the Absolute. Try to realise this reality. Do not accept any kind of barrier. Try to remove all of them. When you will go above all, you will find that there is no time, no space. Time, space and circumstances, all are the projection of the lower nature. Be aware about it. We are accepting time, place, directions and circumstances due to some natural phenomena. Analyse and understand, where we find sun rise, we call it east. Where the sun sets, we call it west. When you will go above this level of earth to some extent, you will know that actually the sun never rises, it never sets. At that level, there is neither east nor west. Calculations of time are also according to the sun rise or sun set. When you will find that the sun rise and the sun set, both are only the accepted truths you will come to know that the places, the directions also are the accepted truths. All the circumstances are related with the acceptance of time and space. So when you will find that time and space, both are the accepted truths, how will you accept any kind of circumstances as real? You will find that all are the mere projection of lower nature. So be aware of your real higher nature. When you will become aware of your real higher nature, you will overcome the lower nature and will be able to play the game properly on this play ground. This universe is like a play ground. We all are the players. We are playing some games on it. Just as small children play with toys and you enjoy watching that play, in the same way, we all are the children of divinity. We are playing on the ground of lower nature with many kinds of toys. Our real father, the Absolute, Infinite, Supreme consciousness is watching our play and is enjoying it. Play is a play. If you accept the play as real, you will cry and suffer; but when you are conscious that play is a play, you will enjoy it.

Life is for enjoyment not for suffering. You will never find a mother or a father, who creates any kind of trouble or troublesome circumstances for the child. How do you think that divine mother will create this universe for trouble,

pain or suffering? No, she does not. She creates it for playing only. Due to our ignorance, we think that this play is real. Acceptance of that play as real, becomes the cause of our suffering. So be aware and remain ever aware. Do not close your mind. Open your mind, try to see and observe every phenomenon of nature. Try to realise all, because you are the human being. The typical characteristic of a human being is wisdom. Try to use it. All the seers and the great personalities taught this science but the people, who are ignorant, create the barriers. Be aware about these barriers. Faith is a very good thing. That is the property of heart, but it is good only when it becomes one with wisdom. So open your eyes, mind and heart. Try to understand the reality. Do not believe, try to know, see, watch, and observe. This is the proper way of realising the reality. When you will analyse in this way, you will find that there is no individuation, no limitation, no barrier, no variety, no diversity but only one Absolute, that is eternal and Infinite. When you will realise that, you will automatically feel oneness with all the beings and will love them without any demand or desire. You will use all your means for them without any selfish motive. Service is the result of love, not of desire. A desirous person can not do any kind of service. He can do only some work. Work is not a service. Service is totally different from mere work. It is related with love and is the result of love. Love is the result of wisdom, pure knowledge. An ignorant person cannot leave his desires. A person who has got lot of desires and temptations, cannot sacrifice his interests for others. He cannot do anything for others. So you must be aware that there is a sequence of wisdom, love and service. This is a divine property, divine quality and divine work. Try to achieve that. You can watch, judge and understand yourself and can see, to what extent you have become free from your desires, selfish motives, doubt, lust and fear etc. Analyse yourself. This is the criterion. When you will use this criterion, automatically you will know yourself and be the master of your ownself.

Be aware, this world is not an illusion, because it is partial projection of the Absolute Truth, Knowledge and Bliss. Do not think, whatever is partial, must be illusion. Just as the Absolute is real, in the same way, partial too is real. We cannot say that ocean is real and the drop is illusion. Though we are the partial projection of the Absolute yet our inner demand is to achieve the Absolute, not the partial. We are not happy and completely satisfied with the partial achievement. It can give us only partial happiness, but not absolute, perfect contentment, which will be experienced only by achieving the Absolute, the ultimate goal of life. So whatever I told you, must be thought upon again and again.

I do not believe in east or west. I do not believe in any kind of distinction of caste, colour, creed or country etc. I always like to use my wisdom. I teach human beings. I know humanity, nothing else. Though I love all the beings yet I try to awaken human beings only, because I know that other beings besides humans, cannot understand these ideas, as they have no proper means of communication. These are my own experiences, I realised the soul and knew this truth. When human beings will be free from all kinds of barriers and limitations, they will be real human beings, they will realise the reality. Then, they can create heaven on earth because haven is nothing but an abode of Godhead. If you believe that God is omnipresent, then there is no scope of any distinction that this planet is an abode of Godhead and the other is not. So there is no sense in saying that there is heaven or hell at two different places. Where there is Godhead, there is heaven. If Godhead is every where, heaven also must be everywhere. Due to our own ignorance, we create differentiation and distinction. Out of ignorance, we create the atmosphere of hell, and through wisdom, we create that of heaven. So think in this way. Use your wisdom. You should know that the human being is the image of Godhead. The Vedas, the Bible, the Quran, all these holy scriptures express the same fact and say that a human being is the manifested form, an image of Godhead. The only difference is that, He is Absolute and we are partial. As we find in the microcosm and macrocosm; microcosm has the same qualities as are in the macrocosm; but they are in a miniature form. If you use your wisdom, you will realise the reality. This is not a mere supposition or speculation, this is a fact. I myself realised this fact, so I am teaching people. You also will be aware of it one day. If you start your journey now, try to lead a holy life and meditate twice in the evenings and mornings.

CHAPTER 4

The World Is A Projection Not A Creation

This world is a projection, not a creation. This projection is natural and eternal because its cause, the energy (nature) is eternal. It did not project at one particular time. Energy evolves in many forms and again dissolves into its cause. So evolution and dissolution, both are going on simultaneously. There is neither increase nor decrease. When you will think upon it deeply, you will find the same process in your own body and life. So if you want to understand the process of this cosmos, first you analyse your own personality.

One day the real seed of life was in the form of a sperm. In its causal form, it was in the genes carried by the subtle chromosomes. When male chromosomes enter into the proper place and become one with the female's egg, they create a very little form like a bubble(zygote). That bubble changes into a solid form that is called embryo. At that stage, that very embryo receives its food from mother's blood and gradually grows into a foetus with head, legs, arms etc. After nine months, that becomes a baby. Now you can analyse, what is the cause of that baby? What can you say about that? Such a soft and beautiful baby appeared as a result of the subtle genes in the chromosomes. If you try to search the baby in that gene, you will find nothing; but that very nothing becomes the cause of everything, head, arms, legs, hands, fingers etc., and gives you a beautiful baby. All these things come into appearance out of that seed. One day, that subtle seed gets the shape of a complete tall person. When you will think about the whole process, you will come to know, how mysterious this life is ! As I told you the whole sequence of the development of your body, in the same way there is the process of all this projection from the causal energy. If you ask any scientist, what that energy is? She will tell you that energy is formless, colourless, weightless, limitless, etc. etc. All the possible negative adjectives she will use to define and depict that creative energy. That very energy has two aspects negative and positive, because every creation is the result of that negative and positive, both powers. So no projection is possible without either negative or positive. You can produce light also only from the combination of negative and positive

both. Neither mere negative nor mere positive can give you light. Now you can ask, whatever is nameless, formless, colourless, weightless, does that really exist? She would say yes, it does. If you would again ask, what is that then? Nobody can say anything about that because that is beyond description. Nobody can define it. Whatever is the source of all appearance is very subtle, so it is beyond description. That is eternal too. There is no limit of time, space or circumstances in the eternal.

Whatever is subtle, that is limitless. Whatever is gross, that is limited. You can measure the earth, as it is gross but it is difficult measure the space, air and fire because these all are subtle. All gross is the result of subtle. When you will think upon it deeply, you will find that all matter is originally nothing but the result of hydrogen gas. Hydrogen turns into Helium inside the stars and it further form all the other elements. Some of these gaseous elements combine to form liquid like water. Some of the gaseous elements are converted into solid elements such silicon and iron; these elements combine with water to form other types of solids. That means, whatever is solid, that is the effect of liquid, whatever is liquid, that is the effect of gases. So gases, liquid, solid are one and the same thing appearing in three forms. All gases come from energy. Energy is the source of all. So you can say that the world is the projection of energy. Now-a-days, the scientists say that every visible thing is energy and matter both simultaneously. It is not only matter, not only energy because energy is the cause and matter is the effect. So energy has got two aspects, cause and effect.

In every effect, the cause remains in the invisible form. In the same way, every effect exists in its cause in an invisible form. When you see a seed, you can not see the tree in it but the tree is the effect of the seed. Tree exists in the seed but you can not see it there. When you sow that seed in the field and give some fertilizer, water etc., you will see that the seed grows in the form of a sprout. That sprout takes the form of the plant. Gradually, that plant takes the form of a big tree. The banyan tree is the biggest tree on the earth and that banyan tree is the result of a very tiny seed. Just as a seed has got a tree in itself in a subtlest form, in the same way the tree also has got the seed in itself in a subtle form. So every cause has its own effect inherent in itself and every effect has its own cause in itself. So this universe is nothing but the manifestation of the Absolute Energy, the Absolute power. Numerous universes always appear and disappear automatically, there is no question of creation. Your life, body, everything are the manifested form of that same one Absolute. There is no trouble in understanding it. This is very simple.

That absolute energy neither increases nor decreases. It is eternal. Just as with a pot of clay, whether it is in the form of a pot or it disintegrates into the form of clay-the sum total of clay will be the same. There will be no increase no decrease in the clay. The sun has countless rays but it never creates new rays.

I have referred many times that as we are living on this planet of earth, there are millions or billions of more planets. Every planet has got some qualities according to its own position. You might be surprised to know that according to astronomy, this earth is the member of a solar system and the sun is the member of galaxy which has got estimated forty two billion stars, our sun is one amongst those. The astronomers say that there are countless galaxies. They have estimated up to 2 trillion galaxies but still are saying that there is no limit to this number. They are innumerable, countless and infinite. No body can count them completely. So there are numerous galaxies, every galaxy has got billions of stars, every star has its own orbit and family and we all are the members of our sun family. The astronomers say that numerous galaxies are collapsing every moment. Numerous galaxies evolve at one time. It is hard to comprehend the functioning of this limitless, Infinite, Absolute universe completely.

Energy is Infinite. So there is no beginning, no end in it. The divine play is always going on in this Eternity. When a person becomes aware of this Eternity, she will be free from worries, limitations, grief and sorrow. It means, even if we analyse the materialistic phenomena of life, we realise that we all are the projection of one Absolute Energy. Even material science has been able to prove this fact today but the difference is that the modern scientists, being materialistic, reach up to this energy, the matter only, whereas the spiritualistic philosophers reach up to the consciousness, the spirit, the inner causal light power, the Supreme Brahman. So it is a great, high and infinite knowledge.

CHAPTER 5

Projection Of Life And Its Reunion With The Source

Life has two aspects, body and spirit. Spirit is the result of the Supreme Consciousness and body is the projection of matter. Matter is called energy in scientific language and *Prakriti* (Nature) in *Samkhya* philosophy. Human being is the manifestation of matter (P*rakriti*) and spirit (*Purushah*) both. Matter becomes the medium of the manifestation of spirit. Spirit cannot manifest itself without matter, i.e. nature (*Prakriti*). *Citta* (the mind stuff) is the first manifested form of that nature, through which the spirit manifests, When the spirit reflects in *citta*, that *citta* becomes conscious, then it is called individual soul. That very consciousness appears into three forms, intelligence consciousness, ego consciousness and mind consciousness. Mind consciousness becomes one with the senses and through senses it receives some experiences with different objects of senses, that is called a *bhoga* with pleasure and pain. Mind is always engrossed with that experience. This functioning of mind and senses has been explained previously. Now we will see, how our consciousness flows downwards and through yogic practices, how it can be elevated.

In our upper head, there is the centre of consciousness. Below that and above the pituitary gland, there is a little space that is called '*Cittakasha*' in philosophical language. In English, we can say that it is a divine space. Our real-self is resting here in that divine space, that 'self' is called '*Shiva*'. *Shiva* means consciousness, the source of knowledge. That is the master of all. Our whole nervous system functions due to this *Shiva* i.e. pure consciousness, the knowledge. Our nervous system originates from that divine space starting from the brain, creates six other centres in the spinal cord, ending at the tailbone; that is the end of the flow of life-energy. These are the seven centres in all, extending from top of the head to the tail bone. These seven centres are called *Cakras* in Yogic terminology. Energy is always flowing downwards and outwards. This is the whole story of human life. In these seven centres, our life energy is sleeping. We can awaken and elevate it from lower to higher level and from down to up. One must be aware of it and try to realise it. One who realises it, enjoys life

better. There are some Yoga techniques for that which requires hard work, proper discipline and constant practice.

Purpose of Yoga is to control that flowing energy, awaken it from all the centres and then turning from out to in, elevating from lower to higher, establish it into the highest centre, *Brahma cakra*; that is called *Shiva-Shakti-yoga,* i.e. the union of energy with consciousness. In Sanskrit they are called Shakti and Shiva, in philosophy *Prakriti* and *Purushah*. In Yoga they are called *Kundalini, Prana*, in scientific language they are called energy and consciousness. You may call them *Radha* and *Krishna, Shri* and *Narayana* too. These are the different names, but reality is the same.

The source of latent energy is, *Shakti*, source of your consciousness is *Shiva*. These *Shakti* and *Shiva* both are universal truths. *Shiva* the consciousness is the knower, the seer; *Shakti,* the energy is the known, the seen. Knowledge and Bliss are the properties of consciousness. *Satoguna*, *Rajoguna* and *Tamoguna* (modes of goodness, passion and ignorance respectively), these three qualities, are the properties of nature (*Shakti*). The three qualities mean three modes of nature. I told you earlier too that these are three stages of nature, gases, liquid and solid, those are stated as *Tejas, Apah, Annah* in the Vedas. Whatever we are seeing i.e. whatever is visible that is gross and that gross is nothing but the projection of liquid. Liquid is subtler than gross. That liquid is nothing but the projection of gross. Just as oxygen and hydrogen, two kinds of gases create water. Water is grosser than gases. That water takes the form of ice.. It can again change into liquid, gases or energy subsequently. So these three qualities, the three stages are related with one thing, that is the subtlest causal matter, that is called energy.

On top of the head, there is the centre of consciousness. Life energy is flowing down from there. Try to control that energy and bring it to its own proper place. Be master of your energy. So *Shiva-Shakti-Yoga,* i.e. the union of this energy with consciousness means to be the master of energy, to be the controller of energy. When you will be the master and controller of your energy, you can use it according to your wish. Energy is a creative power. You can enjoy everything in the world, but the worldly enjoyment is not the aim of this Yoga. The aim of Yoga is to bring energy from lower to higher, from outside to inside and enjoy with that in the subtlest form, that is imperishable, not in the gross form that is perishable.

Mostly people are busy in the lower nature. They always try to enjoy with

that because everybody is not desirous of achieving that higher state. They must be aware of this fact, that they can not enjoy even their lower nature if they have no control over their energy. So controlling of energy has got its own importance and place. Some people even when they get very little power, they start misusing it. They make others fools and try to deceive them. They put them on wrong path for their name and fame, as now-a-days many so-called Yogis and incarnations are doing. Absence of pure knowledge and their impure ego are the main cause of such misuses. When one gets control of energy and gets power, it depends upon their own will, whether they misuses or uses it for the welfare of others.

By nature, every creature is enjoying his lower nature, even without doing any thing great. There is nothing special in it, so there is no need of some special grace or power for enjoying lower nature. Those, who want to achieve the higher state, higher knowledge, power and the higher goal, they ought to work hard and must be alert. It is not so easy; it can not be achieved instantly. It is a process. In practice some people start from lower *Cakra*, some start from middle *Cakra* and some start from the highest one. There are different methods. Those who are the followers and practitioners of *Nada Yoga*, they start from the middle *Cakra*, those who are the followers of *Kundalini Yoga*, they start from the lower one—*Muladhar*. These are the two different methods of practice called *Nadayoga* and *Kundalini Yoga*. Both help in awakening the *Kundalini* (life-energy), that is practised through proper breathing exercises. The advanced Yogis start from the highest one.

So *Shiva-Shakti-Yoga* (union of life-energy with its own cause) is a very great thing. It is not related with the material world; it is something divine and subtle. Those who are misusing it, they are ruining their lives and others' lives too. That is not good. In these practices, only a spiritual guide or a master can judge, check and guide properly. So the seeker of the Truth must be aware. She should go to a proper master and learn a proper method of practice, as it is helpful in the sublimation of her life.

CHAPTER 6

Analysis Of The Human Personality

Human life is the most highly evolved projection of this world. A human personality can be analysed into five aspects, body, senses, mind, ego and intellect. Body is physical, that is the result of five primordial elements, ether, air, fire, water and earth. All these five primordial elements are the cause of this gross body. The senses are not physical, they are biological. Biological means where there is the combination of two kinds of elements, living and non-living. That means, there is not only gross matter but there is something living in it too, though that living element is not fully developed there, so it is called biological. In biology, we can neither say that it is only non-material, nor we can say that it is only the gross matter. That is the mixture of both. Our senses are material on one aspect and are non-material on the other, i.e. they are partially physical and partially mental. So our body is physical and the senses are biological. Above them there is mind, that is neither physical nor biological, that is purely psychic. Due to this reason, it is invisible and imperceptible. One can realise mind but not perceive it. Mind is above the senses. It is lower, not the higher aspect of psychic projection, the offspring of ego. Ego is the consciousness of the individual entity, that appears from the intelligence consciousness. So the same one psychic power appears in three forms, intelligence, ego and mind, functioning at three levels of consciousness.

Mind is only thought. Where from and when the thought comes? When you analyse it, you will find and realise that the moment you become aware and conscious of your individuality, your thought begins, you start thinking. Where there is no individuation there is no thought. So thought is the projection of individuation. The thought, not ‘I’, is mind. ‘I’ is awareness of individuation. That ‘I’ is ego consciousness. This ego consciousness creates mind or thought. The ego also is not the cause in itself, that comes from intelligence consciousness, that is pure consciousness. For example, when you are in deep sleep, there is no consciousness, no ego, no thought. Are you aware about your

senses or body in deep sleep? No. When you are awake, you become conscious of everything at once. In the same way, when you are one with your real self, that is the stage of *Samadhi*. At that stage, there is no ego, no individuation, no thought, there is only pure consciousness. When you come into your body, into individuation, your ego, then you become conscious of all the things. So when you feel your individuation, your all belongings come into your thought at once. At that time, you feel, "this is my house, this is my child, this is my family, there is my shop, these are my things" etc. etc. Everything whatever is related with you, all appears to you. So all the things come into your mind. Your thought feels powerful at that time. Now it must have been clear that the first projection of *Citta* is the intelligence consciousness, i.e. the pure consciousness. From intelligence consciousness comes ego consciousness (the consciousness of one i.e. 'I'), that ego consciousness creates the thoughts, that is called mind consciousness. Through mind, your ego is using your senses and all other things. At that time, ego is nothing but thought. You can not create separation between mind and ego, even you can not separate intelligence from ego but when you analyse and observe, you find that there are three stages of consciousness, first intelligence consciousness, second ego consciousness and third mind consciousness, i.e. the thought. So your psychic power appears on three levels but the consciousness that appears first, is called intelligence consciousness. Where from that first pure consciousness comes, we must be aware about that too. Where from that pure consciousness, the source of this little 'I' comes, this is the first question of a spiritual seeker. When we search and think about that, we find whatever we are seeing, perceiving or observing, all are the effects not the cause in themselves. "There must be some cause of all these effects", this quest is the subject of the spiritual science.

You know that those people who are not aware and are not the seekers, who do not want to realise the source of this little 'I' they have become one with that 'I'. They accept this little 'I' as their real-self. They are selfish, because they are living in their little individuation only. They are always trying to keep that individuation surviving and safe. They try to do everything for that. So in this world, my dear! you will find that most of the people are living at this very stage. They are identifying themselves with their ego consciousness. They are not aware about their intelligence consciousness. If they become aware about their intelligence consciousness, they will be very near to their source of consciousness too. Normally, the people are not eager for that because it is very difficult to realise the reality of life. Just as, if you want to climb a mountain, you feel it is very hard; if you want to jump into a ditch, it is quite easy. The reality

of life is something very subtle, pure and high. It is hard to elevate one's own self from a gross, material and impure level to subtle, immaterial and pure.

Desire of elevation, at the same time is inherent in every living being. It is an innate desire of a living being to go from lower to higher, from gross to subtle. Though it is hard, yet every being wants it. Though it is the inner demand of every living being, yet only a human being has the potential to realise that and become divine, righteous and higher. These potentialities of humans can be developed through the adoption of the proper means and practices.

CHAPTER 7

Human Potential To Be Divine

So far, we have analysed and come to the conclusion that humans have potential to elevate themselves from lower to higher, from gross to subtle. Like other animals, human is not only a natural being but is spiritual and has potential to become divine. In animals, you will find everything, language, food, habits etc. are natural. They totally depend upon nature. I have dogs in my Ashram in India. I have seen many dogs in America, Canada and England too. Indian, American, Canadian and English, all dogs bark the same way. They have same language, same habits, same meals, and same tendencies. I have seen cows in India, America, Canada and England. They all are found similar in language, meals etc. I have seen many lions here in safari parks. I have seen lions in India too, all are meat eaters. We can not think, that the lions living in India, where the people are mostly vegetarians, will be vegetarians. Neither we can say that the cows in America where the people mostly are non-vegetarian will be non-vegetarian. Wherever you go, you will find all the animals of one species are similar in language, food, habits etc. They will be of the same nature but you will not find even a single person, having a nature similar to the another even in one family. Their language is unnatural i.e., it is not fixed by nature. Humans cannot speak, walk or eat, unless they learn.

In India, there was a king. He came to know about this theory that the human beings are not natural. They have no language, food or habit fixed by nature, so they have to learn everything i.e. to walk, speak and eat etc. from their surroundings. He did not believe that. He called and challenged a philosopher to prove it. The philosopher told that he would. He took five newly born children and kept them in a special atmosphere, where there was no human being around. There were only goats and lambs. He told a servant to go and feed the children. He strictly instructed the servant not to walk, speak or do any action in front of them. When those children were brought up in this way, they learned to walk, speak and behave the same way as those animals did. After five years the scholar took the children to the king and showed them to him. He noticed that those children could only imitate the goats and lambs only, with whom they had lived. There was no other language, feeling or habit developed in them. They were just

like those animals, with whom they had stayed. So the philosopher proved the fact that humans act only after learning.

All animals have their own fixed foods but we can not say the same for human beings. Humans can drink milk, eat grass and can take beans, grains, fruits-anything. A human can eat even flesh and bone too; she can drink blood. She can drink or eat anything she likes according to her own tendencies, which depends upon the training she gets. All the activities of humans are above nature. He wears clothes, cooks food. He sometimes has cold drinks, sometimes hot. All these human activities are not natural. In instinctive behaviour too, humans like other animals, do not behave simply according to natural urge. He is not under them. He can use his instincts frequently or can control them completely. He is not the slave of his instincts though he may make himself that. He can be the master of his instincts, sentiments and mind, if he wants to be but for that he needs control and discipline, which depends upon what kind of society he has. He thinks, behaves and does everything as he learns from his society and becomes according to the environment he has.

According to divine law, humans have a great potentiality. She has her body, senses, mind, ego and intelligence consciousness as her instruments and means to attain the highest goal of life. She is not bound to them. She is an independent perfect being. She can develop them up to any kind of quality and level. One day she can achieve Godhead, rather she herself can be Godhead. She can be the master of everything he has but if she does not develop her qualities properly, she can even be a slave of every creature. That development of the qualities depends upon the education she receives. For example every human being has intelligence consciousness, she can use it properly, only if she gets proper education and learns how to use it. Though there are three things; education, environment and the previous impressions which affect human behaviour, yet ultimately these all are the result of education. By nature, humans can not proceed towards higher knowledge. He by himself naturally, cannot discriminate what is right, what is wrong.

He cannot analyse even all his means, body, senses, mind, ego and intelligence consciousness. What they are and for what purpose they are? He needs guidance, instructions and education from wise persons by whose help he starts analysing, distinguishing, understanding and then gradually goes ahead.

In human life, there is a combination of two things, animal instincts and divine qualities. Hunger, lust, sex etc. are the animal instincts in human life.

Intelligence consciousness in him is divine. The animal instincts are related with the lower mind. They always activate, inspire and make the mind extrovert.

Person’s divine consciousness guides, balances and makes her introvert. Education enables her to sublimate the animal instincts and develop divine qualities. So the purpose of education is to remove undesirable habits and increase divine qualities in humans. If education does not fulfill that purpose, it means that it is not the proper education. By removing the animal instincts, I mean modifying, disciplining and controlling them. As you feel hungry, hunger is your natural instinct but it is not naturally fixed what you should eat to satisfy it. It depends upon your education and training you get, that will lead you to select what you should eat or drink, which is useful and good for your body, mind and spirit.

CHAPTER 8

Evolution Of Life Is Spiritual Not Physical

In human life, the physical position of the body is found in four different forms. As we might see in one family, there lives a grand father, father, a young boy and a little child. These four have four different states of mind. The day will never come, when all human beings will be old, young or very young children. That is not possible. But a child will be an old man one day, there is no doubt. It is a natural law. The process of growth is going on continuously but gradually. At each stage, a person grows according to their own state of mind so the difference must be there. In the same way, all the people in this world, can never be happy or sad equally on one day because everybody has different states of mind at different times.

As we see these four different levels in physical growth, in the same way, we find four different levels in mental and intellectual states too. Everyone takes, understands and grasps the things according to their own state or level of the development of the *Citta* (the mind-stuff).

The process of physical growth is natural and the development of the mental level is also going on but separately, according to spiritual law. Spiritual law related with the spirit and mind, is totally different from the natural law, which is related with the physical body. We can find a five year old boy, who is quite dull, and is hardly able to pick up a few words in the school. At the same time, there could be another boy of the same age, who would move two or three classes ahead at school. Occasionally, one can even find a boy of the same age, who is a master of many subjects. In my country, there was such a boy of five years. He was a master of many subjects at that very young age. Without learning from any one, he spoke on the Vedas, the ancient holy scriptures. He left his body at the young age of seventeen. He wrote a detailed and very good commentary on Shrimadbhagvad Gita. His name was saint *Gyaneshwar*. He was born in the Maharashtra state of India. This was all because of the highly developed state of his *Citta*, the mind stuff and his self. This process is going on

in every *Citta* constantly, because it is totally an internal process, that is related with the internal life. Whatever we do in the present life, our *Citta* is prepared up to that level. When we die and get the next birth, we carry and receive all the previous qualities through the impressions; automatically we proceed forward from that very level. We do not have to repeat the same process again and again. If we had to repeat the same process again and again, there would be no scope of attaining the ultimate reality because the time period of a human life is very limited; so whatever we are doing today, will be the substratum of our future life.

Your present is nothing but the result of the past and the root of the future. If you were to remove your past, you would not exist and could do nothing for the future. So this result of the past can not be avoided at any time. It must always remain with you; not only in this life, it will go with you into the next life too. This is the process of spiritual evolution. The concept of transmigration of soul is also based on it. When this self achieves perfection through this process, there will be no more birth or death. The individual soul becomes free from the circle of birth and death and that is called the stage of salvation — the *Moksha*. For example, when you are driving your car to home, you are in a hurry and worry for reaching the destination. When you reach home, you leave car, enter into the house and relax, take rest. In the same way, all these births are like getting new vehicles. You have one and get another. This process is going on throughout your journey of life. When you reach the goal, you need no more vehicle. There is no more running, no more going ahead. So this reincarnation or rebirth of soul is the process of the evolution of life. This evolution is not of the physique but of the *Citta*, the mind stuff. That is an inner development. When your *Citta* is fully developed, completely pure and divine, it reaches the highest peak and realises the perfection of life. What are the signs of that perfection? Doubtless knowledge, lustless love and desireless service are the signs of a perfect life.

Family is a school, where you can have training and develop these three things. When you love your family members without lust, you will selflessly use your power and energy for mutual benefit and you will doubtlessly be aware of each other automatically. You can increase these qualities in yourself gradually. When a person starts learning how to write, he needs some paper, pen, chalk or board to practise. He writes letters very slowly and with great difficulty but when he becomes perfect in it, he does not necessarily need such kind of practice. He can write the way he likes. In the same way, when a person is aware of and perfect in his divine qualities, he can use them in every way, everywhere.

First of all a wife should use these three qualities in dealing with her husband and a husband should use them with his wife. Then, both can advance these three things in their children. After that when the children are independent, they can use them with their neighbours and society at large. Go on advancing it further and further. Do not stop anywhere. Make it absolute. Go on increasing it. This is a process of progress and development.

CHAPTER 9

Spiritual Development Needs Discipline

The perfection of life is the inner demand of every individual but only a human being has the potentiality for that. Humans have those qualities and means by which they can sublimate their lower nature to a higher nature and can realise the real self which is the perfection of life. Sublimation of lower nature to higher is possible only through discipline. No country, society, nation or person can sublimate itself without discipline. Discipline needs law and order. Where there is no law, no order, there can be no discipline. Source of law is wisdom, i.e. only a person with wisdom, who is fully aware of themselves and reality, can give society a law. Wisdom can be achieved only if your mind is pure, calm and quiet. So if you want to achieve perfection, you need wisdom. In order to achieve proper wisdom, you must make your mind pure. If you want to make your mind pure, you have to accept discipline which depends upon law. So law, discipline, wisdom and perfection of life, all these are inter-related. Law gives discipline, discipline sublimates your life. Sublimation of impulses and sentiments gives one enlightenment and wisdom, which becomes the means for achieving perfection.

There are three kinds of laws only, divine or spiritual law, natural law and social law. A man of wisdom can understand these three kinds of laws and can teach you how to observe them properly. Laws do not come into the mind by nature. You can only be made aware about them through proper teaching.

A social law is the effect of a natural law and the natural law is the effect of a spiritual law. Nature acts due to the spirit. Where there is no spirit, there is no activity in nature. As I told you earlier, all kinds of movements, bodily, sensual, mental, egoistic and intellectual, are going on in your life due to your spirit only. If there is no spirit there will be no movement, no action. This is called a spiritual law, which is directing and inspiring all the movements and actions to achieve the highest good. That very spiritual law is the master of all. It is giving life to all and is putting them in order.

Spirit is totally divine and has no kind of pollution or stain. So the spiritual law is called a divine law too. Thus divine law is the base of natural law and

natural law is the base of the social law.

Every person has two aspects of life, personal and social. Discipline in his personal life depends upon one's own self and discipline in social life is related with others. So unless the people are completely aware about social laws, it is very hard to keep social discipline. Be aware about it. It is not the job of one single person; this is the responsibility of the whole society. The whole society can be disciplined only through proper education. Unfortunately in modern society, there is no proper education. Today, the educational system is not complete, it is partial. It is only concerned with how to earn money, how to produce more and more material things and how to enjoy those things. It does not teach how to use them and does not tell their purpose or for whom they should be used. Modern education is related with the body, the senses and the objects of senses at the most. It is always neglecting the better, important part of life i.e., mind, ego and soul. "What is mind, what is ego, what is soul?" There is no scope for that kind of research in it. Without understanding all these mysteries of life, a human being can not be aware about discipline and be able to understand the social laws, thus no contribution to a good society. So it is very necessary and good to learn the spiritual science that analyses life deeply, clearly and provides laws of discipline for both individual and social behaviour. So be aware, use your wisdom always. Faith with wisdom is good, that will lead you towards your destination.

Keep your mind and body healthy and intellect open. Be aware of your real-self always. Then there will be no trouble in your life. You will lead a proper life, you will enjoy divinity. In this way, you will also make your children divine. Whatever I am teaching, that is totally scientific. That gives an analysis of the cause and effect of life. Try to understand and practise it in daily life. Ultimately, you will achieve your goal. The people who are always thinking of worldly enjoyments, material objects or facilities and nothing else, they must suffer because they do not care about self-control and discipline. Without self-control and discipline, they cannot maintain their health. Without health, there can be no prosperity, no happiness. Where there is discipline, there is knowledge, awareness, health, prosperity and happiness. You should be aware about it. So knowledge, health, prosperity, happiness and the perfection in life, all are the rewards of discipline.

CHAPTER 10

Culture Is Cultivation

A disciplined life is called a cultured life. The process of human culture is also like that of the agriculture. In agriculture, cultivation is to remove the undesirable things from the land and prepare it for some desirable seeds. This is the purpose and the process of agriculture. Same is the process of human culture. If you want to make a person cultured, you have to cultivate their mind and heart. That means you have to remove the undesirable elements from their mind and heart and put in some desirable seeds. The undesirable things in human life are the animal instincts working in it. Try to remove them. Try to sow the seeds of divine qualities such as the virtues of righteousness, generosity, mercy, knowledge, love and compassion etc. By sowing these in a person's heart and mind, you can make them cultured. So if you want to make a person cultured, you have to work hard. If you want to make a person vulgar, you need not to do anything hard. Ignorance comes in life by itself. We have to establish no centre, college or university to bring ignorance or bad traits in humans. They develop automatically.

Today, material science has provided man many kinds of facilities for communication and transportation. So the whole world has become very small, physically people are getting closer and closer to each other every day. In this situation, either they will create troubles by using their power to fight or they can develop love for each other. Either they will try to keep each other under their own control or they will go side by side with love and sympathy. If they have divine qualities, they will love and try to help one another. If they have demonic characteristics, more violent ones, they will fight and kill each other. Though material science has made humans closer physically, yet it is not able to develop divinity in them. This is a critical position that has been created by material science today. So, it is the primary need of the era to spread divinity, so that people may develop divine qualities in themselves, have love and thus may help each other in society. This quality can not be created by material science, because that is related with the inanimate, changeable, perishable matter only. This is the job of the spiritual masters to discipline and culture humankind through the teachings of spiritual science, so that the social life may become

virtuous. This is possible only if the spiritual masters, along with their preachings, present a practical example of a virtuous life.

We are trying to create generosity and develop divine qualities in humankind. Only for this cause, we are visiting person to person, city to city and country to country. This is the only purpose of our visits. They are preaching and teaching Yoga. They are making the minds of the people calm and quiet through their divine waves.

Nowadays, many Americans are meditating and believing in the *Karmic* theory, the reincarnation of soul and the way of divine life. Many people are also becoming vegetarian due to the impact of these divine teaching. There are very few examples of persons in the west, who can lead the people towards peacefulness or divinity because people there are becoming more and more materialistic day by day. Though these countries have traditional churches, yet they are unable to fulfill the innate demand for divinity and peaceful life. They preach and teach about faith only, but faith without wisdom can not lead one to the destination. For example, you go to church once a week, you attend the sermon for an hour. People at church recite some verses. You confess your sins in front of God and pray to him, then think that you are free from the sins and go away. After seven days, you come again and repeat the same thing and go home. You do not get something substantive for life. This shows that those churches do not have such kind of inspiration that can lead the masses towards purity, generosity and divinity. So, it is very difficult to accept those preachers as ideal or as the spiritual masters. In India, there are thousands of Yogis, who are leading very simple and pious life. They have nothing that is their individual property. They have no home, no money, no bank balance, nothing as their own. They have no possession but are enjoying their divine life. They take meal once a day, wear two clothes to cover the body. They have knowledge, wisdom and realisation. They convey mankind their waves of divinity, piousity and inspire them to lead a virtuous life. That helps the society to be divine and virtuous gradually. Such great personalities can be the ideals for a society. This is also a good way of educating and culturing the society. So, discipline and culture come through wisdom, that can be attained through control of the senses and the sacrifice of temptations and desires.

CHAPTER 11

Integral Upliftment Needs Integral Yoga

In the achievement of the goal of life, physical health, control of senses and stability of mind, all are very important. Even for the practice of meditation, which leads one towards the highest goal of life, we need a healthy body and stable mind. The mind is more valuable than the body. This physical body is with you in this life only but the mind goes with you until the end of the journey of life through many life times. Pure intellect, higher wisdom is more valuable even than mind because intellect leads and guides the mind. The real-self is more valuable than all these lower things, intellect, ego, mind, senses, body, health and wealth etc, because that is the master, the seer and the administrator of all. So one should not ruin one's ownself rather one should try to realise the real-self and make it one with its source i.e. achieve perfection. The spiritual science tells you, how to realise and be aware about your real-self. This is the main purpose of this science. It tells you that the real-self is the master and the lower nature, body, senses, mind, ego and intellect, all these are the instruments. The instruments also are important because they help one to reach the goal, the perfection of life. For example a person who has weaker eyesight, can not see properly without glasses. Glasses help the person in reading and seeing better. She has to keep them carefully, as they have become an essential part of her life. So whatever is an essential part of your life, you have to maintain it properly and are supposed to look after it.

In our holy scriptures, there is a very good simile. Our body is like a chariot. Our senses are like the horses, who pull the chariot. Our mind is like the rein. One part of the rein is always tied with the horses and the other part is in the hands of the driver. Our intellect is like the charioteer, the driver of the chariot. Our real soul is the master of this chariot, sitting in the upper room behind. Destination of this master's journey is to reach the goal, which is the Absolute Infinity, Supreme Brahman. That is called perfection of life. If you have a devotional nature, you can say that the goal of life is the realisation of the

Godhead. If you have a philosophical mind, you can say that the goal of your journey of life is the Absolute Eternity. Whatever you say, this is a fact that the Absolute Eternity, Infinity is the goal and the source of life. Our real-self, the master of this chariot of body, will reach its destination through this chariot only. Without human body, you can not practise Yoga, the higher discipline and realise the Truth. It is only in this human life that you have all kinds of facilities and potentialities to do whatever you want or wish. So you must be aware of all the aspects and means of your journey of life. If you want to travel with your vehicle successfully, you must use it properly. As people keep cars, they spend not only two, three hours, rather sometimes the whole day in cleaning and maintaining it. Today, people are conscious of cleanliness and maintaining their rooms and vehicles. They spend a lot of time in maintaining their gardens, cars etc, but they are not aware of their precious vehicles, their own body. They themselves are ruining it. It is not bad to maintain the belongings but more important than that is to look after their bodies because if the body becomes unhealthy, all other things will become useless. If your health is spoiled, what will you do with your wealth? All will be useless without health. So you must pay you attention to it and try to maintain it properly. If your car is damaged, you can buy another but if your body is damaged, you can not replace it. You can not buy another with money. So this vehicle is the most valuable one. People are worried about their materialistic vehicles. They do not care about their invaluable vehicle, the body rather they are misusing it day and night by putting it on the wrong path and are getting many kinds of diseases.

It is very painful. So those who want to travel properly and complete their journey of life successfully, must be aware about their precious vehicle, the human body.

The physical aspect of Yoga or the spiritual science, deals with how to maintain bodily health. You must be aware about it. Here, it must be noticed that Yoga is not a few physical exercises only but the practice of physical postures is one aspect of Yoga which makes body pure, healthy and thus capable of further practices. Breathing exercises help in controlling the senses. As I told you earlier, our senses are like the horses of a chariot. If you feed the horses properly, then they are able to drive us to the destination but if you feed the horses well and do not want to train them, what they will do? Untrained horses will drive the chariot towards the wrong path, they will go according to their own wish. If they drive you according to their own wish, they can drop you in a ditch and ruin your life. Whenever they will see some green or grassy land, they will jump

towards that because they are animals. They do not have proper senses. If you train them, they become sensible. In the same way, your senses are totally animalistic and blind. They have no understanding. It is up to you, either you can train them or you can leave them as they are. If they go according to their own wish, they will pull you into some trouble, i.e. a hell-like experience. That much you understand well, that many troubles and diseases come in life only due to the misuse of the senses. People normally do not control their senses so they are having many types of diseases. They always try to provide whatever the senses demand. Resultantly, they get troubles and disorders in health. At the same time if you do not want to feed them at all, they will die. Without these senses, the chariot of your body can not move. So, this is a very good analogy from the Vedas. You should try to understand it. You should feed your senses under control and then train them properly to take you on the right path. They are just like the animals and have no distinction between right or wrong. For example, your tongue wants a good taste but it has no understanding, whether that taste is useful or harmful for the whole body or life. Eyes always demand beautiful scenes. They are not aware whether that attractive scene is useful or harmful for you. In the same way, your sense of hearing, smelling, tasting, touching and seeing, all demand their favourable objects but they can not distinguish between what is useful and what is harmful for them. They depend upon your thinking. It is up to you. You have to see, discriminate and judge, what to give and what not to give them. Just as, if a charioteer becomes alert, feeds the horses properly, trains them well, then the charioteer can drive them on the right path. In the same way, if your intellect, the driver of the chariot of your body is aware and wise, can feed, control, train and drive the senses properly, so that they may take the master, the real-self, to its goal successfully. If the driver, the intellect is weak, ignorant and can not control the senses, it can not do anything constructive. So the driver of life, intellect must be stable, alert, aware and strong.

The mind is like the rein of the chariot. It has no force or value of its own. The lower part of that rein (the mind) is connected with the senses and its higher, upper part is related with the intellect. Whatever you know, you think and desire according to that. Whatever you desire, you do according to that. Desire is the property of mind and knowledge is the property of intellect. Knowledge is higher than desire and desire is stronger than action. If you have great thoughts and good desires, you can do good and be great. So your action depends upon your desire and desire is entirely based on your knowledge and thoughts. The kind of knowledge you have, you think and desire according to that. So

knowledge, desire and action, this is the sequence of activation in life. If you have a sharp intellect, you can discriminate, what is right, what is wrong; what is doable and what is not-doable. That all depends upon your ability to discriminate, reason and understanding. So you must try to make your intellect strong, sharp, pure and stable, then you will be able to use your mind properly. Through a stable mind you can control your senses and utilise your body in the best way for the proper path. So this is the proper way of understanding and analysing your whole personality. First of all, keep your body healthy. If the chariot of body is not strong and is always pulled by the horses in an uncontrolled manner, it will break and you will not be able to reach the destination. Even though the body is changeable and perishable, one day it will die and leave you. All the primordial elements will disperse into their causes one day. It must happen either today or tomorrow. There is no doubt. At the same time, we must be aware that we can not walk even a single step without this body, this is very essential part of life. So we must try to keep it healthy and strong. Secondly, we should try to control our senses. Thirdly, we must try to keep our mind balanced. Fourthly, your ego must be one with the cosmic 'I'. Finally your intellect must be pure, stable, alert and aware to realise the cause and effect of life and the world. Ego acts according to intelligence consciousness because it is the offspring of that. That very intelligence consciousness is called intellect or wisdom. The practitioner, with the awareness of the cause and effect process i.e. the basic reality of life, with mediation can merge her individual ego into the cosmic 'I' gradually through proper practice, under proper guidance.

In this way, you will be able to make your body pure and healthy, senses controlled, mind balanced, ego cosmic and the intellect aware; then you will realise that your real-self is shining. For example, if sunlight is falling upon some muddy water, you can not see the sun's reflection there. Though the reflection is there in the muddy water, yet it is not visible due to the mud in water. When you make water crystal clear, then you are able to see everything through it. If that water is moving and wavering constantly; you can see the reflection but not very clearly. If the water is calm, clear and still, then you can see the reflection very clearly. As there are the chemicals such as alum, which can change the muddy water into a crystal clear form, and there are methods with which you can make the water still and calm; in the same way, this spiritual science provides a proper process to make body pure, senses controlled and mind balanced, calm, quiet and stable. When your mind is pure, clam and quiet, you will be able to realise in yourself the reflection of Supreme consciousness. When you realise in your ownself the reflection of that Supreme consciousness

you will be enlightend; you will be aware about immortality, you will realise doubtless knowledge and will feel the ocean of blissfulness in your self. Automatically, you will be happy. Only those persons, who are fearless, doubtless and painless, can serve humanity; they can do something for all beings. Those, who themselves are suffering from limitations, what can they do for others? Those, who themselves are ignorant, how they can give proper knowledge to others? Those, who are always living in a dejective mood of life, how can they give happiness to others? So if you wish to do some good work in life, want to help your fellow beings, you must be aware of all these facts. You must be aware, at the same time, that achievement of all these virtues does not need some hard physical work; it needs proper attention, because this process, as I told you earlier, is not related solely with the physique, it is related with your real consciousness, your real-self, the spirit. That consciousness appears in the form of intelligence consciousness and creates wisdom, rather wisdom is the property of consciousness. So when you become aware of this fact, you will realise your own status, will be the master of your wisdom and will be able to use it according to your own need. In the light of wisdom, you will make yourself free from all kinds of limitations, dejections and will realise blissfulness in yourself, then you can be helpful to others too. At that time, you will be loved not only by the human beings, rather by all the living beings. You will create some holy vibrations from your life. All creatures would receive those pious vibrations and thus being helped in their development, will gradually come to the proper stage, where they will achieve the same divinity.

In my teaching, there are five things. Firstly, the physical exercises are for maintaining good phyiscal health. Secondly, the breathing exercises are for controlling the senses. Thirdly, repetition of some holy sound or *Mantra* for balancing the mind. Fourthly, fixation of mind upon one particular point with holy powerful *Mantra* and the constant practice of that is for merging the ego into the cosmic ‘I’. Fifthly, rationalising and reasoning internally upon the basic reality of life, for having self-realisation and Supreme Consciouness, that is called *Brahma yoga*. These practices are called *Hath yoga. Mantra yoga*, *Laya yoga* and *Raj yoga* and are meant for the purification of body, control of senses, balance of mind, dissolution of ego into the cosmic ‘I’ and the realisation of oneness of the individual self with the Supreme Self respectively. This is integrally called ‘Integral Yoga’. When you will use these methods, automatically, you will make your life pure, healthy, happy and divine.

CHAPTER 12

Purification of body through proper food

Food is the natural demand of every living being, so it must be fulfilled. At the same time food is the source of mind and cause of thoughts. So humans, being rational, should use only that food, which can help them in their development. In the process of the conscious development of life, i.e. in the practice of Yoga, purification of body is the first step. So the quality and quantity of food are very important factors for every traveller of this divine path. I have told you many times that human food is not fixed by nature; a person can think, analyse, consider and decide what is good and what is bad.

A practitioner of Yoga gets much heat in his body, so it is very essential to take milk after the daily practice. Some people think, milk is also the production of blood, so it should not be taken but this is a misunderstanding. Milk is the projection of love and affection. When a mother begets a child, out of affection milk is produced in her breast by nature. That is not the production of blood or fats only. Cow is also a divine mother. She has much affection for humankind. She gives a lot of milk, all of which is not only for her calf. If the calf drinks all the milk, it will die. A cow sometimes gives seventy liters of milk, sometimes more than that. In India too, we get about forty four litres of milk a day from one cow. You can imagine that the calf can only drink three or four litres in a day, not more than that. The small calf who lives on mere milk, will only be able to drink two litres a day. If calf takes more than that, it will die. At the same time, if we do not milk the cow, she will die. It is natural. So the majority of the milk from the cow is for humankind. That is why, we believe that the cow is our holy mother. The cow gives much milk not because we give her training, as some people think but it is her nature. We give her only the proper food. She gives milk out of affection and love. So milk is not the projection of mere blood or fats and is not bad to drink.

The persons, who want to have good health and stability of mind along with pure food they should stop smoking because it is against nature and is

unhygienic. According to the natural process, we receive oxygen and discharge carbon-dioxide. In smoking it is totally the reverse, so it is unnatural and unhygienic. At the same time, it pollutes the air and so becomes harmful for others. Whatever is against nature and is harmful to one's own personality and the society, should be avoided. The practitioners of Yoga should not use alcohol, drugs or any other kind of intoxicant, as alcohol and drugs etc. are very harmful for both body and mind. They cause high blood pressure and other diseases. Alcohol, creates extra stimulation, causes nervous breakdown, mental weakness and kills nerve cells which can never be replaced. It is very harmful.

The travellers on the divine path should not eat eggs, fish and meat. When you will think upon all these things deeply, you will understand, what should and what should not be eaten. For example, if you analyse about eggs, you will understand that an egg is nothing but female secretion. I do not think that female secretion is for eating or putting into the stomach. I wonder how people can eat it. You can analyse, what an egg is, how it is produced. When you will think about that, you will find that it is a very ugly thing. It is not something eatable but those ignorant people, who are not aware about it, they are eating it. Whatever you eat, you must be aware and careful about that.

Now we should think about eating meat. According to my opinion, every individual being has some life. So you must not try to hurt any being. If you want to be divine, you must have a divine nature. Some people think that plants also are hurt because they also have life. Yes, I agree that plants have life but they are not hurt because plants have no mind. They do not feel pain the same way as animals do. Plants do not produce plants. They produce seeds. The seeds grow. It is all natural phenomenon. Plants have no ears, eyes etc., so they have no developed sense organs to feel pain or pleasure. The organs of senses are the signs of having mind. If you want to eat an apple, you can eat a fresh one but if the apple is rotten, it produces insects in it. When you see the insects moving in the apple, you can not eat it because the insects have senses and movement. There is a very good verse in the Vedas, which tells, Akshvantah Karnavantah Sakhayo i.e. all the creatures who have eyes and ears are mindful. So they feel pain or pleasure. Thus we should not try to hurt them. Even small insects feel sound, touch and smell etc. When we produce sound, they move. They may have either eyes, ears, taste or any one of the senses. Whichever one they have, that means they do have sense; that indicates they have mind.

The whole universe, may it be living or non-living is the result of matter and spirit both. Plants have life, there is no doubt. Even bread and butter have

life. They are full of life, but when you eat bread and butter, drink milk, you do not hurt them. If you eat grams or grains etc. you do not hurt life because though they have life and they give you life yet they are not mindful, so they are not hurt. When you cut an animal you hurt a life. Here life means an individual being not eternal life in itself. So when you cut the body of a living being, you hurt that being. Animals, birds, fish etc have bodies, brains, minds. So in order to get meat or flesh, if you kill the animals, birds, fish etc., you hurt them, there is no doubt. To hurt some living being is against divine law, so it is a sin.

Some people think that even if we drink water, that is also killing a life. We can analyse and understand, what life is. Life evolves from lower to higher. You can think in this way. When you drink water you drink life, nothing else. Water is full of life because it is the manifestation of oxygen and hydrogen. Oxygen is life. You can not survive even a single moment without oxygen. You will die at once, if you have no oxygen. That very water is the source of life. Life always appears through water. Any kind of life appears through protoplasm, that is also a kind of water i.e. something liquid or fluid. So water is the source of life, no doubt but you do not hurt life, when you drink it. You hurt a being only when there is mindful individuation. Be aware about it. Life is immortal. You can not hurt or kill that. You can kill somebody, you can hurt the individual being only.

We can be more clear, if we analyse the different levels of life. There are five levels of life in the projection of this world; (1) Vegetation life, (2) Insect life, (3) Reptile life and (5) Animal life. These are the five lower levels of life. Sixth is the human life. So when you think upon it, you will find that life begins from vegetation life, that is the first. Before vegetation life, there is a mineral life but in that life there is no growth, no production. There are three signs that depict life. First is movement, second is feeling, third is reproduction. You find all these three in plants too but there they are not sensible, as has been analysed above, so they are not hurt.

So in this natural phenomenon, the things which are without eyes and ears or mind and are good for health, you can use them for your meals. Nuts, vegetables, grains, milk and every kind of milk product, they all are good for you. All these things are *Sattvic* in quality. *Sattvic* means pure. There are some impure things which make your mind impure. Those are called *Rajasic* and have a hot effect upon the mind and body, such as very strong spices. There are a few things which are the worst, they are called *Tamasic*. *Tamasic* means impure. Flesh, bones, eggs etc , all these things are *Tamasic*. They are totally impure. So you must be aware about your food. You should eat pure food, if you want to

make your mind pure and divine.

It is a very great and important thing. Those who are aware of all these distinctions, they live a healthy and happy life. Many diseases such as nervous weakness or high blood pressure come from impure food, which should be avoided.

Sometimes people do not have the proper teachings, education, training or atmosphere to learn and know all these valuable facts, they should not get disappointed. Though they have no proper education or guidance yet they are human beings, they have intellect and reasoning. They can use their common sense.

We should be aware about what is wrong and what is right, so that we may be able to avoid the wrong and adopt the right.

Now we can analyse, what is the natural food for human beings. Though human is not a natural being yet hunger is natural but nature has not fixed what particular objects must be eaten by human to satisfy that hunger. Being rational, he himself can analyse, decide and adopt what is the best for his health and life. I have told you earlier that grass for cows, meat for the tiger is food fixed by nature. I see the cows in America, India and Canada, all eat grass. You would never see a cow eating meat even in a country where people mostly are non-vegetarian. In the same way, you would never see a tiger eating grass even in a country where people are pure vegetarian but you would never see one fixed food for all human beings at different places because humans are free to decide. They can eat grass, wheat, fruit, eggs or meat, anything they like. Still being a rational being, it would be wise to analyse and consider what is good and what is bad for human development.

According to different qualities and traits, there is found a difference in food between different categories of animals. There are a few characteristics typical to different animals according to which they either eat meat or grass. So humans can analyse and compare those typical characteristics with those of their own. For example, a lion eats meat. He has sharp teeth, sharp nails and not long intestines. He does not suck but licks water. His nature is fierce. The cow has large intestines, flat nails, flat teeth. She sucks water not licks. She is gentle by nature. Humans like a cow has large intestines, flat teeth and flat nails. Humans sucks water and is gentle in nature. So all these characteristics tell that humans are vegetarian being by nature: All the vegetarian animals are kind and gentle by nature and non-vegetarian animals are fierce in nature. So eating meat is

unnatural for humans. Whatever is unnatural, is sinful and harmful. So-called educators, who are not aware about these facts or are ignoring these truths out of selfishness, they teach and guide ignorant children of God to take meat and tell them that it is healthy for them. That is wrong because whatever is against nature that is unhygienic too. So this is a wrong education. This effort is anti-social and inhuman.

Some people think that in ancient times man had no knowledge of cooking meat, so he ate vegetables, fruits and other such things. This is a wrong conception. History tells us that the Aryan Vedic civilisation is very old. No body can say when it began. Remains of ancient humankind tell that those Aryans were well advanced and well civilised. Modern philosophy says that humans were vulgar and backward in the beginning but according to Vedanta philosophy human is the image of Godhead. So, humans inherit all the qualities of that Supreme source, the Truth, the Consciousness and the Blissfulness. Potentially, humans have all the talents and divine qualities, which only need to be developed. So historically, we know that the culture and civilisation of thousands of years ago, was very advanced, they could cook many things. They knew art and agriculture. So this is not a proper argument that humans ate vegetables and fruits because they had no means developed to cook meat.

So eating pure food is the source of good health and pure mind. Impure food is *Tamsic* and creates inertia, indolence, laziness, darkness and ignorance in the mind. Thus a practitioner of Yoga must be very careful about the consumption of food. According to the Bhagvad Gita, a person should be balanced, controlled and pure in food, sleep and pastime, only then she can be successful in achieving *Brahm yoga*. This is the realisation of oneness of one’s own self with the supreme Brahman, the annihilator of grief and sorrow.

CHAPTER 13

Control Of Senses Through *Pranayam*

In order to control the senses and make them strong, *Pranayam*, the balance of breathing is very necessary and important because senses work due to breathing. If breathing stops, functioning of the senses will also stop. So, being aware of this process of cause and effect, you should practise *Pranayam* daily.

Pranayam means the balance and control of the vital force through the various exercises of breathing with proper exhalation and inhalation. Inhalation gives oxygen to the lungs and thus to the whole body. Through exhalation, you discharge carbon dioxide out. When your body is filled with oxygen, you feel light and fresh. You discharge all kinds of disease causing agents through exhaling. This is a divine process. If breathing is going on in a normal way, it is o.k. but when you exercise some special movements in this natural process, deliberately and consciously according to your own will and learning, then you can achieve something great. It is very useful. With the practice of a few exercises of breathing, your subtle nervous system starts receiving proper blood because the purification of blood is related with the process of receiving oxygen in the body. If you do not receive enough oxygen, your blood will not be thoroughly purified and pure blood will not circulate properly in all parts of body. Without proper circulation of blood, your body will become useless.

People, generally do not breath properly, so they are getting many kinds of diseases. Through this process of *Pranayam*, which I teach, one is able to remove many kinds of awful diseases, e.g. chronic headache, weakness of nervous system, diabetes, high or low blood pressure, initial stages of heart disorders etc. I cure many people. It removes fatigue and tiredness too.

Tiredness is lack of energy, nothing else. In this process of *Pranayam*, we are able to receive much oxygen. Oxygen gives energy. We can not survive even a single moment without oxygen. Oxygen is the main fuel of our life and breath. It is the manifestation of infinite energy, so it is also Infinite. Nobody can claim that he is the master of that or he owns a certain amount of oxygen. There is no scope for any type of ownership or monopoly over oxygen. Oxygen, itself, never distinguishes between rich or poor, learned or illiterate, good or bad, human or non-human. It serves as fuel to all the burning lamps of individual lives. The

cause of tiredness is the increase of carbon-dioxide in the body. People who think too much their brain is always working, they feel too much pressure on their mind and heart and thus do not breath properly. So, they can not receive proper oxygen through their lungs. When you see a child breathing, he breaths naturally. His stomach seems to go up and down. When a tense person breathes, his stomach never moves because he does not breath properly. He does not fill his lungs with enough oxygen. When the whole attention is concentrated in the mind, automatically the system will be upset. That upsetting of the system becomes the cause of many kinds of diseases. When one does not breath properly, they lose the capacity for receiving much oxygen, so carbon-dioxide is increased in the body. Increased carbon-dioxide make the body lazy and stiff, which also becomes the cause of many kinds of diseases. When you think about it, you will understand the whole process. The daily practice of a few breathing exercises is a good remedy for all these kinds of diseases.

So whenever you feel strain or tension on the mind, pull your breath up to the heart then gradually to the navel. Try to hold it in. When you feel uneasy, then exhale. Exhale completely. Make a vacuum inside. Then inhale again and hold the breath in. Put your chin on the thyroid and hold as long as you can. When you feel uneasy, exhale. Now create a vacuum in the lungs. Inhale again and hold in, then exhale. Now inhale, exhale. This is a mild, common exercise of breathing for meditation. After doing the breathing exercises properly, be calm and quiet. Watch your breath. It makes the sound “*So-ham*, *So-ham*." Put your attention on the heart. Visualise a lotus in your heart. Go on watching the breath. While hearing the sound of the breath "*So-ham*”, visualise the rising sun falling upon the lotus of your heart. Practice it for a few minutes. When your mind will be concentrated upon breathing, your brain will automatically be free. Your tension will go away. Your breath will become deeper and deeper. Gradually, you will be able to receive much oxygen in the lungs.

If you inhale and exhale deeply again and again, you will reduce the carbon-dioxide and oxygen will fill your body and lungs. Automatically, your blood will get fresh oxygen and will be purified properly.

Pure blood is always thin. Thin blood circulates in the body frequently. Constant practice of these exercises creates heat in the body. That heat circulates the blood faster and properly from top to bottom, bottom to top. In this way, your brain will always receive fresh blood in proper pressure and quantity. When your brain will receive the proper blood, the nerve cells will also function properly. Then your whole nervous system will become stronger. So all these exercises are

quite scientific. This is a sequence. It is a very high method. I spent many years experimenting and searching out this method. Today, it is very useful for everyone, so I am teaching it to humankind at no cost or limitation.

Very simple exercises of breathing have been indicated here. In order to gain special benefit, special exercises can be learnt from an experienced Yogi personally, so that she may judge and teach the appropriate methods to the deserving practitioners.

CHAPTER 14

Stability Of Mind Through Meditation

Meditation is a divine process through which one turns from outside towards inside; ascends to divinity, achieves union with Godhead and realises oneness with that. It is not something physical but is totally related with mind and consciousness. Meditation is not a state of being thoughtless rather it means to think something divine. It does not demand faith only, it needs awareness.

First of all in order to prepare your body for practice. In addition with taking pure food, you have to do a few physical Yogic exercises. Good details of Yogic exercises, necessary for the practitioner of Yoga, have been described in the book 'Yoga for life'. In order to control the senses and to have good fixation of the mind on one point, you have to practise a few breathing exercises, then you can meditate. Before starting the breathing exercises, you should relax and balance the body.

Sit straight on a particular posture (seat), *Padmasana* (lotus), *Swastikasana*, *Muktasana* or *Siddhasana*. These are the four seats (postures) for meditation. You can choose anyone of these. Close your eyes and mouth both. First exhale completely and retain out, create a vacuum in the lungs, pull your stomach inward (that is *Udyan Bandh*) and anus upward (that is *Mulbandh*) and put your chin on thyroid, that is *Jalandher bandh*. When you feel uneasy, inhale slowly, thinking 'Om' mentally. Fill your lungs and diaphragms, hold the breath in. Put your chin on thyroid. Go on reciting *Pranava* (Om) mentally. Stay in this position as long as you can. When you feel uneasy, place your two middle fingers on the left nostril and exhale through the right one slowly, creating a vacuum inside. Hold the breath out a while. Feeling uneasy, inhale again. Fill your lungs. Hold the breath in as long as you can. Put your right thumb on the right nostril and exhale through the left. This is one kind of *Pranayama*. Repeat this process five to ten times and try to increase it according to your own capacity up to twenty at the most. This is a very good method for the purification of the nerves and is called '*Nadishodhan*' in Yogic terminology.

Now as you start meditation, your breathing should be normal. Pay your attention to the breaths. Be aware, there are sixteen points of energy in body. Try

to watch and concentrate upon them mentally from head to toes and then in the reverse sequence.

(1) Start from the top of the head, at the thousand petalled (*Sahasrara*) the '*Brahmacakra*'. Then come to (2) the third eye, the '*Ajnacakra*', that is inside, in the middle of the eyebrows, this is stated as the abode of knowledge. Then come to (3) the tip of the nose, (4) palate, (5) root of the tongue, (6) thyroid, (7) heart, (8) navel, (9) root of the generative organs, (10) root of the anus, (11) thighs, (12) knees, (13) ankles, (14) heels (15) soles and the (16) toes sequently. Watch all these points mentally, slowly in a sequence. Then, do the same in the reverse order from toes to the top of the head gradually. This way, you will be conscious about all the main sixteen centres of vital energy. Through this process, you can bring your *Prana* (energy) from head to toes and again from toes to head in reverse order through observation.

Now start deep breathing. Pull your breath up to the heart, then exhale from the heart. Do it continuously for five minutes. In the beginning, you can do it twenty times, then gradually increase it up to one hundred.

It has been explained in the context of *Pranayama* too that in inhaling, you receive oxygen and through exhaling you discharge carbon dioxide. In this special process of *Pranayama*, your lungs will be able to receive much oxygen, that will be helpful in purification of blood. If you feel uneasy or giddy, do not be scared. It does no harm. It is very useful. In breathing, you should think as if you are receiving life and discharging all the impurities.

Now pull your breath up to the navel and discharge it from there. Your lungs and diaphragm will be able to receive much oxygen. You will remove all kinds of disease causing agents because when you receive much oxygen, fresh blood circulates through the whole body, which keeps the brain fresh and makes it more powerful.

Now you should start *Rechak, Purak* and *Kumbhak*. First exhale totally, retain the breath out, create a vacuum in the lungs, pull your stomach inward and anus upward. Feeling uneasy, inhale. Now your breathing should be normal. Start meditation. Here it should be noted that the processes of *Pranayam* and meditation can not be separated, so the practice of *Pranayam* before starting meditation is essential.

In the beginning, in order to have concentration of mind, you need some Mantra, some holy word. When you inhale, it sounds '*So*' and when you exhale

it sounds '*Ham*'. It is a natural sound. It is a very holy sound. The ancient seers experienced and realised this sound, then declared it a holy Mantra for meditation, So follow this Mantra, - '*So-Ham.'*

'*So*' means 'that', '*Ham*' means 'I'. 'That' means that Supreme Being, 'I' means your individual soul. When you breathe and listen to this sound, think mentally "I am that", "I am that". When you chant '*So-Ham*', visualise the union of your individual self with Supreme Godhead.

Repeating and listening to '*So-Ham*', mentally with the breath, you ought to hear that sound and think about the union again and again. In this process of sitting, breathing, reciting '*So-Ham*' and visualising union of yourself with Godhead, your body, breath, sound and mind, all will be attuned harmoniously.

In the beginning, different kinds of thoughts will come to you and will disturb you. Do not worry and do not pay attention to those thoughts. Do not welcome them. They will come and go away automatically. Do not be a thinker, be an observer, a seer. Be aware about your real position.

Visualise your real-self, sitting upon the upper head, above the pituitary gland, i.e. *Cidakasha*, on a thousand petalled lotus. That is your real seat. Your real-self is governing the whole body from there. Visualise, it is rising like the sun. Its rays are falling on the body and are giving light as well as power to each part of the body. The lotus of your heart is blossoming. Associate '*So*' with brain and '*Ham*' with heart. Try to make your brain and heart one. This is the source of wisdom and love. This is a very divine and great process. When you will make that '*So*' and this '*Ham*' one, you will be able to compromise your wisdom and love both. You will feel happy, content and beatific in your life. With the continuation of this practice, after a few months, you will feel some divine fragrance too. That fragrance will be from your blossomed heart. Just as with the sunrise, every lotus blossoms and opens its petals, in the same way, you can see the sun of your soul shining and the lotus of your heart opening its petals in that light. The lotus is a divine symbol because it exists in water but remains above and unattached. It is related with the sun, so you can compare that with your own-self.

As the sun is compared with the soul, in the same way, in our holy scriptures the moon is compared with the mind. In the Vedas, it is described that moon does not have its own light. It receives light from the sun and shines. In the same way, our mind also has no light of its own. It receives light from the spirit and shines in the body.

In meditation, be aware that your self is the partial manifestation of the Supreme spirit, the ocean of consciousness. '*So*' is the representative of that ocean of consciousness, '*Ham*' is the representative of divine energy and your heart is the manifested form of that. So, be aware of your real self and the source of that.

Energy has appeared in the form of your causal, subtle and gross bodies. You are the seer, the enjoyer of those. If your mind goes to some objects, try to analyse in this way that the whole material objective world is nothing but the manifestation of Supreme Energy. All objects must disperse into their root cause one day. Visualise that it is only energy that is flowing everywhere in every name and form. You are the knower, the seer of that and are above that. You, yourself are not energy but the master of energy. You are consciousness, energy is your power. You must be aware of these two things.

For example, analyse, what a stone is? A stone is nothing, but a bundle of atoms. One day it must disperse into its causal energy. Just as this stone is the seen and you are the seer of it, in the same way, the whole universe is the seen, you are the seer of that. Seen is seen, you must be aware that you are a seer. Do not be entangled with and worried about the seen.

The seen is changeable. It is always changing. The eternal play is going on constantly, continuously. You be the seer and the observer of all these changes. Be aware of your own-self and enjoy that play. When you will seek, you will realise, the whole universe is in front of you, you are the spectator of that. If you wish that the seen should not be there, that is not wise or right. The time can never come when there will be no seen. Though it is going on changing continuously, constantly, yet basically it is eternal. But being insentient, it can not create any kind of trouble for the sentient beings. So do not worry about that.

In meditation, whenever some thoughts come to your mind, go on thinking and analysing the things this way, for the mind must think something or other. The mind is thought; thought is mind, nothing else. So you can not stop thoughts. You can make your thoughts divine through the practice of meditation and that will lead you to the stage where the mind will be merged into its cause the *Citta*. Then there will be no thoughts, no disturbance, no complications.

In practice, the meditator has to face many types of obstacles, as restlessness, laziness, indolence, dejection and disease etc. All these obstacles can be removed by analysing and understanding their causes. For example, restlessness of the mind is the result of your expectations and temptations. When

you expect something and do not get it, you feel frustrated and uneasy. When you face something that you do not like, desire or expect, you get upset. So do not expect, desire or be eager to do or achieve anything. If you accept the circumstances as they are, you will not be upset and disturbed. Everything will be going on smoothly by its own natural process.

Analyse, how all these types of complications, obstacles and troubles are created and from where they come. The three attributes of nature, *Satoguna*, *Rajoguna* and *Tamoguna* are always working in the seen. Excess of *Tamoguna* or *Rajoguna* creates troubles. When there is the predominance of *Rajoguna* in life, it makes one very restless and is always disturbing. Excess of *Tamoguna* in life brings all the obstacles such as laziness, dullness, unhappiness and dejection. So, the excess of *Rajoguna* and *Tamoguna* is harmful and undesirable. You should try to remove that excess. One thing must be remembered that one cannot remove any *Guna* from life wholly and completely because this gross body is the result of *Tamoguna*; your subtle body i.e. ego, mind and senses, is the result of *Rajoguna*. As long as you are living in this gross and subtle body, you cannot be totally free from *Gunas*. So, it is not possible to remove them completely, you have to remove their excess and be free from their bad reactions.

The bad reactions of *Rajoguna* and *Tamoguna* can only be removed by increasing *Satoguna* in life. *Satoguna* can be increased through Yoga practice and along with that, by having proper food and contact with good, righteous persons. Sometimes you meet with some negative people, you should not worry because those negative people are not your companions. A companion means a person, with whom, you are exchanging your thoughts, you are dealing closely and are attached mentally. So, occasionally, if you come across some negative people, do not worry about them.

One more important thing for increasing *Satoguna* is good literature. What one reads, studies and learns, it is very important. So reading of negative books is not good. They affects one’s brain and thoughts. The people who write negative literature are already influenced by negative thoughts because literature is expression of one’s thought, rather a projection of one’s mental status. Whatever, I am saying is the projection of my mental status, my own impressions in the *Citta*. If my thoughts are positive, healthy, constructive and divine, it means my mind and my life are at the same state. My thought and behaviour will tell, what I am.

Sometimes we find, people talk very high but their behaviour is negative.

They talk high just for talking, they have no experience of what they are saying. They might have collected some information from some books or persons. They repeat the same, nothing else. You should not be the prey of such people. Be aware. Always use your mind, brain and wisdom. Your whole personality should be full of wisdom.

So I was telling you that the literature you read and study, the persons whom you attend carefully, from whom you learn and receive something and with whom you are attached play an important part in the development of your personality. They can create troubles or can be helpful in your upliftment. So be aware. Always try to increase *Satoguna* in life through the use of *Sattvic* pure food, with the study of good books, and the contact of good persons of divine, high thoughts. When *Satoguna* works in the mind, you feel good and positive. When *Rajoguna* and *Tamoguna* works, you feel bad and negative. This is the mode of nature. So you must be alert and aware. Try to receive and adopt everything which is *Sattvic*. In this way, you will increase *Satoguna* in life, which will enable you to continue your practice well and proceed forward towards divinity, the Ultimate goal of life.

In meditation, try to manifest divinity in your heart, mind and in your whole personality. When you think of the divine glory of the divine Absolute God and visualise divine Infinite, automatically you will be divine, you will remove your doubts, lust, greed, temptations etc. You will overcome all kinds of limitations. Animal and demonic instincts will disappear. When you will merge your ego into the Cosmic ‘I’, you will feel one with that Divinity, rather you will realise that you are a divine manifestation. There is nothing demonic in life except ego or ignorance. So be aware about your own-self and the source of self, the Absolute, the ocean of consciousness. Through the daily practice of meditation, morning and evening, you will be able to do that.

CHAPTER 15

Fivefold Worship Of One Absolute Brahman

According to the Vedanta Philosophy, the Absolute Supreme *Brahman* has five aspects. Bliss, Power, Knowledge, Form and Name. The Vedas state that a human being is the image of the Supreme being. So, in order to understand the absolute we can analyse this individual human personality. Every individual human being has the same five aspects (name, form, knowledge, power and love). For example, you can consider me. First of all, you heard my name and came here. Then you saw my form, listened to my talk and became acquainted with my knowledge. In that knowledge, there is some force too, that is called power. Power appears into different forms, physical, intellectual or spiritual. So you realised spiritual power in my talk. In the inner corner of my heart there is my love, that is called Bliss. Many people might have heard my name but they have never seen me. Many people could see my form too, but my knowledge can be realised only by the persons who come, talk and listen to me. In this way, they will realise my power too, but there are very few persons who will gain my Bliss. Those who will be closer to me, can realise my love. I am not only love, not only power, not only knowledge, not only name and not only form.

I am absolute. All these five aspects belong to me. I am not only one amongst those. At the same time, I am not only a combination of these five aspects. From myself, from my existence these five aspects appear. You will find exactly the same five aspects in that Supreme *Brahman*.

In our philosophy, the five aspects of Supreme *Brahman* are personified in five forms. The name of the absolute *Brahman* is *Ganesh*. The form of that Absolute appears through the sun. When there is no sun, there is no form. Form cannot exist without the sun. So, the sun is the personification of the form of that absolute. Sun means treasure, the abode of light. In the history of ancient times,

you will find that millions of people worshipped the sun and many people were worshipping *Ganesh*. Even today, Syria is called as '*Surya*' in Arabic, which means the sun in Sanskrit. Two and half thousand years ago, south Americans were the worshippers of *Ganesh*, the elephant-headed God. The remains of the elephant-headed God were found in the middle east up to Syria, in some parts of Russia, in China and in the whole of South Asia. So the worship of *Ganesh*, the name of the Absolute and of the sun, the form of the Absolute were very popular in those days. *Shiva* is the personification of the knowledge of the Absolute. Mother Goddess *Durga* is the personification of the power. She is seen as having eight, eighteen, twenty or a thousand arms, riding on a lion that means She is the personification of manifold power or the energy of the Absolute. Lord *Vishnu* is the personification of the bliss of the Absolute.

Every manifestation has some special quality, special characteristic in itself. Just as the Vedas state that the name of the absolute is the holy sound 'Om', the great seed of all Mantras. That very 'Om' was personified in the form of *Ganesh*. There are countless names of that Godhead. You can choose any according to your own choice because every sound is the projection of your own self and your self is the incarnated form of the same Absolute. Indirectly, every sound is related with that Absolute. So you can accept any name and sound. There is no objection but historically, worshipping of *Ganesha* is the worship of the name of Godhead.

According to the Vedas, that Supreme being is the light of lights. In this universe, the sun is the abode of light, so it is accepted as the form of Godhead. Whatever is visible is due to the sun. Without the sun, form has no existence. According to the Vedas the sun is the God of health too, because it is the source of all kinds of food through which we receive energy and maintain our health. There the sun is stated as '*Savitri*', the generator of the universe too. This, divine power is called mother '*Gayatri*', who is the source of wisdom. So in our daily prayers, we worship the sun and recite the *Gayatri Mantra* for achieving sound health, stable mind and divine wisdom.

Shiva means propitious. If anybody wants to achieve prosperity or wealth, they cannot achieve it without knowledge and skill. Any ignorant person suffers from misery and poverty both. A person lacking knowledge cannot fulfill their own demands, rather it is very difficult for him to fill their stomach. According to my philosophy, poverty is the result of ignorance, wealth is the result of knowledge. If one works hard without knowledge, they can get some money and can manage to fulfill their daily needs, but they can not become a millionaire or

billionaire. A person who uses their skills and knowledge can earn a great deal more. So, prosperity is the result of knowledge not labour. In our holy scriptures, Lord *Shiva* is referred to as god of auspices and prosperity. So a person who desires prosperity, worships Lord *Shiva*, the personification of knowledge of the Absolute *Brahman*.

Mother goddess *Durga* is the personification of the power of Absolute *Brahman*. Her eight arms indicate eightfold nature i.e. 1. Earth 2. Water 3. Fire 4. Air 5. Ether 6. Mind 7. Ego 8. Intellect. Her vehicle, the lion, is the symbol of vigour. In the Vedas, that divine power has been indicated as knowledge, will and action of the Supreme Being. According to our holy Scriptures (*Dharma Shastras*), the same divine power, mother goddess appeared into three forms i.e. *Mahakali, Mahalakshmi* and *Saraswati* as the consorts of Lord *Shiva,* Lord *Vishnu* and Lord *Brahma* respectively. They are the personifications of process, prosperity and wisdom. I think that god *Savitri* who has been referred to as the generator of the universe in the Vedas, became *Brahma* in the *Pauranic* literature, because the well-known epithets of God *Savitri*, '*Hiranyagarbha*' and '*Prajapati*' are used for *Brahma* in *Puranas* and his divine power, goddess of wisdom, '*Gayatri*' is worshipped as '*Saraswati*', goddess of knowledge; but worshipping all kinds of manifestations in the form of mother goddess is the worship of '*Para Shakti'* (Supreme Power) of the Supreme Being.

The personification of the bliss of that supreme *Brahman* is Lord *Vishnu*, the indweller, protector and sustainer of the universe. In the *Vedas*, *Vishnu* is worshipped as a *yajna-purushah*, the god of sacrifice. His divine abode is the ultimate aim of all the practitioners, devotees and yogis. He incarnates Himself in many forms from time to time for the protection of the virtuous, annihilation of the evil and the establishment of righteousness. Lord *Kapil* (the founder of *Samkhya* system, a philosophical scientific path of life), Lord *Rishabhadev* (the first acharya of Jainism), Lord Rama, Lord Krishna, Lord Buddha, all are the incarnations of Lord *Vishnu*. He is adored as Ahuramazda in Persian religion, as Yahova in Judaism and as Allah in Islam.

The worshippers of Lord *Vishnu* are the followers of the path of devotion with knowledge and sacrifice, because only those who worship Supreme Bliss, love all and can sacrifice their own personal desires for the welfare of all the beings.

In our holy scriptures, we read that without worshipping Lord *Shiva*, no one can achieve the divine grace of Lord *Vishnu*. It indicates that without

knowledge, no one can achieve highest Bliss.

The worshippers of Lord *Vishnu* worships the indweller of all beings, realises their beloved Lord in every soul and love all. Therefore, they sacrifice their own desires and serve all as their own adorable Lord, with wisdom and love.

Though annihilating grief, sorrow, misery and achieving perfect eternal Bliss is the aim of all living beings yet amongst all, only humankind can use its ability and achieve it, because they are blessed with that potentiality and conscience to discriminate right from wrong. Avoiding the wrong, adopting the right, humanity can achieve the highest good.

Human beings are attached with terrestrial name, form, knowledge, power and love. Due to that they are suffering day and night. So our scriptures suggest that a person should adopt divine name and form and try to achieve divine power, knowledge and bliss, and thus be free from all miseries. Due to that, the worship of the five deities, the personifications of divine name, form, knowledge, power and bliss, is recommended by our holy scriptures. One can worship all five deities simultaneously or can choose any one of them according to their own choice or state of mind and reach the goal.

We can worship that Absolute with form and without form both, because cause is always formless and the same cause manifests itself into a form. So if we worship the formless Absolute, that is the worship of the cause or source, and if we worship the Absolute with form that is the worship of the manifested, incarnated form. Therefore when we worship the five deities, it means we worship the same one casual Supreme Being in five forms. So the Hindus worship all these five deities as five aspects of one Supreme Being. In higher practice we worship '*Virat Purushah'*, the cosmic soul. The cosmic, the absolute, being absolute includes all the personifications, *Ganesha, Surya, Shiva, Durga* and *Vishnu* and embraces name, form, knowledge, power and bliss. So we are the followers of that tradition, where in different ways of worship, one can accept one Supreme Being as one's own ideal.

CHAPTER 16

Analysis Of The Karmic Theory

The whole philosophy of karma is based upon the impressions in the *Citta*, put there by the thoughts passing through the practitioners mind which are totally based on ego. So in order to get rid of the bondage of the karmas, one has to analyse the process of thinking. According to all Yogis, there should be no tension or stress in the mind during the practice of meditation. In order to remove various kinds of thoughts, which cause disturbance in the mind, you should try to forget about the incidents, relations, contacts and persons, which are the cause of stressful thoughts. When you think and analyse the thoughts properly, you will understand the reality underlying them. They will be removed automatically. So try to analyse, what is the reality behind your relations. Analyse what a relation is. In the journey of life, you have had countless mothers, fathers, brothers, sisters, sons, husbands or wives in various lives. You can not say, how old this universe is and how old your soul is. There is no limit to it. So in this process, you are taking birth and dying again and again. Every time, you become a baby, then a young woman or a man, get a husband or a wife, produce children and become a mother or father; the whole process is going on continuously. Not only in human form, it is going on in many forms and species where the process is similar. After passing through quite a number of species, you come to this position, where you are able to realise the truth of life. So you should not confine yourself mentally with one mother, father or one husband or wife. We all are binding our infinite self with one short period and are relating our precious life only with these people who have temporary relations with us for their selfish motives only.

We are human beings. We see that animals, they fill their stomachs and sleep. When they feel a natural instinctive urge, they engage themselves in some natural, sexual enjoyment. They produce children, feed and love them. They do everything as humans do. If a human also is doing the same, wherein lies the difference between a human and an animal? How is human greater than an animal? We should analyse.

According to the Vedas, a human is an image of Godhead. Human is the

elder child of Godhead, so she has a great responsibility to serve all beings, not only her own family members or other human beings. She has the potentiality to realise the reality of life, so her greater responsibility is to elevate and realise her own-self and do divine service. To serve her relatives and to look after her children, are her secondary jobs, because these are related with the body and senses only. So do not put any kind of strain or pressure on your mind. If you think about your worldly responsibilities again and again, you will lose your energy, capacity and ability. You will gain nothing; rather you will feel sick. When you will be sick, nobody will share your sickness. If you are sick, you will be weaker and weaker and will not be able to work. You will not be able to proceed forward. On the other hand, if you are strong, healthy and happy, you can serve all. So do not be so much entangled and attached with these transitory relations that you can not go ahead. Be aware, you are immortal, everlasting, eternal, Infinite and Absolute.

Sometimes such incidents come in life which make you unhappy. For example, if you expect some high result from some work but do not get it, you become upset. You can analyse these types of experiences too. You should be aware that everyone's life is related with one's own-self and own fate. No body can share it with another. Whatever you sow, you will reap. Everybody gains according to his own karma, that is called fate. A spiritual guide, a guru, can give you light, knowledge and strength in order to realise the underlying reality and bear that fate. If the disciple is faithful, he can receive some more energy, more power from the Guru and can remove the impressions of that previous fate by the grace of his Guru, because it is only one's ignorance, that causes many types of karmic impressions on *citta*, the mind. Those karmic impressions become the cause of bondage. When the person is able to remove ignorance with knowledge, she is free from all types of bondages of actions. He, who creates something has the right and power to destroy it too. So all karmas are created at the stage of ignorance, when you gain proper knowledge, they will all be burnt in the fire of knowledge. Karma is not animate. It is inanimate. Impressions of karmas are the creation of your own mind. When your mind becomes aware, you will remove them and be free from them. There is no fixed limit of time for that. It is not necessary that you will have to take many lives to remove them because your mind is the master of those impressions. Whatever you think, you can do. If you determine that you will remove all your Karmic impressions in this life, you will do it. You only need self confidence and firm determination. Just as in a dark cave, though the darkness might be thousands of years old, yet it would not take long to be removed. It only needs light. Thus ignorance is like darkness,

knowledge is the light. Try to analyse and know the reality. There is no bondage in your self. Bondage is only in your mind. It is your own ignorance that binds you. So when you are enlightened, you will realise the truth. There will be no scope for karmas or fate, neither good nor bad. Be aware. If you like to enjoy good karma, you will have to face the bad too. When you will try to be free from both good and bad, you will achieve your own real position or status. So, you should try to open your mind to the whole phenomenon and watch it. You will find there is no bondage, no limit, no heaven, no hell. There is only one reality, one entity functioning everywhere in different garbs, in different names and forms. Basically, they all are the projection of one Absolute *Brahman*, which is all-pervading power. You are from the Absolute, existing in the Absolute and will dissolve into the Absolute. If you think that you are separate from the Absolute, that means, you can never be Absolute. That separate individuation will be finite. Even if a tiny thing is separate from the Absolute, then the Absolute can not be Absolute. Absolute means, there is nothing besides it. If you think that God is one, is omnipresent, omniscient and Infinite, there is no scope for your individuation, ignorance or darkness. As long as you accept “this is you” and “this is yours” you will have many types of complications. Once you dissolve your little ‘I’ into the ocean of consciousness, you will find nothing beside ‘the one’. There will be no scope for sin and suffering. Even if something is going on wrong in the natural phenomena, do not feel responsible for that. That is natural process. It will go its own way. You should not worry about that. Whatever is wrong according to you, that may not be wrong for others. You are not completely aware about the whole universal, natural phenomenon. Whatever is against your will, that is wrong for you, but that may be good for others. Whatever is suitable to you or your ego, you think it is good. So good or bad, all are related with your little ‘I’, mind or ego. This tiny mind is only an effect of the ego, a partial manifestation of that Absolute. So try to bring it into its own cause through wisdom. Think again and again, use your wisdom and analyse.

When you will realise it, automatically you will gain your real state and be free from all the limitations, disturbances and will find happiness, greatness, beatitude in your own ‘I’, (the self). You will find that you are always swimming in the ocean of blissfulness.

CHAPTER 17

The Best Use Of The Real Leads To The Ideal

A real seeker of the Truth is always conscious of her own destination. She does not think of anything else. She is always aware of her goal. When you will be a real seeker and will always enquire about reality, you will realise that you have something with you in the present; but you are not satisfied with that. You always want to be something more. Whatever you have in the present, that is your real. Whatever you want to be, that is your ideal. There is a gap between the real and the ideal, that is your journey, which you are trying to complete. How you are able to complete that, you will have to know. When you properly use all the things you have, you will achieve your ideal, the goal. So whatever you have, that is the means, not the end. When you think in this way that the means are the means and not the end, and you try to use them properly for achieving your goal, you will proceed forward. The master teaches his disciple, how to use the means, the real, properly. Here one needs guidance, that can be given only by a spiritual master, the guru.

Everybody has something with him in life. Whatever he has, he can not deny and ignore that. He has some ability, quality and potential. He has body, senses, mind, and intellect. He has a little knowledge, love and a little energy too. He has something, though in a finite and small form. That is the means. Whatever you have, that is not perfect. You always feel a lack of something in life. Your inner demand is to achieve perfection. You are not satisfied with partial gain; you always desire and wish to attain perfection. This is your natural demand and innate desire. In order to satisfy that desire, you are wandering hither and thither. Due to this very reason, you are suffering from many types of problems. When you will know that the partial possession is only the means, not the end and will use the means properly, you will achieve the goal, the Absolute. Now the question is, how to use all these means properly, what is the technique or right method, of using those means? In order to answer these questions, there exists the teaching of religion and philosophy, the spiritual science. Whatever is divine teaches this high process. This is the purpose of a spiritual master or a

guru, the culture and education too. When you think upon all these things deeply you will find that not only you but countless beings are travelling towards the same goal, the same Absolute. Every being has some attributes, one thing or the other, according to her own state of mind. They are not similar but all beings have something with them and want to achieve the same goal, perfection. This is a process. Human life is the highest position in that process, where a person has to learn how the means, the real, should be used in the best way. A guru, the spiritual master makes the person aware about that.

For example, you have a body. The body is very useful. You can not do any good work without a body. If you want to meditate, worship Godhead and realise Him, even then you need a body. If you want to serve other people, you can not serve them without a body, but at the same time, it can become very harmful too. Every kind of trouble, suffering or lack is due to your body. You have relations and attachments only due to your body. You use, desire and demand many things due to your body. All kinds of bondages and trouble comes in life due to it. Body is the cause of all kind of pains and sorrows too. So nothing is inherently good or bad in this world; it depends upon you, how you use it. If you use your body for helping serving, protecting others and realising the Godhead, then your body becomes a good instrument. If you use it for lust, greed, anger and worldly enjoyments only, you will create endless troubles and miseries and will suffer. So, whatever you have is neither good or bad, its use make it so. If you have money and wealth and use it for serving the people, maintaining and protecting their lives, giving them knowledge and teachings, doing some good service to them, that wealth is good and useful. If you use your wealth for drinking alcohol, eating flesh, enjoying sex, accumulating worldly objects only, the same wealth will be the cause of suffering. So, you can think upon it my dear! Everything in this world has two aspects. Whatever is good, that can be bad too. It depends on ideas and trends you have in your mind and the way you manipulate them. Thoughts are main driver of your life. According to divine law, if you use your body wealth and all your belongings for achieving your ideal, then they will be the provisions for your journey and will help you in reaching your goal. If you misuse them, they become burden for you.

In order to use the means, the real in the best way, you need guidance of a realised soul, a spiritual master, the Guru. So Guru is very important for the traveller of this divine path. Some people think that we should believe in God, that we do not need a Guru in person, but they should be aware that every wooden piece has fire element inherent in it. You can not feel the qualities of

light, heat or force in that unless they are manifested. In order to manifest those inherent qualities, that wooden piece needs the contact of some burning fire, where the qualities are manifested. In the same way, human, though having inherent qualities and potentialities, needs the contact of a realised personality, who can awaken his latent potentialities. That realised personality becomes her spiritual master who is called a Guru. So every seeker of truth and traveller of the divine path should have a spiritual guide, and under his guidance, he should start his divine journey. Nobody can judge by himself who can be the proper Guru for him. Complete surrender and prayers to the Supreme Godhead helps in that divine process. So surrender your ego and pray to the Supreme Godhead for the best guidance. One day you will gain the appropriate guide, then treading on the divine path under that guidance, you must achieve that goal of life, i.e. the perfection.